A SHORT COMPEND OF THE HISTORIE OF THE FIRST TEN PERSECVTIONS MOVED AGAINST CHRISTIANS, DIVIDED INTO III. CENTVRIES.

WHEREVNTO ARE ADded in the end of euery Centurie treatises arising vpon occasion offered in the historie, clearely declaring the noveltie of Popish Religion, and that it neither flowed from the mouthes of Christs holy Apostles, neither was it confirmed by the blood of the holy Martyrs who died in these ten persecutions.

IEREM. 6, ver. 16.

Thus saith the Lord, Stand in the wayes, and behold, and aske of the old way, which is the good way, and walke therein, and ye shall find rest vnto your soules: but they said, We will not walke therein.

LVC. 10, ver. 42.

Marie hath chosen the good part which shall not be taken away from her.



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ANNO. DOM.



TO THE MOST NOBLE, VER-

tuous and elect Ladie MARIE Counteſſe of *Mar* wiſh-

eth Grace, Mercie and eternall Felicitie.

IT hath pleaſed God (*moſt noble and elect Ladie*) *to prolong my life theſe yeeres bypaſt vnder many infirmities of a dayly decaying tabernacle, yet my good God hath not left me deſtitute of comfort, to the end I might fulfil my courſe with joy. One of my chiefe comforts vnder God was your La. reuerent hearing and faithfull practiſing of the worde of God. I delited to ſee that thing begun in earth which ſhal be perfited in heauen. The glorified Saintes in heauen they caſt down their crownes at the feete of the Lambe, who ſits vpon the Throne. When noble perſons in earth humblie kiſſes the feete of the Son of God, beares his light burden, and ſubmittes themſelues vnto his eaſie yoke, then ſome reſemblance of the heauen is found in the earth. The rarer this vertue is, the more I reverenced it in your La. perſon, and the oftener I commended your noble houſhold to God, and to the worde of his grace, which is able to build further, and to giue you an inheritance among all them which are ſanctified.* Apoc. 4. 10. Acts 20. 32.

The Queene of Adiabene HELENE *when she left her owne countrie and came to dwell at* Ierusalem, *she filled the bellies of the poore with the cornes of* Egypt, *and the fruits of* Cyprus (*for it was a yeere of vniuersal famine*) *and spared for no cost to doe good to the Saincts that were in* Ierusalem: *therefore her name is vntill this day in reuerent remembrance. And in our dayes, honorable Ladies, who refreshes the barren soules of ignorant people in this land with examples of humilitie, modestie, godlinesse and all other Christian vertues, many generations after vs shall call them blessed. The Lord in mercie augment the number of honorable persons who rejoyce to goe vnto the house of the Lord. These are the toppes of the mountaines, which beeing once free and not couered with ouerflowing waters it is a comfortable presage that the great flood that drowned the world shall be abated. These are the Minerals of gold and siluer, which are not easily found out, but after they are discouered, they repleniſh the land with infinit treasures of riches. The Prophet* ZACHARIE *when he saw in that celestiall vision* IEHOSHVA *his body honoured with change of apparell, wished also the Diademe to be set vpon his heade: but if he had seene the Diademe set vpon his head, and the body lapped vp with ragges of vile apparel, hee had wished the body also to be honoured with ornaments proportionallie agreeing to the heade. It hath pleased the wisedome of our God in this part of the countrie, whereinto I dwell, first to decke with glorious ornaments the head: the Lord in mercie cloth the body also with change of rayment, to the end that Satan that vigilant enemie who delighteth in the filthie ragges of our beggerly apparel may be grieued for our change from worse to better. I speake the truth in Christ, I lie not, my conscience bearing me witnesse, that it is lawfull to me,*

Euseb. lib. 2. Cap. 12. Ioseph. antiquit lib. 20, cap. 2,

Genes. 8 5

Zach. 3.

me, to reuerence the image of Christ, where euer I see it clearely shining, either in rich or in poore. And so much the more, because it was my lot to conferre with many persons of a contrarie religion, whom I found to be like reprobat siluer, fra whō the drosse could not be separated. What is next? If they will harden their heartes against the truth of God, then let the dead burie their dead, but let the noble house of Mar follow Christ. Receiue from my hands Madam this short cōpend of the ten first & great persecutions, with certaine treatises added to the compend of the historie, and be not afraid to follow the religion, and faith of the Apostles and Euangelists: because their eares heard the words of the great shepheard of our soules, their eyes saw God manifested in the flesh, they were chosen to be faithful witnesses to the world of the doings, sufferings and doctrine of Christ: the holy Ghost was sent to teach them in all trueth. Here we may rest vpon a sure foundation, against the which the gates of hell cannot preuaile. Next to the Apostles, their true successours are to be had in reuerent regard, who sealed vp that faith, which they receiued from the Apostles with riuers of blood for the space of three hundreth yeeres. To this antiquitie of Apostolicke doctrine, let vs firmely adhere. This is the clearest mirrour whereinto the precepts of wholesome doctrine are contained. After the holy Apostles had finished their course, the disciples of the Apostles were worthie men, yet not like vnto the Apostles who had bene both called & taught immediatly by Christ. If any doūg was in their sacrifices, it was couered by the glory of their sufferings: the fire wherwith they were burnt, the water wherinto they were drouned, the aire wherinto their bodies were hanged vp, the mountaines & wildernes through which they wandered, the darke prisons whereinto they were enclosed as people vnworthie of libertie, whom notwithstanding the Son of God had made

Ioan.8.36. *free, and they were free indeede. Yea all the verie elements, & the light of Heauen, wherefra by moſt vnrighteous violence the righteous heires of heauen were excluded, all theſe (I ſay) were witneſſes of their glorious ſufferings. Vnder pretence of climming to this antiquitie, the Papiſts would cloacke the turpitude of their new found doctrine: So did the* Hagarenes *boldly vſurpe the name of* Saracenes, *yet they were but the brood that ſprang out of the bellie of* HAGAR *the handmaid of* SARAH. *And the Prieſts boy in the daies of* ELI
1. Sam.2. 14. *came vnto the Caldron while the fleſh of the peace offering was ſeithing, and thruſt in his fleſh-hooke, all that the fleſh-hooke brought vp, the Prieſt tooke for himſelfe. This thing was done by violence, but the Prieſt had not juſt right to euerie piece of the ſacrifice that the fleſh-hooke brought vp. The* Romaine *Church in our dayes hath borrowed the fleſh-hooke of the Prieſtes boy, and violently arrogates vnto themſelues the faithfull keeping of ancient Apoſtolike traditions. When we demand where is the charter containing their title and right, we ſee nothing but the fleſh-hook with three teeth in their hand. The Church cannot erre. We are the true Church. And, Curſed be he who ſaith that in matters of faith our generall Councils can erre. Madame accept vnder your La. fauourable protection theſe my trauels, in weakeneſſe not vnlike to the writer, alwayes containing a faithfull teſtimonie of my humble endeuoure to confirme the branches of your noble houſholde in the true faith of Chriſt. Nowe the great Mediator of the couenant of God ſtabliſh all your heartes in the certaintie of his vndoubted trueth vnto the ende and in the ende. Amen.*

Your La. humble ſeruant
P. SYMSON.

The

The Preface.

THE eſtate of the Church of Chriſt, Whereof we reioyce to be counted feeling members, hath bene very troublous frō the beginning of the World, not like vnto the eſtate of Moab ſetled vpon her dregs, & not powred out from veſſell to veſſel, Ierem: 48. 11. yet the more afflicted, the more beloued of God. Whoſe face watred with teares is faire, and whoſe mourning voyce is pleaſant in the ſight of God, Cantic. 2. 14. And like as doing of good willingly hath a great recompenſe of reward from God: euen ſo patient ſuffering of euill for righteouſnes ſake is highly commended in Scripture, and richly rewarded in heauen. Yea the very Ethnicke Philoſopher PLATO (to whome the glorie of the ſufferings for Chriſt was vnknowne) affirmeth that men who ſuffer ſcourging, binding, tormenting, boring out of eyes, and finally ſtrangling of their breath for righteouſnes ſake, are exceeding happie, or (as the word τρισόλβιος imports) thriſe happie: PLATO in Repub. Howbeit the ſuperlatiue degree of ſuffering that can bee found amongſt the Ethnickes could neuer equall the glorie of the ſufferings of Chriſtian people. They who were initiated in the myſteries of MITHRA (this word in the Perſian language ſignifieth the ſunne) could not be admitted to that honour before they had bin tried by ſuffering of fourſcore diuerſe ſorts of tormentes, ſuch as long abſtinence from meate and drinke, ſolitarie liuing in the wildernesſe a long time, triall of ſuffering the feruent heate of fire, and the coldneſſe of water, and many other torments vntill the number of fourſcore had bene completely filled out, Nazian. in Iulianum. Theſe voluntarie ſufferings, like as in the beginning they wanted the warrand of Gods calling, ſo likewiſe in ende they ſhall want the hope of Gods reward. But the mouth of God himſelfe pronounceth Chriſtians to be bleſſed who die in the Lord, for they reſt from their labours, and their workes follow them, Apoc. 14. 13. The manifold perſecutions of the Church, may bee diuided into three rankes: ſome of them were fierce and bloody, ſome were craftie, the third was and is both cruell and craftie. The ten Ethnick Emperours, NERO, DOMITIAN, TRAIAN, &c. were ſo prodigall of the blood of the Lordes Saintes, that they powred it out like water vpon the ground. The Arrian Emperours were ſubdolous and craftie, but the perſe-

cution of the Antichriſt (which is the third) goeth beyond the reſt both in crueltie and craft. The experience we haue had in our owne dayes of the crueltie of the ſupporters of the Antichriſt, and their craftie conuey of their malicious interpriſes intended againſt our Soueraigne Lord, his royall race and noble Counſellers doth clearely proone that the malice and craft of the Antichriſt goeth as farre beyond the malice & craft of all Emperours, as the flood of NOAH goeth beyond the inundation of Nilus.

ONVPHRIVS confoundeth the firſt two ranks of the perſecutions by a ſecret preteritton of the name AVRELIAN, and counteth DIOCLETIAN to be the ninth perſecuting Emperour, and the ARRIAN perſecution for the tenth. I can neither haue a good liking of his opinion nor of himſelfe: His opinion ſmelleth of noueltie: himſelfe was an aduocat for heretiques, and all bad reprobat cauſes: he will pleade the cauſe of HONORIVS condemned as an heretique in a generall Councill, and the cauſe of GREGORIE the ſeuinth, and impudently dare denie that euer there was a Pope of the feminine ſexe ſitting in the chaire of Rome. True it is that all the Emperours who liued after the aſcenſion of our Lord into heauen vntill the Halcyon dayes of CONSTANTINE the great (onely ſome few except, ſuch as NERVA and PHILIPPVS and few moe) might haue their names moſt iuſtly inrolled into the Catalogue of perſecuting Emperours, becauſe they ſuffered the fire, that others had kindled, to burne on ſtill, and quenched it not by the might of their authoritie. But theſe are chiefly counted perſecutours, who either kindled the fire as NERO did, or elſe by newe edicts and commandements ſet foorth in their names they added fewell to the fire, to the ende that the augmented flame of the fornace might ſtrike the greater terrour into the heartes of Chriſtians. A ſhort compend of the firſt ten great perſecutions I haue collected out of ſundrie authors, whereinto neceſſitie drieth me to write of perſecuting Emperours ſo far as appertaineth to the hiſtorie of the Church, and no further, and of perſecuted Chriſtians, ſpecially teachers, againſt whome the rage of perſecuting Tyrants was moſt hatefully bent. The names of the heretiques alſo behoued to be remembred, the moſt malignant vlcer that euer bred in the Church of Chriſt. Theſe are the wandering ſtars of whome the Apoſtle Iude ſpeaketh, to whome is reſerued the blackneſſe of darkeneſſe for euer, Epiſt. Iud. ver. 13. I haue made litle

mention

mention of Councils, except of that famous Councill holden at Ieruſalem by the Apoſtles, Acts 15. Prouinciall and nationall Councills during the ſpace of the firſt three hundreth yeeres were few in number, by reaſon of the rage of perſecuting Emperours, and ſome of them that were gathered were obſcure, and the leſſe regarded, in reſpect of their contradiction one to another. There was a Council gathered at Rome, another in Cæſarea Paleſtinæ, another in France, the fourth in Pontus, and one in Aſia, all theſe were gathered for one and the ſelfe ſame purpoſe, to deliberate anent the keeping of Paſch day, Euſeb. lib. 5 cap. 23. In Rome VICTOR was in one opinion, POLYCRATES in Aſia held another opinion, IRENÆVS in France was wiſer then the reſt, and was more carefull to keepe vnitie in the Church of Chriſt, then to diſpute contentiouſly anent keeping of dayes. The nationall Councill of Philadelphia in Arabia againſt ARTEMON and BERYLLVS, wherein ORIGEN was preſent. Euſeb. hiſt. eccl. lib. 6. cap. 37. A Councill holden at Rome by CORNELIVS, and another in ſome partes of Africke for the timous ſuppreſſing of the error of NOVATVS, Cyprian, epiſt. lib. 1. Epiſt. 2. A notable Councill holden at Antiochia againſt PAVLVS SAMOSATENVS a pernicious heretique, Euſeb. lib. 5. cap. 29. All theſe were gathered for ſuppreſſing of heretiques. Some Councils were gathered by CYPRIAN B. of Carthage for rebaptiſing of thoſe who were baptized by heretiques. This weakneſſe both in CYPRIAN and in other Biſhops of Africke was after corrected by the Church. In the treatiſes that I haue ſubjoyned after euery Centurie, I had regard to diſcouer the fountaines of errours, that began to ſpring vp in the firſt three hundreth yeeres after our Lordes aſcenſion to heauen. Howe ancient ſo euer the ſmall beginnings of errours doe ſeeme, yet are they poſterior vnto that wholeſome ſumme of true doctrine delinered to the worlde by Chriſte and his Apoſtles. Who ſo liſteth to vſe the like order in all the reſt of the Centuries vntill our owne dayes, no neceſſitie ſhall driue him to vſe HERODOTES modeſt excuſe in the deſcription of the riuers of Nilus, and Boriſthenes, whoſe fountaines in his dayes were vnknown, and therefore his preterition of a thing vnknown was to be fauourably comported with by the reader: but the welſpring of all the reſt of popiſh errors according to the order of time wherein they began to ſet foorth their head, may bee as eaſily pointed out by the finger as theſe whereof I make

mention

mention in the first three hundreth yeeres. The Rhetoricall ornaments of NAZIANZENVS speaking to the deade, and bringing in a virgin craving helpe at the blessed virgin, the mother of our Lord, incourageth LINDANVS to count invocation of Saintes to be an ancient Apostolicke tradition. Nazianzenus in laudem Cypr. yet could he not be ignorant that invocation of Saintes began not to take roote before the foure hundreth yeere of our Lord, and that in great weakenesse of doubtsome speaches, O anima Constantini si vis audire, That is, O soule of CONSTANTINVS, if thou hast any sense or feeling, to wit, of things done amongst vs, Nazian. oratione 1. contra Iulianum.

Therefore the treatise of invocation of Saintes may more conveniently be subjoyned to the fourth Centurie. The other cause wherefore I haue compiled these treatises, is to declare how circumspectly we should beware of the small beginnings of defection from ancient veritie, because the beginning of errour is like vnto a soft vapour rising out of the sea, thickning in the aire, converting into a cloud, and in end sending downe mightie stormes and tempests vpon the earth. Who could haue once imagined that Natalitia Martyrum a thing in it selfe not vnlawfull, could haue turned to that horrible abuse that now is in Poperie, that all these holy Martyrs are made mediators of our intercession? Or who could haue imagined that the reuerent keeping of the reliques of Saints could haue turned in end vnto adoration and kneeling before them with confidence to be the better heard of God? The Lord grant we may beware in time of the beginnings of defections both in doctrine and in maners that haue crept in of late dayes into this lande. Amen.

To the Reader.

IT was admired of old, that APHRAATES who liued in the cottages of the wildernesse al his time, yet once he was found in the streetes of *Antiochia* in the dayes of the Emperour VALENS, Theodor. hist. eccl. lib. 4. cap. 26. hee excused the change of his former behauiour, by the similitude of a modest virgin lurking quietly in secret corners of her fathers house so long as it is in safetie, but if it bee set on fire, it is skaithfull modestie to lurke any longer, necessitie compelleth her to runne out to the streetes, to crie and giue warning of the perill of her fathers house. This example of APHRAATES might sufficiently excuse mine vnaccustomed boldnesse to set foorth my head, that hath bene lapped vp so long in hurtfull silence. But now the power of darknesse increaseth, and as the Prophet saith, Woe vnto vs, for the day declineth, and the shadowes of the euening are stretched out, Ierem. 6. 4. Yea the shadow of mount *Athos* reacheth to the Isle *Lemnos*, a sure fore-running token of the going downe of the Sunne. Now it is time to creepe out of our subterraneall caues, and to giue warning to sloken the fire in time before it spread further, and bring greater desolation to the House of our GOD. Papists are waxed insolent of late dayes, like vnto Serpentes in Summer weather taking courage and biting the heeles of horses, that the riders may fall, not sparing both in worde and write to reproach our religion, as a thing not countenanced with antiquitie, and our Ministrie as altogether naked and voyde of the knowledge of ancient learning. Shall wee

now

nowe ſtand as idle men doe in market places one looking vpon another? Rather then wee ſhould ſuſtaine ſuch apparent dammage and skaith, through vntimous ſilence, I had rather ſtep foorth with the Lacedemonian ſouldier impotent of his legges, and neither meete to fight, nor able to flie, yet had he this comfort that poſſible he might blunt the edge of his enemies ſworde, and make others aſhamed who were meeter for fighting then he was. Take in good ſeaſon my weake trauelles, Chriſtian Reader, I haue many honeſt witneſſes who knowe that I was neuer purpoſed to ſend foorth vnto the open view of the world any thing that came from me. Howe this compend came into the Printers hande I remit vnto his faithful teſtimonie. It was my purpoſe, in write to haue giuen warning vnto noble houſes who had bene my ordinarie auditors to beware of the contagion of lying doctrine, that is nowe ſecretly ſpreading in our land: this being done, the ordinarie exerciſes of my calling would haue beene my chiefe imployment, if the Lord pleaſed. Therefore [gentle Reader] take in the better parte the Goates haire, & Rammes skinnes that I preſent to couer the Tabernacle of my God. I referre the ornaments of gold, ſiluer and precious ſtones for beautifying the inner parts of the Tabernacle to others vpon whome God hath vouchſafed greater gifts, Exod. 25. Farewell.

CEN-

CENTVRIE I.

Chap. I.

Augustus Cæsar.

OVR Lord Iesus the true Prince of peace, was borne in *Bethlehẽ Iuda* of a maid, in a very peaceable time in the 42. yeere of the reigne of AVGVSTVS CÆSAR. Euseb. eccl. hist. lib. 1. cap. 5 at what time the temple of IANVS was closed & locked vp, Functii Chron. which in time of warres was continually patent and open. At the time of this blessed Nativitie the Angels of God rejoyced, Luc. 1. the deuils trembled. Some affirme that all the Oracles of IVPITER, APOLLO and HECATE were silent and gaue no responses: alwayes it is certaine that many yeeres before the Lordes blessed Nativitie the Lord permitted the world to be wonderfully blinded with the delusions of the deuill. The top of IVPITERS oake in *Dodona* was shaken, the caldron was smitten with the rodde that was in the hand of IVPITERS image: The Propheteſſes forewarned by these fore-running tokens of inspiration were readie to vtter IVPITERS oracles, and the deceiued people were humblie kneiling and attending vpon the response that should be giuen, Nazianz. in Iulianum. Annot. Nonni. the tripode in *Delphis*, the laurell and fountaine in *Daphne*, APOLLO his deceitfull ensignes, the ram-faced image of IVPITER AMMONIVS in *Cyrenia* with many moe places whereinto the sound of the deuils trumpet was heard, to these places (I say) did people

bewitched

bewitched by Satan resort in frequent numbers to bee taught by the mouth of him who was a liar from the beginning, and who remaineth a liar, albeit he speake at some time the trueth, because he speaketh it *animo fallendi* vpon a purpose to deceiue. It is very credible, that the blessed Seede, who came to breake the heade of the Serpent, did stoppe his mouth also in the time of his blessed Natiuitie. The countrie of *Iudea* at this time was subject to the Romanes, and payed tribut to CÆSAR, Luc. 2. The deputies of AVGVSTVS in *Iudea* and *Syria* were CYRENIVS, COPONIVS, AMBIBVCHVS and ANNIVS RVFVS one succeeding to another, Ioseph. Antiq. lib. 18. cap. 3. HEROD the sonne of ANTIPATER by fauour of ANTONIVS obtained this honour to be gouernour of the nation of the Iewes, but the honourable name of a King hee receiued from AVGVSTVS CÆSAR: this was ratified for his further assurance by the Senat of *Rome*, Ioseph. Antiq. lib. 15. cap. 10. for which cause HEROD to testifie his thankfull minde toward ANTONIVS builded a Castle in *Ierusalem* very neere to the temple called *Arx Antonia*: And to the honour of AVGVSTVS he builded *Cæsarea Palestinæ* sometime called the towre of STRATON. Now a forreiner and stranger, of his fathers side an Idumean, of his mothers side an Arabian, Sozom. lib. 1. cap. 1. and an aliant both from the stocke of DAVID, and also from the Commonwelth of *Israel* was reigning in *Iudea*, and the scepter was sliding from *Iuda*, now I say was it time that SHILOCH should come, according to IACOBS prophecie, to whome the people should be gathered, Gen. 49. 10. Now was it time that the promised MESSIAS should come and sit in the Throne of his father DAVID, and of his Kingdome there should be none end. And indeed how can the Kingdome of Christ haue an end, who acquireth a new title and right of gouernement by death, which is the last period of other Kings gouernements, and in death they leaue a vacant roome to a successour: but Christ Iesus by dying, and rising againe hath a right to rule both ouer deade and quicke, Rom. 14. 9. Yea in verie death it selfe he was practising his kingly office in most effectuall maner, and tramping

Christ was borne when the scepter was apparently sliding from Iuda.

Christs kingdome is euerlasting.

ping Satan vnder feete, and vndoing the power of death, Hoſ. 13.14.

In AVGVSTVS time alſo IOSEPH was admoniſhed in a dreame to take the babe and his mother, and to flee into *Egypt*, Mat. 2.13. SOZOMEN not content with the certaintie of Scripture addeth a particular nomination of the towne *Hermopolis* in *Thebaida* whereinto Chriſt ſojourned vntil the death of HEROD the great. This he had by the vncertaintie of tradition. The miracle of the hudge and high tree Preſtis, that bowed the top lowlie to the ground and worſhipped her maker Chriſt, and afterward had a medicinable vertue in fruit, leaſe, and barke to cure diſeaſes, rather derogateth credit to that Egyptian tradition, then aſſureth vs of the veritie of that report, Sozom. lib. 5. cap. 21. HEROD before his departure from this life, had put to death three of his ſonnes, ARISTOBVLVS, ALEXANDER, and ANTIPATER, and by teſtamentall legacie had diuided his dominions amongſt his remanent ſonnes, ARCHELAVS, HEROD ANTIPAS and PHILIP: which teſtament being ratified by AVGVSTVS, *Iudea, Samaria and Idumea* were alloted to ARCHELAVS, the Tetrarchie of *Galile* to ANTIPAS, and *Iturea* and *Trachonitis* to PHILIP: Ioſeph. Antiq. lib. 17. cap. 13. IOSEPH being returned from *Egypt*, when he heard that ARCHELAVS did reigne in *Iudea* in ſtead of his father HEROD, feared to dwell in *Iudea*, but beeing warned of God in a dreame went to the partes of *Galile*, and dwelt in a citie called *Nazaret*, Mat. 2. ver. 22, 23. All this was done in the dayes of AVGVSTVS. After he had reigned 56. yeeres, or as Ioſephus writeth, 57. yeeres, viz. with ANTONIVS 14. yeeres, and after he ouercame ANTONIVS and CLEOPATRA Queene of *Egypt* in ſea-warfare ouer againſt *Epirus*, he had the imperiall ſoueranitie himſelfe alone all his dayes, and died in the 77. yeere of his age, Ioſeph. Antiq. lib. 18. cap. 3.

The vncertainty of tradition.

Tiberius

Tiberius.

Romaine Deputies in Iudea.

AFter AVGVSTVS reigned TIBERIVS NERO 22. yeres 7 moneths, 7. dayes. Bucolc. Index. The Romane Deputies that were sent to *Iudea* in the time of his reigne were VALERIVS GRATVS, PONTIVS PILAT and VITELLIVS. VALERIVS GRATVS for loue of gaine remooued the Priests of the Iewes from their offices at his owne pleasure. ANANVS, ISMAEL, ELEAZARVS, SIMON the sonne of CANITHVS, all these were denuded of their priestly dignitie, when as two of them, viz. ELEAZARVS and SIMON had continued scarse one yeere in office. To end IOSEPH VS CAIAPHAS is aduanced to the priesthood. This is the cause wherefore the Euangelist Iohn calleth CAIAPHAS *the high Priest of that same yeere, Iohn 11. ver. 13. Mat* ters of religion were now come to an horrible abuse, and were not ordered according to Gods holy ordinance, but according to the appetite of the Romaine Deputies Ioseph. antiq. lib. 18. cap. 3. After GRATVS, PONTIVS PILAT was sent to be Deputie in *Iudea*, a man vigilant and actiue in all ciuile adoes, as the blood of the Galileans mixed with their sacrifices clearely prooueth, Luc. 13. 1. but in the cause of Christ remisse, negligent and slacke. After the issue of ten yeeres VITELLIVS is appointed Deputie in *Iudea* and PONTIVS PILAT addresseth toward *Rome*. By gratifying of the Iewes in a matter of small importance he conquested great fauour.

The priestly garments.

The priestly garments were wont to be kept in the Castle called *Antonia*, but VITELLIVS gaue commandement to the Captaine of the Castle to let the high Priest haue the vse of them when he pleased, and to choose what place he liked best for the custody of the priestly garments. He disauthorized CAIAPHAS, following (as appeareth) the example of VALERIVS GRATVS, and gaue his office to IONATHAN the sonne of ANANVS sometime high Priest, Ioseph. antiq. lib. 18. cap. 6. In the 15. yeere of the reigne of TIBERIVS Christ our Lord and Sauiour was baptized by IOHN in *Iordan*, was led to the wilder-

wildernesse, fasted fourtie dayes, was tempted of the deuil, and began to preach, Eusеb. hist. eccl. lib. 1. cap. 30. Mat. 3. and 4.

In the eighteenth yeere of TIBERIVS the Lord Iesus was crucified, and offered a sacrifice for our sinnes, which hath a perpetuall vertue to saue such as beleeue, Heb. 7. He arose againe the thirde day from death. The high Priestes and rulers of the people gaue money to the souldiers to obscure the glory of his resurrection, yet it was sufficiently knowne, not onely to Christes disciples, by his frequent apparitions to them, but also to PONTIVS PILAT the *Romaine* Deputie himselfe, who had giuen out a sentence of death, against Christ. PILAT by letters signified to TIBERIVS the miracles of Christ, his resurrection, and that he was supposed of many to bee God: but the Senat of *Rome* refused to *acknowledge the diuinitie of Christ, because hee was worshipped* as God, before his Godheade was approoued by the Senate of *Rome*, Euseb. eccles. hist lib. 2. cap. 2. The words of the Apostle PAVL had performance in the *Romaine* Senat ἐματαιώθησαν they became vaine in their imaginations, and their fooliish heart was full of darkenesse, when they professed themselues to bee wise, they became fooles, Rom. 1. ver. 21. 22. The verie smoke that riseth from the fornace seemeth to be somewhat at the first, but when it mounteth vp into the aire, the hier it ascendeth, the more it scattereth, & the sudden disparition of it declareth it is but a vaine thing. Such was the wisedome of the *Romaine* Senate, when they mounted vp so hie as to judge of diuine things far surpassing the reach of the naturall vnderstanding of man, they proued starke fooles, and people destitut of true vnderstanding: and PILAT himselfe ouerladen with many heauie calamities in the dayes of CAIVS put handes into himselfe, and so ended his wretched life, Euseb. lib. 2. cap. 7.

Christ crucified in the 18 yeere of Tiberius.

The Senat of Rome refuseth to acknowledge the diuinitie of Christ.

Pilat killeth himselfe.

Caius Caligula.

CAIVS CALIGVLA ſucceſſour to TIBERIVS reigned three yeeres and nine months, Euſeb. lib 2. cap. 5. He was a proud tyrant, enemie to all righteouſneſſe, the verie childe of the deuill. He aſſiſt only vpon Church matters. Hee was an hateſull enemie to the Iewes dwelling at *Ieruſalem*, and at *Alexandria*. For one and the ſelfe-ſame cauſe were they both deſpiſed and hated of CAIVS, becauſe they would not giue vnto him diuine honours by building Temples, and altars, and offering ſacrifice to new IVPITER CAIVS and ſwearing by his name. Firſt concerning *Ieruſalem*, he had ſent PETRONIVS to be Deputie in *Iudea*, with commandement to dedicat the Temple of *Ieruſalem* to IVPITER CAIVS, and to ſet vp his image in the Temple, Euſeb eccleſ. hiſt. lib. 2. cap. 6. Ioſeph. antiq. lib. 18. cap. 12. The Iewes were more willing to die, then to ſee the Temple of their God polluted. PETRONIVS aduertiſed the Emperour of the grevance of the Iewes, but before his letters came into the hands of CAIVS ſomewhat interueened that both diſappointed the purpoſe of CAIVS, and alſo incenſed his heart with furie and rage againſt his Deputie PETRONIVS. At that time HEROD AGRIPPA was at *Rome* whome afterward the Angell of God ſmote at *Caſarea*, ſo that he was conſumed with wormes, Acts 12. he was exceedingly beloued of CAIVS, becauſe in the daies of TIBERIVS he had bene caſt in priſon, and bound with bands for the loue he caried to CAIVS, in ſo farre that CAIVS inuited AGRIPPA vpon a certaine time to a banquet, and bade him aske what he pleaſed, and it ſhould be granted. AGRIPPAES petition was this, that CAIVS would ſuffer the nation of the Iewes to liue according to their own law. CAIVS was moued ſomewhat with this vnexſpected petition, yet partly for his exceſſiue loue toward AGRIPPA alſo, leſt he ſhould ſeeme to them which ſate at table to be a promiſe-breaker the petition is granted. But the venome of his indignation againſt the Iewes he poured out againſt PETRONIVS, becauſe that

Caius would be counted a god.

The Iewes abhorred the ereſting of the image of Caius in their Temple.

The petition of Agrippa.

that by lingring in executing his commandement occasion was offered to AGRIPPA to present this foresaide petition. The letter of CAIVS sent to his Deputie was cruel and bloodie, the like whereof was seldome heard: because hee fulfilled not the Emperours desire, hee is commaunded to giue out a sentence of death against his owne life, and to be both judge & burrio to himselfe, Ioseph. antiq. lib. 18 cap. 11 Such mercie was in this new IVPITER CAIVS. Before I writ any thing of his crueltie against the Iewes that dwelt in *Alexandria*, it is a meete place to admonish the reader of the hypocrisie & counterfait holines of HEROD AGRIPPA who seemed both in the dayes of CAIVS, and also in the dayes of the Emperour CLAVDIVS to be a paterne of godlinesse, preferring at the banquet of CAIVS the libertie of the people of God & the inviolable obseruation of the law of God to all the riches that the liberalitie of an affectioned Emperour could be able to afford. In CLAVDIVS dayes he sailed from *Italie* to *Iudea*, he acknowledged God to be the author of his deliuerance from prison & bands, & offered a chaine of gold to be hung vp in the Teple of *Ierusalē*, in testimonie that he receiued that benefit with a thankfull minde out of Lords hands. Ioseph. antiq. lib 19. cap. 5. In outward things he was a builder of the wals of *Ierusalem*, vntill the emulous enuy of MARSVS, or enuyous emulation the hinderer of all good workes, compelled him to desist & to leaue the worke imperfited, Ioseph. antiq. lib. 19. cap 7. For all this outward shew of holines, the lessons of CAIVS whom he loued beyond all things, neuer left him till his last breath CAIVS desired to be counted a god. so did AGRIPPA in *Cesarea* delite when his oration was called the voyce of God & nor of man. Acts 12. CAIVS persecuted the Iewes without a cause, so did HEROD AGRIPPA the Christians, Acts 12. CAIVS the higher hee aduanced himselfe, the greater was his fall, the like also happened to AGRIPPA. So pernicious a thing is vngodly companie, burning their associats with their fire, or els blecking them with their smoke, and hurtfull euery maner of way. In the towne of *Alexandria* the *Grecians* contended against the Iewes, both parties sent ambassadours to *Rome*, the *Grecians* sent APPION, the Iewes sent PHILO

The bloodie letter of Caius written to Petronius his Deputie.

The hypocrisie of Agrippa.

Contention betweene the Iewes and Grecians who dwelt at Alexandria.

a very prudent and learned man. APPION with flattering words insinuated himselfe in the fauour of the Emperour CAIVS, and accused the Iewes, that they neither builded temples, nor offered sacrifices to the honour of CAIVS, as the *Grecians* did. PHILO was readie to answere, but CAIVS ruled with affection rather then with reason caused PHILO to be thrust out of his palace, and would not hearken vnto him, Ioseph. antiq. lib. 18 cap. 10. Euseb. lib. 2. eccles. hist. cap 5. In these two mirrours we may see the cruell disposition of this Emperour, whose dependers were persecuters of Christians, like as hee himselfe was a persecuter of the Iewes. If any good turne fell into his hand, it was rather by accident then of purpose to glorifie God, or to punish sinne: hee banished HEROD ANTIPAS, who beheaded IOHN the Baptist, and his wife HERODIAS that incestuous harlot, who ended their lifes in penuritie and miserie in *Lyons* of *France*, Euseb. eccles. hist. lib. 2. cap 4. But all this was done for fauour of AGRIPPA, Ioseph. antiq. lib. 18. cap 9. but not for detestation of murther and incest. In ende CAIVS was slaine by his owne seruants, CHEREAS and LVPVS, whom the Emperour CLAVDIVS afterward punished vnto the death, Ioseph. antiq. lib. 19. cap. 3. This new IVPITER I count him to haue bene in worse case then old IVPITER the sonne of SATVRN, albeit both of them died, yet the one after his death, was counted a god, but the other after his death was counted a deuill.

New Iupiter in worse case then old Iupiter.

Claudius,

CLAVDIVS reigned thirteene yeeres, eight months, Euseb. lib. 2. cap. 19. Hee ratified the gift of the kingdome of *Iudea*, bestowed by his predecessour CAIVS vpon HEROD AGRIPPA, and added thereto all the dominions of HEROD ANTIPAS, whom CAIVS had banished, Ioseph. antiq. lib. 18. cap 4. This HEROD

HEROD AGRIPPA when hee returned from *Italie* to *Iudea* builded the walles of *Ieruſalem*, ſparing for no coſt, ſo high and ſtrong, that if the worke had not beene hindered by the procurement of MARSVS gouernour of *Syria* hee had made them impregnable. Hee was not ſo carefull to build the walles of the ſpirituall *Ieruſalem*, for he beheaded the holy Apoſtle S. IAMES the brother of IOHN, and did caſt PETER into priſon, whome the Lord miraculouſly deliuered, Acts *12*. This HEROD and the Iewes made hauocke of the glory of God, and blood of his Saintes. For hee gratified them by ſhedding the blood of the Apoſtles of Chriſt, and againe they gratified him by giuing him the glorie that appertained to God alanerly. For which cauſe he was ſtricken by the Angel of God, and conſumed with wormes, Acts 12. In this Emperour CLAVDIVS dayes, the famine foretolde by the Prophet AGABVS, Acts 11. afflicted the world. One of the cauſes of this plague doubtleſſe was the manifold abuſes of the creatures of God, in the middes of the aboundance of bread, the contempt of the poore, which faultes were ſo vniuerſally ouerſpread in the worlde, that ſome of the Emperours themſelues were not free of the foule ſpot of intemperancie: as the ſcoffing ſpeaches of the people did witneſſe in ſtead of CLAVDIVS TIBERIVS NERO calling the Emperour CALDIVS BIBERIVS MERO, Funct. Chron. This is referred to the ſucceſſour of AVGVSTVS.

The famine foretold by Agabus.

In the yeere of our Lord 48. and in the ſixt yeere of the reigne of CLAVDIVS, as CHYTRÆVS reckoneth, was gathered that famous Councill of *Ieruſalem* deſcribed viuely by the Euangeliſt LVKE, Acts *15*. whereat were preſent the Apoſtles, PETER and PAVL and IAMES, and BARNABAS a reuerent man of God, in whome Apoſtolike giftes were not inlacking, with other worthie men, IVDAS ſurnamed BARSABAS and SILAS notable Prophets and fellow-labourers of the Apoſtles: likewiſe the Commiſſioners of *Antiochia*, and Elders of *Ieruſalem* with many others who were beleeuers. What was concluded in this Councill, I remit to the faithfull narration of the Euangeliſt LVKE, Acts 15. Alwayes if votes bee pondered rather then numbred, this is the

The Council of Ieruſalem. ANNO 48.

Councill of Councils more worthie to be called *Oecumenicke* then the Councils of *Nice*, of *Constantinople*, of *Ephesus*, and *Chalcedon*. In the Councill of *Nice* were worthy Bishops, who came from all quarters of the world, but in this Councill were holy Apostles, who could not erre in matters of faith, *Oecumenicke* Bishops indeede, and any one of the holy Apostles was illuminated with more aboundance of cleare light in things pertaining to the worship of God then all the 318. and 18. Bishops conveened at *Nice* in *Bithynia*. Many *Romaine* Deputies were sent in the dayes of CLAVDIVS to keepe *Syria* and *Iudea* in subjection to the *Romaines*, such as MARSVS, LONGINVS, CVSPIVS PHADVS, TIBERIVS ALEXANDER, CVMANVS and FELIX. I leane MARSVS and LONGINVS for diuersitie to open vp in what Deputies time things mentioned in holy Scripture came to passe. When CVSPIVS PHADVS was Deputie, there arose a deceitfull man named THEVDAS, to whom resorted a number of men about 400. who were slaine, and all who followed him were scattered, Acts 5. ver. 36. IOSEPHVS writeth that PHADVS sent foorth a troupe of horsemen, who suddenly charged the people that followed THEVDAS, and slew them, and tooke THEVDAS aliue, and cutted off his head, and brought it to *Ierusalem*, Ioseph. antiq. lib. 20. cap. 2, Euseb. lib. 2. cap. 11. After this man arose one IVDAS of *Galile* in the dayes of the tribute, and drew away much people after him: hee also perished, and all that obeyed him were scattered, Acts 5. 37. If GAMALIEL in that narration keepe the order of times, these words (*After him*) would import, of necessitie the words of the history of the Actes must be vnderstood of another THEVDAS then that man of whome IOSEPHVS writeth in the place aboue mentioned. For IVDAS of *Galile* liued in the dayes of AVGVSTVS, and when CYRENIVS was Deputie of *Syria* and *Iudea*, Ioseph. antiq. lib. 18. cap. 2. and likewise antiq lib. 20. cap. 3. But I am not certaine whether or no the words μετὰ τοῦτον doe absolutely import that IVDAS of *Galile* was posterior in time to THEVDAS. When CYMANVS was Deputie, who succeded to TIBERIVS ALEXANDER the insolencie of one *Romaine* souldier was the destruction of twen-

Romaine deputies.

twentie thousand innocent people, hee discouered the secret parts of his body vpon a solemne feast day, neere vnto the Temple, and in the sight of the Iewes, they counted this a contempt done to God in the porch of his owne house: CVMANVS drewe the *Romaine* souldiers to the Castle called *Antonia* verie neere the Temple, and set them in order, and the people of the Iewes, fearing the inuasion of the souldiers, fled, and in the narrowe passages ouertrode one another, and a great multitude of people were slaine, Ioseph. antiq. lib. 20. cap. 4. After this the people of the Iewes came to *Cesarea* where CVMANVS was for the time, and complained of a *Romaine* souldier, who had casten a booke of holy Scripture into the fire, whom CVMANVS beheaded, and so pacified the Iewes Ioseph. antiq. lib. 20. cap. 4. In end CVMANVS through his euill gouernement procured to himselfe the indignation of the Emperour CLAVDIVS, he fauoured the wicked cause of the *Samaritanes*, who had stopped the passages of the *Galileans*, and slaine a great number of them. They were accustomed yeerely to goe vp to *Ierusalem* to holy feastes, and their way was through the townes and villages of the *Samaritanes*. CVMANVS rather fauoured then punished this wicked fact of the *Samaritanes*, therfore he was remoued from his place, and FELIX was sent to be Deputie of *Iudea*, Ioseph. antiq. lib. 20. cap. 5. Whether CLAVDIVS was impoisoned by AGRIPPINA his wife to prepare an easie passage to NERO her sonne to be Emperour or not, I leaue that to be read in authors, who haue entreated the lifes of Emperours politickly. It contenteth me to write of the estate of the Church in their time.

Nero.

DOMITIVS NERO ſucceeded to CLAVDIVS: hee reigned thirteene yeres and eight months, Euſeb. lib 3.cap.5. His mother AGRIPPINA after the death of CNEVS DOMITIVS ÆNOBARBVS was joyned in mariage with the Emperour CLAVDIVS. In the firſt fiue yeeres of his gouernement he abandoned the inſolencie of his wicked diſpoſition, ſo that it was a prouerbe in the mouthes of men, *Neronis quinquennium*, in regard of his good cariage for the ſpace of fiue yeeres. But a fire long couered, in end breaketh out into a mightie flame, that no water can ſloken it. His crueltie againſt his mother, his wifes OCTAVIA and POPPEA, his maſter SENECA, the Poet LVCAN, and the vile abuſe of his body with perſons of his neereſt conſanguinitie, I remit to the reading of learned authors, who haue written exactly the hiſtorie of the *Romaine* Emperours, and I haſte to that which is the principall purpoſe of this compend, howe wicked NERO kindled the firſt great Fornace of horrible perſecution againſt the Chriſtians. It cannot be denyed but in the dayes of TIBERIVS our Lord Chriſt Ieſus was crucified: in the dayes of CALIGVLA and CLAVDIVS the hands of that cruell perſecuter HEROD was mightily ſtrengthened by the fauour, countenance and bountifulneſſe of both theſe Emperours, ſo that hee layed handes vpon the pillars of the houſe of God: and ſo I deny, not but the Church of God before the dayes of NERO was in the fornace of trouble, but nowe come the dayes whereinto the *Romain* Emperours like vnto NEBVCHADNEZAR were full of rage, and the forme of their viſage was changed againſt the Chriſtians, and they commanded that the fornace ſhould be hoate ſeuen times more then it was wont to be hoate, Daniel chap.3.ver.19.

The ten perſecuting Emperours wreſtled againſt God.

This hiſtorie henceſoorth conteineth on the one parte, the great wreſtling of perſecuting Emperours againſt God, not like to the wreſtling of IACOB with God, Geneſ.32. The place of IACOBS wreſtling was *Peniel* where he ſawe God, the

the forme of wrestling was ith many teares and strong supplications, Hos. 12. the end was, that the Angel should not hastely depart from him lea ing him comfortlesse, the successe was the obtaining of a bl ing, which was the armour of God to saue him again the hatefull malice of Esav: but by the contrare, NERO, DOMITIAN, TIAIAN, ANTONIVS, and the rest set their face against the heauen, commanded the holy One of *Israel* t departe out of the worlde, endeuoured to quench the sauing light of his Gospell, and by so doing, brought downe vpo themselues, in stead of a blessing, that wrath that is reuea d from heauen vpon all them who detaine the trueth of Go into vnrighteousnes, Rom. 1. ver. 18. On the other part set downe the constant faith and patient suffering of the Sa intes who hated not the burning bush, because it was set o fire, but they loued it, because in it they were refreshed with t com-fortable presence of the great Angell of God, Exod. who would not for gaining of their lifes once fashion them lues according to the similitude of Idolaters in outward d externall things. TERTVLLIAN in his booke *de corona mil tis* declareth that true Christian souldiers abhorred from setting a garland of flowres vpon their heades when they receiued wages for their painfull seruice in warfare, because it was the habite of Idolaters who sacrificed to IVPITER. O happie men of God, whose vertues the dead coloures of Painters cannot represent, and the feastered maners of this corrupt age cannot imitat! Oh when shall our shadowes departe? when shall the fresh oyle of the grace of God bee powred into our lampes, that the light of our faith, patience, and constant perseuerance may shine clearely to the world as theirs did?

The occasion of this first great persecution of NERO was his owne barbarous and cruell fact: he caused the towne of *Rome* to bee set on fire, which wasted the buildings of the towne for the space of sixe daies, Bucol. Index chron. Funct. chron. Chytr. chron. & to eschew the vile infamy of this barbarous fact, he layde the blame vpon the Christians, & gaue foorth edicts and commandements to persecute them to the

The first persecution. ANNO Chr. 65

the death. NERO was so hatefull an aduersarie to all righteousnes, that EVSEBIVS following the example and words of TERTVLLIAN, affirmeth that if the Gospel had not bene an excellent good thing it had not beene condemned by NERO, Euseb. eccles. hist. lib. 2. cap. 25. It is supponed that PETER was crucified, and PAVL was beheaded at *Rome* in time of this persecution. And EVSEBIVS is in that opinion, lib. 2. cap. 25. If this be true, the very deade bones of PETER & PAVL are witnesses against the *Romaine* Church if they continue not in that same faith that PETER & PAVL sealed vp with their blood. The estate of the Iewes vnder NERO was very hard in respect of the oft change of the *Romane* Deputies. For in NEROES time continued FELIX for a spaee, whome the Emperour CLAVDIVS had sent to *Iudea*, & after him FESTVS, ALBINVS, and FLORVS. This last Deputie was fashioned according to the similitude of the maners of NERO his master, & the Prouerb holdeth true in NERO & FLORVS, *Such man such master*. In the time that FELIX was Deputie, a certaine *Egyptian* man pretending to bee a Prophet, & promising great things, perswaded foure thousand of the Iewes to follow after him, Acts 25. but FELIX sent foorth companies of horsemen and footmen, who slew foure hundreth of the people that followed the *Egyptian*, and tooke two hundreth of them aliue, the rest were scattered, but the seducing Prophet escaped, and could not bee found, Ioseph. antiq. lib. 20. cap. 6. When FESTVS was Deputie, King AGRIPPA heard the Apologie of PAVL, and said that in a part PAVL perswaded him to be a Christian, Acts 25. This AGRIPPA (I say) the sonne of HEROD whome the Angell of God slewe, Acts 12. was aduanced to great honoures by the Emperour CLAVDIVS, as his father had beene before him by the fauour of CAIVS, and he possessed not only his fathers dominions, but also the Tetrarchie of *Ituræa* and *Trachonitis* sometime belonging to PHILIP the sonne of HEROD the great. His might and riches procured trouble to the nation of the Iewes. Hee had a palace situat vpon the West-side of the Temple of *Ierusalem*, & in regard it was builded vpon a mountaine he had a delectable

The martyrdome of Peter & Paul.

Romain Deputies.

lectable prospect of the towne of *Ierusalem*: yet not content with this, he mounted vp the walles of the Palace by a new building, so high that they who were in the palace might haue seene the altar, and sacrifices of the Iewes offered in the inner court which at that time was called *Atrium Iudæorum*. This doing grieued the harts of the Iewes. They on the other part to cut off the sight of those who dwelt in the palace, from beholding their sacrifices rayſed vp the wall of the inner court on the West-side to such eminencie, that no man could behold the sacrifices of the Iewes from the palace. King AGRIPPA and FESTVS with authoritie cõmanded the Iewes to demolish their new builded wall. In end this matter was referred to the Emperour NERO, who being solisted by his wife POPPEA, gratified the Iewes in this point, & compelled them not to cast downe their wall, Ioseph. antiq. lib. 20. cap. 7. FESTVS died in *Iudea* and ALBINVS was sent to bee Deputie in *Iudea*. ANANVS was the high Priest of the Iewes in these dayes, and finding opportunitie of time, to practise the malice of his heart against IAMES the sonne of ALPHEVS surnamed IVSTVS, an holy Apostle & kinseman of our Lord Iesus. When ALBINVS was vpon his journey, & had not as yet arriued neither to the coastes of *Egypt* nor of *Iudea*, this ANANVS (I say) caused IAMES surnamed IVSTVS, & the brother of our Lord to be stoned to death, Ioseph. antiq. lib. 20. cap. 8. EVSEBIVS writeth that he was thrown down frõ the pinacle of the Temple, Euseb. eccl. hist. lib. 2. cap. 23. This crueltie of ANANVS albeit it displeased both king AGRIPPA, and ALBINVS the deputie of the *Romaines*, & the people of *Ierusalem*, yet wicked men are wiser in their owne generation then the children of light. & ANANVS sawe that if he had lingred vntill the *Romaine* Deputie had arriued, he could not haue procured the death of a man counted so just, and so well beloued of the people, as the Apostle IAMES was. It is to be marked that EVSEBIVS in the forementioned place describeth the martyrdome of IAMES surnamed IVSTVS before the edict of the persecution of NERO, after which followed the martyrdome of PETER and PAVL in the 12. yeere of NERO his reigne, Epiphan. *contra hæres.* neuertheleſſe the *Romaine* Church had forged epistles

Contention betweene Agrippa and the Iewes.

The martyrdome of Iames surnamed Iustus.

decre-

decretall whereinto CLEMENS Bishoppe of *Rome* writeth to IAMES surnamed IVSTVS after the death of PETER. What credite these decretall epistles deserue, it shall bee declared hereafter Godwilling. But FLORVS who succeeded to ALBINVS was an avaritious and cruell man: he exhausted the treasure that was in the Temple, and tooke out of it sixteene talents of siluer. And when the Iewes at *Ierusalem* murmured against him, hee came to the towne in great wrath, and permitted the souldiers to slay and to spoyle the citizens of *Ierusalem* at their pleasure. Likewise he afflicted with vnaccustomed crueltie men of noble birth, by scourging & crucifying them, Ioseph. *de bello Iudaico* lib. 2. cap 25. This was the ground of the warre betweene the *Romanes* and the *Iewes*, wherin *Ierusalem* came to that lamentable ruine foretold by our Sauiour Christ, Mat, 24. Nowe to returne to the Emperour himselfe, and forme of his death. After he had reigned 13. yeeres and eight monethes, the Senate of *Rome* proclaimed him to bee an enemie to mankinde, and condemned him to be whipped with wands to the death, & to be harled through the citie. For feare of which punishment he was forced to flie, and by slaying of himselfe made an end of his most wretched life. Iustin.

The ground of the warre betweene the Iewes and the Romanes.

Vespasian.

AFter NERO, OTTO, VITELLIVS, and GALBA contended for the empire, and were all hastely cut off, and made out of the way, and FLAVIANVS VESPASIAN was chosen Emperour by the *Romaine* armie, he reigned 10. yeeres, Bucol. Index Chron. The nation of the Iewes at this time for the most parte was giuen ouer into a reprobate minde, according as it was foretolde by the Prophet ZACHARIE: *Then saide I, I will not feede you: that that dieth, let it die, and that that perisheth, let it perish, and let the remnant euery one eate the flesh of his neighbour.* Zach. 11. 9.

Like

Like as the intollerable crueltie of FLORVS had irritat the nation of the Iewes: euen so on the other side the vnsupportable obstinacie of the Iewes had incensed the wrath of the *Romanes* against them. They were nowbecome so headstrong that they rejected the sacrifice that was wont to bee offered for CÆSAR. Ioseph. *de bello Iudaico* lib. 2. cap. 30. The calamitie of the Iewes who dwelt in *Alexandria* and in *Damascus*, was but the beginning of sorrowes: fiftie thousand Iewes were slaine in *Alexandria*, ten thousand in *Damascus*, Ioseph. *de bel. Iud.* lib. 2. cap. 36 & 41. Besides this many signes & wonders both in heauen and earth, did proclaime their future desolation and destruction. A Comet was seene in heauen hanging ouer the towne of *Ierusalem* for the space of a yeere, and hauing the similitude of a sword: in the Temple at the mid time of the night, a cleare light was sene shining round about the Altar, in brightnesse not vnlike vnto the light of the day: and the great brasen port of the Temple opened of the owne accord about the sixt houre of the night: chariots of fire were seene compassing townes, and a voyce was heard in the sanctuarie warning to flit and to transport, with many other feareful signes and wonders. Ioseph. *de bello Iud.* lib 6 cap. 31. But a people senslesse, whose eyes were dimme, whose eares were dull of hearing, whose heart was fatte and locked vp by Satan in infidelitie, they could take no warning of the wrath to come, because the Lord was minded to destroy them. FLA. VESPASIAN and his sonne TITVS VESPASIAN leading an armie of threscore thousand armed men from *Ptolemaida* besieged the townes of *Galile* and *Trachonitis*: so many as would not willingly be subject to the *Romanes*, the townes of *Gadara*, *Tiberias*, *Iotopata*, *Tarichea*, *Gamala*, all these were brought vnder the reuerence of VESPASIAN, and IOSEPHVS, who had beene lurking in a caue (after the towne of *Iotopata* was conquessed) was taken aliue, and kept in bands by the *Romanes*: he foretolde that VESPASIAN should bee Emperour, and saluted him CÆSAR, and αὐτοκράτορα while NERO was yet aliue. *de bello Iud.* lib. 3. cap. 27. When this prophecie came to passe indeede, and hee was chosen to bee Emperour, hee sent for

Foreranning tokens of the destruction of Ierusalem.

Io-

IOSEPHVS and commanded that hee should be looſed from bands, but TITVS his ſonne thought more expedient that his bands ſhould be cut off from him, rather then looſed, to the end he might be counted a worthy man, who neuer deſerued captiuitie nor bands, *de bello Iud.* lib. 4. cap. 39. FLAVIVS VESPASIAN returned to *Rome*, and left behind him his ſonne TITVS to ſubdue the Iewes, & to beſiedge the towne of *Ieruſalem*, but the Chriſtians who dwelt at *Ieruſalem* were warned by God to depart out of the towne of *Ieruſalem*, ſo they left it, and dwelt beyond *Iordan* in a towne of *Decapolis* called *Pella*, Euſeb eccleſ. hiſt lib. 3. cap. 5. Separation of the corne from the chaffe goeth before the vnquenchable fire wherewith the chaffe ſhall be burnt. TITVS began to beſiege *Ieruſalem* in the firſt yeere of the reigne of his father, at the time when the people were gathered to celebrate the feaſt of the Paſſouer, Euſeb. lib. 3. cap 7. The terrour of the ſworde of the *Romaines* without, the feare of mercileſſe brigands within in the bowels of the towne preuailing, the flewere of the dead (wanting the honour of burial) infecting the aire, and deuouring the liuing with contagious ſickeneſſe, the violent plague of famine breaking aſunder the bands of Nature, and conſtraining women to eate the birth of their owne bellies, Ioſeph. *de bello Iud.* lib. 6 cap. 21. All theſe calamities ſeaſed vpon them at once in the juſt judgement of God. They deſpiſed the father of eternitie, and the Prince of peace, & ſaide to PILAT, We haue no King but CÆSAR, Ioh. 19. 15. now they find that the mercies of CÆSAR were cruell, & his ſonne TITVS who was commended in all mens mouths as meeke, merciful, liberal and eloquent, and was called *amor & deliciæ humani generis*, that is, the loue and moſt daintie thing of all mankinde, yet God made him a terrible ſcourge to the nation of the Iewes, who forſooke the Lord Ieſus, and preferred CÆSAR vnto him. In Scripture we reade of many great vials of the wrath of God powred downe vpon vnrighteous men, but theſe are greateſt that reſemble by moſt liue repreſentation the great condemnation of the wicked at the laſt daye, ſuch as the flood of NOE, the ouerthrow of *Sodom*, and deſtruction

The deſtruction of Ieruſalem.

ANNO Chr. 71.

of

of *Ierusalem*. The flood of Noe was vniuersall and sudden, so shall be the condemnation of vngodly men at the last day, Mat. 24 37.38.39. The ouerthrow of *Sodome* and *Gomorrha*, was a destruction vnsupportable, and the more meete to be an example of the vengeance of eternall fire. epist. Iud. ver. 7. The destruction of *Ierusalē*, & the forerunning tokens thereof are so mixed with the tokens preceeding the condemnation of the great day, that it may be clearly perceiued that God hath appointed the one to be a type and figure of the other, Mat 24. So oft as wee call to remembrance the flood of Noe, the ouerthrowe of *Sodome* and the destruction of *Ierusalem*, let vs feare and stand in awe to fall into the condemnation of vngodly men, because all the terrors of these judgements concurre and are massed together in the judgemēt of the last day. What are the deep Weeles of water, what are the shoures of fire and brimstone, what is famine, pest and sworde, both intestine and forraine, in comparison of that worme that neuer dieth, and that fire that shall neuer be quenched, & the blackneſle of darkneſſe, with weeping and gnashing of teeth, &c.? It is a terrible thing to fall into the hands of the liuing God. Concerning the number of them that were slaine in *Galile*, *Trachonitis*, *Samaria* & *Iudea*, chiefly in the Metropolitane towne *Ierusalem*, ouer and beside those that were sold to be slaues, and those that were deuoured by wild beastes, in the triumph of FLA. and TITVS at *Rome*, reade Ioseph. *de bello Iud.* lib. 6. cap. 45.

The flood of Noe, the ouerthrow of Sodome and destruction of Ierusalem types of the great iudgement to come.

Titus.

AFter FLAVIVS reigned TITVS VESPASIAN his sonne two yeeres, two months, twentie dayes, Bucolc. index Chron. The nation of the Iewes being nowe subdued, there was great peace in all parts of the *Romaine* dominions, both by sea and land, and the temple of IANVS in *Rome* was closed and locked vp. againe, Bucolc.

Domi-

Domitian.

The sec ond persecution. AN. Chr. 96.

FLAVIVS DOMITIAN was associat to his brother TITVS in gouernement during his lifetime, and after his death was his successor: hee reigned 15. yeeres, Chytr. chron. He was proud like NERO, & persecuted innocēt Christians as he did, so prone & bent is our corrupt nature to sin, & to follow euill examples. Now againe the Church of Christ militant vpon the earth must learne obedience by suffering, & must giue a proofe before the world, that the Couenant of God is written in the tables of her heart, and so deepely ingraued by the finger of God, that no tribulation, anguish, persecution, famine, nakednesse, nor death it selfe can separate her from the loue of Christ. The members of the Church were the good marchants, of whom Christ speaketh, Mat. 13. who hauing found a pearle of vnspeakable value, were content to sell all that they had for loue of gaining it: they had tasted of the Well of water springing vp into eternall life, and thirsted not againe for the water that cannot satisfie the heart of man with full cōtentment, Ioh. 4. *14.* In this second great persecution the beloued disciple of Christ the Apostle IOHN was banished to the Isle of *Patmos* for the worde of God. Euseb. eccl. hist. lib. *3.* cap. *18.* FLAVIA DOMICILLA, a woman of noble birth in *Rome* was banished to *Pontia* an Isle lying ouer against *Caieta* in *Italie*, Euseb. eccl. hist. lib. 3. cap. 19. PROTASIVS and GERVASIVS were martyred at *Millain*, Chytr. Chron. concerning the miracle wrought at their sepulchres, God willing, wee shall speake in the thirde Centurie, and in the treatise of reliques. CHYTRÆVS writeth that the Euangelist TIMOTHIE was stoned to death at *Ephesus* by the worshippers of DIANA, and that DIONYSIVS AREOPAGITA was slaine by the sword at *Pareis*. DOMITIAN had heard some rumours of the Kingdome of Christ, and was afraid as HEROD the great had beene, after the Natiuitie of our Lord: but when two of Christs kinsemen, according to the flesh, the Nephewes of the Apostle IVDE were presented before

The banishment of the Apostle Iohn

Domitian afraide by rumors of the Kingdome of Christ.

fore him, and hee perceiued them to bee poore men, who gained their liuing by handie labour, and when hee had heard of them that Christes Kingdome was not of this world, but it was spirituall, and that he would come at the latter day to judge the quicke and the dead, hee despised them as simple and contemptible persones, and did them no harme, Euseb. eccles. hist. lib. 3. cap. 20. In ende as the life of DOMITIAN was like vnto the life of NERO, so was he not vnlike vnto him in his death: for his owne wife and friends conspired against him, and slew him: his body was caried to the graue by porters, and buried without honour. The Senat of *Rome* also decreed that his name should be rased, and all his actes should bee rescinded. Sueton. *in Domit.* Ierom. *catal. script. eccles.*

Nerva.

COCCIVS NERVA after DOMITIAN reigned 1. yeere, 4. months, Euseb. lib. 3. cap. 21. Bucolc. And hitherto all the Emperours that ruled, were borne in *Italie*: from this foorth strangers doe rule: for TRAIAN the adoptiue sonne of NERVA his successor was borne in *Spaine*. NERVA redressed many things that were done amisse by DOMITIAN, and in his time the Apostle IOHN was relieued from banishment, and returned againe to *Ephesus* where hee died. Euseb. eccles. hist. lib. 3. cap. 23.

C CENT.

Apostles.

AFter the Lordes resurrection, his twelue Apostles were indued with grace from aboue, and sent foorth to conquesse all people to the obedience of Christ: whose trauailes the Lord so wonderfully blessed, that within a short time many thousands of all nations & languages, whom God had appointed to eternal life were conuerted to the faith of Christ. This conquest that Christ made by the ministerie of 12. poore and contemptible men is more worthy to be called a conquest, then all the valiant exploites of CYRVS, ALEXANDER, CÆSAR, and other conquerours. For he made this conquest by a small handfull of poore and infirme disciples: also he conquessed not only the bodies of men, but also their hearts to his obedience, & finally hee made this conquest not by shedding of peoples blood, but by preaching of his owne death and blood shed for the redemption of many. Neither conquessed hee free men to make them slaues, as other conquerours had done, but they who were slaues indeede to Satan, vnto thē he gaue the libertie of the sons of God. Now these 12. Apostles the more faithfully they laboured in the worke of their ministery, the worse were they intreated by the vnthankfull world, according as Christ had foretold, Iohn 16. The most part of them were put to death, the rest were not free of many painfull sufferings & rebukes which they willingly sustained for the Name of Christ. PETER & PAVL are supponed to haue beene martyred at *Rome*, ANDRO to haue beene crucified in *Achaia*, MATTHEW beheaded in *Ethiopia*, IAMES the brother of IOHN was beheaded by HEROD in *Iudea*, Acts 12. IAMES the sonne of ALPHEVS called IVSTVS was throwne downe headlong from the pinacle of the Temple of *Ierusalem*, SIMON of *Canaan* was crucified in the dayes of TRAIANVS, for he was an hundreth and twentie yeeres old, when he suffered martyrdome, Euseb. eccles. hist. lib. 3. cap. 32 Ierom.

Ierom. *catalog.script.eccles.* BARTHOLOMEW is said till haue bene martyred in *Armenia*, and SIMON ZELOTES, to haue bene crucified in *Brittaine* IOHN died at *Ephesus*, PHILIP in *Hierapolis*. FVNCTIVS calleth the towne *Hierosopolis*, Iudas LEBBEVS at *Edessa*, THOMAS in *India*, and MATTHIAS in *Ethiopia*, Ierom. *catal. script. eccles.*

Euangelists.

As concerning the Euangelists they were fellow-labourers with the Apostles in the worke of Christ, and were also partakers with them of Christs sufferings. The Euangelist MARKE died in *Alexandria*, Funct. chronol. LVKE in *Bithynia*, others say in *Constantinople*, Ierom. PHILIP, who first was a Deacon, and afterward an Euangelist, died in *Cesarea*, BARNABAS in the Isle of *Cyprus*. Where TIMOTHIE and TITVS did compleete their dayes it is not certainly knowne. CHYTRÆVS opinion anent TIMOTHIE I haue alreadie declared. IEROM supponeth that TITVS died in *Candie*. The successours of the Apostles & Euangelists are not to bee reckoned as the successours of Emperours: because hee who next obtaineth the Emperiall diademe and place of gouernement, is counted the successour of the defunct Emperour. But he who obtaineth a faithfull Pastors chaire, and teacheth a doctrine contrarie to that which a faithfull Pastor hath taught, is to be counted a grieuous Wolfe stepped vp into his roome, Acts 20. And NAZIANZENVS calleth such a man an aduersarie standing vp into the place of a faithfull Pastor, darkenesse succeeding to light, a tempest succeeding to calme weather, & madnesse obteining place where right reason was wont to bee, Nazian. *in orat. in laudem Athanasii.* And therefore those Bishops and doctours following, who keepe inviolably that forme of wholesome doctrine which they receiued from the Apostles, these, I say, alanerly are to be counted true successours of the Apostles. Of this number was LINVS Bishop of *Rome*, who after the martyrdomes of PETER and PAVL gouerned that Church 10. yeeres, 3. months, 12. daies. EVSEBIVS thinketh this is that same LINVS of whó the Apostle PAVL writeth in the last chap. of his 2. epist. to TIMOTHIE, *Eubulus & Pudens & Linus, & Claudia salute thee.* Eccl. hist. lib. 3. cap. 2.

The true successours of the Apostles.

Bishops of Rome.

Linus.

After him succeded ANACLETVS, and gouerned 9. yeeres 3 months, 10. dayes, and after him CLEMENS, ruled 11. yeeres, EVSEBIVS also thinketh this is that CLEMENS of whom the Apostle PAVL writeth to the Philip. cap. 4. ver. 3. *Yea I beseech thee faithfull yoke-fellow helpe those women which laboured with me in the Gospell, with Clement also and with other my fellow-labourers, whose names are in the booke of life.* Ignatius. IGNATIVS Bishop of *Antioch* had his heart so inflammed with the loue of Christ, that when his dissolution was neere approaching, he saide to the *Romaines*: nowe doe I begin to be the disciple of Christ, I couet for no thing that can be seene with bodily eyes, to the ende that I may enjoy Iesus Christ: let the fire, the crosse, the beasts, the breaking of bones, convulsion of members, and bruising of the whole body, and the torments of the deuill sease vpon me, prouiding I may bee partaker of Iesus Christ. He was deuoured with beasts in the dayes of TRAIANVS, and so patiently indured death for the Name of Iesus, that he allured the deuouring beasts to approach neere vnto his body, that it beeing ground with the teeth of beastes, he might be found as fine flowre in the house of his father, Euseb. eccles. hist. lib. 3. cap. 36. Papias. About the same time also flourished PAPIAS Bishop of *Hierapolis*, who was a man of great authoritie, because of his neerenes to the Apostles dayes, yet leaning more to the report of the doctrine of the Apostles, then to the certaintie of their own writings, he fell into the errour of the *Chiliastes*, who imagined that Christ should raise the godly first, & liue with them a thousand yeeres in this earth in all kinde of delicat pleasures, Euseb. eccles. hist. lib. 3. cap. 39.

CENT. I. Cap. 3.

Heretiques. BEcause it is the accustomed dealing of Satan to peruert men from the simplicitie of Gods truet h, also it standeth well with the justice of God to giue ouer men to strong delusions who will

will not beleeue the trueth of God. Therefore in the third head wee are to speake of the Heretiques that sprang vp in this age. Heresie I count to be an opinion repugnant to the grounds of our Christian faith, obstinately maintained by those that professe the Name of Christ. As touching them who leade an euill life, yea and in effect denie the Son of God by a prophane conuersation, but maintaine not an opinion that it is lawfull so to doe, they may be counted Atheists and not Heretiques. Iewes and Turkes also who denie the diuinitie of Christ, because they doe not professe the Name of Christ, wee call them infidels but not Heretiques. And the *Corinthians* who erred in some foundamentall points of the Christian faith, yet seeing they maintained not their errour with obstinate mindes, but yeelded to the wholesome doctrine of PAVL, no man doth count the *Corinthians* Heretiques, but infirme and weake Christians. And the Apostle himselfe writing to them calleth them Gods building, and Gods husbandrie, 1. Cor. 3. ver. 9. But when these three things concurre together, that men professe the Name of Christ, and yet they maintaine opinions repugnant to the very grounds of true faith, and will not receiue instruction, but obstinatly perseuere in their errour, they are to be counted Heretiques. Of this number was SIMON MAGVS the father of Heretiques, who being confounded in *Samaria* by the great power of God which appeared in the ministerie of PHILIP and of PETER, Acts 8. he fled from the East to the West, and came to *Rome*, where he preuailed so far in short time, that he was counted a god, and an image was set vp for him with this superscription, *Simoni deo sancto*, that is, to SIMON an holy god. Thus the *Romaines* who in the dayes of TIBERIVS refused to acknowledge the diuinitie of Christ, in the dayes of CLAVDIVS they honoured a sorcerer, and a seducing Heretique with diuine honours. He taught them who followed him to fal downe before pictures and images, and in speciall to worship his owne image, and the image of HELENA a certaine woman, who accompanied him in his journey from *Asia* to *Rome*, Euseb. eccl. hist. lib. 2. cap. 13 & 14.

Simon Magus.

After SIMON sprang vp another suppost of Satan called MENANDER like to his master SIMON in many things, for he was both a *Samaritane*, and a sorcerer, but in absurditie of monstrous opinions hee was far beyond SIMON: for hee said that the world was created by Angels, and that he himselfe was sent from aboue to saue the worlde, and by vertue of his Baptisme men should bee made immortall, euen in this world, in such sort, that they should neither waxe olde, nor taste of death, Euseb. eccles. hist. lib. 3. cap. 26. This heresie EPIPHANIVS compareth to *Aspido-gorgon* in *Egypt* a great serpent inclosed into a vessel of lame with many other serpents, after he hath deuoured all the rest of the serpents, he beginneth to gnaw his owne taile for hunger, and to destroye himselfe, Epiph. *contra hæres.* so did this heresie vndoe it selfe by promising great things, which MENANDER could not performe, neither in himselfe nor in others.

Menander.

In this age also sprang vp EBION who denied the diuinitie of Christ, and saide hee was onely a man begotten betweene IOSEPH and MARIE, and that the obseruation of MOSES Law was necessarie to eternall life: his followers were called *Ebionites* either by the name of their master EBION, or else, as EVSEBIVS thinketh, for their poore & beggerly opinion they had of Christ, supponing him onely to be a man: for EBION in the Hebrewe language signifieth one that is poore, Euseb. eccles. hist lib. 3 cap. 27. These *Ebionites* damne all the epistles of PAVL, and count him an Apostat from the law, and they admit no part of the Newe Testament for canonicke Scripture, except the Gospell of MATTHEW.

Ebion.

CERINTHVS about the same time was the author of strange reuelations which he said he had receiued from Angels, that after the resurrection from the dead Christ should haue an earthly kingdome in this world, and that the subjectes of Christes Kingdome should eate, and drinke, and marie, and keepe holy dayes, and offer sacrifices, for hee himselfe was a man giuen to fleshly lustes, and he imagined that the pleasures of Christs Kingdome should consist in fulfilling the concupiscence of the flesh, Euseb. eccles.

Cerinthus.

cleſ. hiſt. lib. 3. cap. 28.

Likewiſe in this age ſprang vp the errour of the *Nicolaitanes* vpon this occaſion, as CLEMENS ALEXANDRINVS doth write, Strom. 3. One of the Deacons choſen by the Apoſtles to haue the ouerſight of the poore, Acts 6. had a beautifull woman to his wife, & was accuſed of ouer great jealouſie. To purge himſelfe of all ſuſpition of that fault, hee brought his wife into the mids of his brethren, and ſaid he was content that any man ſhould marrie her. Of which wordes many tooke occaſion to liue promiſcuouſly like beaſtes, no man hauing his owne proper wife, but making them common. Howbeit NICOLAVS is ſaid to haue liued himſelfe in matrimoniall chaſtitie, contenting himſelfe with his own wife alanerly, Euſeb. eccleſ. hiſt. lib. 3. cap. 29. Noght the leſſe his fooliſh and vnaduiſed ſpeaches were the occaſion of a moſt wicked & damnable errour of the *Nicolaitanes*, whereof the Lord ſpeaketh in the Reuelation of IOHN that he hated it, Apoc. 2. This is that hereſie which GREGORIE the ſeuenth imputed to all married prieſtes: but with what equitie marriage ordeined by God, and honorable among all men can be called an hereſie hated of the Lord, let the Chriſtian reader judge.

Nicolaitanes.

Of Antiquitie.

TO the hiſtorie I haue adjoyned certaine Treatiſes containing contrauerted queſtions in our time, for decision whereof it is neceſſarie to haue recourſe to the writings of the Apoſtles, & the cuſtome of the Primitiue Church, adhering to the Apoſtolicke doctrine firmely euen vnto the death. Our firſt treatiſe Godwilling ſhall be of Antquitie. Now this doctrine is to be ſpread out into foure branches. Firſt we ſhall ſpeake Godwilling of Antiquitie of veritie, next of Antiquitie of errour, thirdly of Antiquitie of cuſtome, and fourthly what is the beſt way to diſcerne betweene the ancient veritie and the olde lie. Antiquitie of veritie is the way of ſaluation pointed out by the finger of God from the beginning of the world, & of this way ſpeaketh IEREMIE cap. 6. ver. 16. *Seeke out the ancient wayes, and walke in them, & ye ſhall find reſt vnto your ſoules.*

A Treatiſe of antiquitie.

Antiquitie of veritie.

Antiquitie of errour.

Antiquitie of errour, is an adding, pairing, altering, or contradictiō to the ancient way pointed out into this word of God, and of this Christ speaketh in the Gospell of Matthew. *Ye haue heard it said of old, Thou shalt not slay, &c. but I say vnto you, he who is angrie with his brother without a cause is worthy of iudgement.* Mat. 5. ver. 21. and 22. Whereby Christ declareth that the false interpretation of the law, whereby the spirituall lawe was drawen to a corporall and a grosse sense and meaning, yet was this errour ancient, and was heard of old time: but the verie description of antiquitie of errour declareth that it is not so ancient as the trueth, forsomuch as it is a depravation & marring of the afore-existent trueth, either one way or other. The third sort of antiquitie is antiquitie of custome, that is, certaine customes that crept in into the Church of God, partly in the dayes of the Apostles, partly soone after their dayes, such as was ἀγάπαι, that is feastes of loue epist. Iude. ver. 12. and after the Apostles dayes, τρὶς κατάδυσις, that is, three dippings in water in the sacrament of Baptisme. These customes were neither authorized by Apostolicke precept and commandement, neither abrogated by Apostolicke prohibition, but tolerated into the Church vntill the time they were abused as we see clearely. 1. Cor. 11. ver. 20. 21, 22. Now as concerning antiquitie of veritie, first we shall declare where it should be sought: secondly, when it is found, what is the vertue and power of it: thirdly how it ought to be reuerenced, loued and followed of vs. And first, antiquitie of veritie is to be sought, as the Apostle S. IOHN and beloued disciple of Christ sought it, to wit, out of the mouth of him who was from the beginning, ὃ ἦν ἀπ' ἀρχῆς that thing which was from the beginning, Iohn. 1. ver. 1. as if hee would say, I present vnto you no newe doctrine, but that which I receiued from the mouth of Christ himselfe, who was existent (albeit not manifested in the flesh) euen from the beginning of the world. *In the beginning was the Word,* &c Iohn 1. ver 1. If this way we seeke antiquitie, wee assuredly finde the ancient way of God, whereinto wee should walke, and get rest vnto our soules, Ierem. 6. ver. 16. Antiquitie is not to

Antiquitie of custome.

Where veritie is to be found.

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be ſought as Psvmmetichvs King of *Egypt* ſought it from new wained babes keeping them in in ſecret cuſtodie without hearing any articulate voyce, or intelligible ſpeech, whereby he might diſcerne what people and language was moſt ancient, Herodot. Evterp. this was a fooliſh ſeeking out of antiquitie from them that were not ancient.

The power of the veritie.

Next when we haue found out the ancient trueth, conſider the vertue and power of it. It is ſtrong and mightie in operation like vnto Chriſt the author of it, whoſe hnmilitie and apparent weakneſſe bruiſeth and daſheth in pieces all the glorious, ſtrong and ſtately things of the world that are lifted vp againſt him: for the litle ſtone hewed out of the rocke without hands it daſhed in pieces, and bruiſed into powder the golde, ſilner, braſſe and Iron of the hudge and terrible image ſet againſt it, Daniel 2, euen ſo the veritie wherof Chriſt is the author, is like vnto himſelfe, in outward appearance weake, but in operation ſtrong and mightie, defacing and aboliſhing all the apparent pompe, glory and power of the lie. To this well agreeth the ruine and ignominious fall of Dagon to the very breaking of his necke and palmes of his hands, 1. Sam, 5.

The reuerence that ſhould be carried to the veritie

In the third roome conſider what reuerence, loue and honour we ought to carie to this ancient veritie, after it be manifeſted vnto vs. Bee not like the babes of *Alexandria* in the dayes of Ptolemevs Philopater, when the maine huge and great ancre of the ſhip *Thalmegor* was laide out vpon the ſhore, the children did ride on the ſtalke, and crept through the ring of the ancre as it had beene made for the paſtime of children, but wiſe ſhip-men knewe it was appointed for a better vſe, namely to ſtable and make ſure that great veſſel in time of great and tempeſtuous ſtormes: euen ſo when wee haue found the ancient veritie of God, let vs carie a great reuerence to it, as vnto the holy and ſacred ancre faſhioned by God to ſtabliſh our ſoules, that no tempeſt of falſe doctrine or cruell perſecution make vs to ſhrinke from that ancient veritie of the Almightie. Moreouer conſider what commandement is giuen from God, euen concerning hoare headed men, Leuit. 19. ver. 32. to whome we

are

are commanded to rise and to honour their countenance, but greater reuerence is to be caried toward the hoare-headed veritie: for the commandement giuen concerning ancient men sustaineth some exceptions. The soueraigne King of a nation and his honourable counsellers for the eminencie of their places will not arise to honour ancient men, but ancient men rather arise to honour them, as IACOB arose & sat in the bed, because his infirmitie could not permit him to rise and stand on his feete to doe honour vnto IOSEPH, Gen. 48. ver. 2. But as concerning the ancient veritie of God it should be honoured of al men without exception. EGLON King of *Moab* arose out of his chaire when EHVD said vnto him, that he had a message vnto him from God, Iudg. 3. ver. 20. and BALAAM vttering his prophetical reuelation saith, *Rise Balak and heare, and take heede vnto me thou sonne of Zippor*: Numb. 23. ver. 18.

The more the veritie is despised in the world, the more ardently it should be loued.

With reuerence should be joyned an ardent loue, and constant following of the ancient trueth vnto the end: following the worthy example of godly IOSIAS, who despised not the holy booke of the Couenant of God, because it had beene long misregarded, despised, vnreade, and far lesse expounded vnto the people in the dayes of his father AMON, and of his goodfire MANASSE: for the booke of the Lordes Couenant all this while lay in an obscure corner of the Temple, neglected and couered with dust, yet when it was drawen out of the dust, and presented vnto the King, hee receiued it reuerently, hee loued it ardently and followed this holy Couenant euen vnto the daye of his death: so ought wee to loue the ancient veritie of God at all times, but specially when it is despised and misregarded by men, as IOSIAS did, 2. King. 22. The loue of the natural mother when she pleaded before SALOMON for the liuing child, was not abated, but rather inflammed, & increased by the apparent danger of her child, 1. King. 3. And that which is more admirable, the loue that IEZABEL caried toward the idolatrous seruice of BAAL was not quenched by all these dashes that BAALS seruice got from heauen aboue and in the earth beneath The fire that came miraculously from

from heauen witnessed the falshoode of the worship of BAAL, and the couenant made betweene HELIAS and the priestes of BAAL with aduise of the King and whole body of the people, whereinto the priestes of BAAL with shame, skaith, and vnspeakable disgrace succumbed, 1. King. 18. Yet all this I say quenched not the fond loue that IEZABEL caried to that idolatrous worship as appeareth, 1. King. 19. where shee bindeth her selfe with an oath to pursue HELIAS to the death. Should we not then be ashamed to carie lesse loue to the veritie of God, which bringeth rest vnto our soules, then this woman did to a false worship, which led her soule headlong to perdition?

Antiquitie is no honour to errour.

As touching Antiquitie of errour it is to be marked that whatsoeuer honour antiquitie addeth vnto the veritie, the like dishonour, rebuke and shame it heapeth vpon the errour. For Satan himselfe, who is the author of all errours when he is called metaphorically a serpent, hee is thereby rebuked, but when hee is called an olde serpent, Apocal. 12. ver. 9. hee is more mightily rebuked, euen so when antiquitie is joyned with errour, then errour is not graced but utterly disgraced, as who would say, this woman is an olde harlot, or this man is an olde foole, or this canker or rottennesse in the flesh is an old feaster: all these are reprochful speeches pointing out the maladie of an vnsupportable euil. So the paines that are taken in our daies to proue error to be an old thing is al takē invaine, for by so doing they only discouer the turpitude & shame of the error. The *Grecians* bragged much of antiquity, so do the Papists. But the *Chaldeans* & *Egyptians*, & *Phenicians* to whō antiquitie was better known said no lesse confidently then truely of the *Grecians*. Ω Σόλων Σόλων ἕλληνες ὑμεῖς ἀεὶ παῖδες ἐστε, γέρων δὲ ἕλλην οὐδεὶς οὐ γάρ ἔχετε χρόνου μάθημα οὐδέν. Plat. *in Timæo*. Theodo *serm. 1. de fide*. The like I say of the Papists, who brag of antiquitie more then of any other thing, that in such heads of doctrin wherin they differ from vs they are not so much as countenanced by antiquitie. As touching their foolish questions demanding of vs where was our Church 600, yeeres before our time, I answere by two other questions. First, Where was their church 1600 yeres ago: that is, Whē the Apostles

called

called by Christ immediatly were dispensators of the Gospell to the world, where was there a Church saying Masses, worshipping images, beleeuing Purgatorie? They will answere that the Apostle PAVL himselfe said Masse at *Rome*. In testimonie whereof they keepe vntil this day amongst their reliques that table or altar whereupon the Apostle PAVL said Masse at *Rome*. But I will replye that Poperie is a kingdome of lies. For the Apostle in his epistle to the *Hebrewes* setteth down these two things as flat opposit the one to the other, a sacrifice propitiatorie and vnbloodie: saying, *Without shedding of blood there is no remission*, Heb. 9. ver. 22. But the Papists will confidently affirme that the Masse that PAVL said at *Rome* was *propitiatorium sacrificium*, and *incruenta hostia*, that is to say, a propitiatorie & vnbloodie sacrifice, which is vnpossible and repugnant vnto his owne doctrine. Secondly I demand of them another question anent the woman described *12.* Apocal. she was clothed with the sunne, and had the Moone vnder her feete: she had a diademe of twelue starres vpon her heade, which vndoubtedly was the celestial light of Apostolicke doctrine, she trauailed in birth to bring foorth children to God: she was persecuted by the Dragon: to her was furnished wings of an Eagle, and shee fled vnto the wildernesse, where she had a place prepared of God, that they should feede her there a thousand two hundreth and threescore dayes. Now (I say) I demand of the Papistes what wildernesse was this, whereinto the woman lurked so long time? for no man dare deny but this woman representeth the true Church of Christ the mother of vs all. Lurked she in the wildernesse of *Nitria* or *Scbethis*? Or lurked she in the wildernesse of *Arabia* or *Lybia*? Or lurked she in the wildernesse of *Persia*, where IVLIAN the Apostat concluded his wretched life? Or in what other wildernes of the world did she lurke? When they haue giuen me an answere to this second question, let them thinke in their own mind that they haue answered the question proponed against vs. If they can giue no answere to this question, neither doe I tell them where our Church was sixe hundreth yeeres ago: but let them demand this question at him who furnished

Eagles

Eagle wings to her, and prepared a place for her in the wilderneſſe. Alwayes it is an article of our faith. *I beleeue the holy catholicke Church*, albeit ſhe was lurking, yet ſhe was not dead nor gone out of the world. And like as the blood of Chriſt was not ſhed in vaine: euen ſo there is in all ages a number of men and women waſhen in the fountaine of that precious blood, and prepared for heauen, albeit wee can not at all times point them out by the finger.

Errour in religion an execrable thing.

Now errour in religion conſiſting in adding or pairing or altering, or contradicting the trueth contained in the word of God It is euident, I ſay, that errour in religion is a curſed and execrable thing. To him that addeth vnto the Lordes worde ſhall be added all the plagues written in the booke of God, and if any man take away from the wordes of Gods booke, God ſhall take away his parte out of the booke of life, Apoc. 22. ver. 18. 19. The like condemnation no doubt abideth them who dare preſume to alter the truth and change the right ſenſe or meaning of it, or to make a flat oppoſition and contradiction thereto. And truely all theſe curſes which God commanded to bee pronounced out of mount *Ebal*, Deut. 27 euery Chriſtian is commanded to ſay Amen vnto them, a part whereof may juſtly be applyed againſt maintainers and forgers of errour in religion. Firſt, *Curſed be the man that ſhal make any carued or molten image which is an abomination to the Lord, and all the people ſhal anſwere, Amen.* ver. 15. In the 17. verſe he who remoueth his neighbours marke is accurſed, how much more hee who remoueth the marches of Gods moſt holy Lawe and couenant. In the 18 verſe. *Curſed be bee that maketh the blind goe out of the way.* But a thouſand times more curſed is he who peruerteth the mindes of ignorant people from the ſimplicitie of the trueth of God. Vnto all theſe curſes openly pronounced we are bound by the commandement to ſay Amen.

Errour repugneth to it ſelfe.

And like as errour in religion is a thing accurſed of God, ſo in like maner it is in it ſelfe an abſurd thing, and full of horrible confuſion, not onely repugning vnto the trueth, But alſo to it ſelfe, much like vnto IONAS gourd, which had into it a worme that ſmote it, ſo that it withered, Ionas 4. 7

euen-

euen ſo there lurketh into the bowels of ancient errours a worme conſuming them vntill they vtterly wither and evaniſh. The errour of EVTYCHES may ſerue for example, He thought that the immenſitie of the diuine nature of Chriſt did ſo ſwallow vp his humane nature, that in Chriſt there is no more two natures, but one alanerly, namely his diuiue nature. Nowe if ſo be, howe are we ſaued by the death of Chriſt? Can the diuinitie die? Which abſurditie of EVTYCHES errour was well marked by ALAMVNDARVS prince of *Saracens*, as writeth THEODORVS lector. lib. 2. Moreouer the ancient errours which ſprang vp euen in the Apoſtles owne dayes, and immediatly after, had ſome portrate and ſhape of that abſurditie that ſhould continue in all errours that were to ſpring vp afterward, euer pairing the glorie that was due vnto the moſt High, and aduancing creatures out of meaſure. EBION and CERINTHVS denied Chriſtes diuinitie, and on the other parte MENANDER thought that the world was created by Angels. Here we ſee Chriſts honour impaired, but the honour of Angels infinitly augmented. In like maner afterwarde ARRIVS denied that the Sonne of God was conſubſtantiall with the Father, diminiſhing and pairing the honour due to Chriſt. But PELAGIVS another Heretique magnified the power of mans corrupt nature, as if in it there were an abilitie to performe all the commandements of God. Thus we ſee that the very ſhape and ſimilitude after the which Satan faſhioned the errour of EBION, CERINTHS and MENANDER continueth in ARRIVS and PELAGIVS. And in our dayes, the Papiſtes will not goe out of the byas of old Heretiques: for Chriſt muſt not be the onely Mediator both of redemption and interceſſion, but ſome thing muſt bee paired from the honors of Chriſt, to the ende that the Saincts may be enriched with the ſpoyle of Chriſt, and be made vp mediators of interceſſion.

Both ancient and late errours magnifie creatures With the diminution of the glory of the Creator.

The trueth is not to be judged by outward appearance.

Here I leaue off to ſpeake any further of the abſurditie of ancient and execrable errours. But now it may be demanded, how commeth it to paſſe that abſurd errours haue ſo many followers? To this queſtion let the Prophet IEREMIE

aniwere,

anſwere, who ſpeaking of the people of his owne dayes vterly addicted to olde idolatrie, and to the worſhipping of the hoſte of heauen, hee declareth alſo the reaſon mouing them to be ſo bent to old errours. O (ſay they) *When we ſerued the hoſt of heauen, then had we plentie of all things, but ſince we left off to doe ſo, wee are conſumed with the peſt, the famine and the ſword*, Ier.44.ver.17.18. Heere we ſee that the multitude judgeth that religion to bee beſt, the profeſſours whereof inſoyes greateſt eaſe, wealth, and worldly proſperitie. But in the booke of the Pſalmes, we receiue a better inſtruction to judge of the trueth of God, and profeſſours thereof according to the hearing of faith, and not according to outward things: *There are glorious things ſpoken of thee ô citie of our God.* Pſal 87.ver.3. And theſe who judge according to outwarde appearance, they erre in two things: firſt, they know not the right cauſe of the proſperitie of Idolaters, ſecondly they knowe not the right cauſe of the penuritie of thoſe who apparently haue forſaken idolatrie. The Apoſtle ſaith that God ouerlooked the time of ignorance, Acts 17.ver.30. but in time of light when the candle of the Goſpell clearely ſhineth, and pointeth out vnto vs the way of ancient veritie, the Lord will not ſpare them who haue hypocritically profeſſed his veritie, but in their heart they loue the deceit of errour and lies, as the people in Ieremias dayes did. *This is the condemnation* (ſaith the Euangeliſt Iohn) *that light is come into the worlde, and men loued darkeneſſe rather then light.* Iohn 3.ver.19.

Antiquitie of cuſtome differeth from antiquitie of commandement.

Antiquitie of cuſtome which we haue before deſcribed, lacketh many things that are to bee found in antiquitie of veritie. For it is not authorized by any Apoſtolicke cõmandement, wherupon 3. things do follow. Firſt there is no neceſſitie vrging vs to keep things that are not cõmanded by Apoſtolick precept in matters cõcerning religiõ. Secondly, where there is no neceſſity of doing, there is no feare or terror of cõſcience in leauing the ſame vndone. Thirdly, where it is gone out of cuſtome or vſe, there is no neceſsity to reduce it again, as the feaſts called ἀγάπαι in the Apoſtles owne time, & the 3. dippings in Baptiſme after the Apoſtles time.

Of

Of these ancient customes we may boldly say foure things. 1. That the Apostles gaue no commandement to obserue them, 2. that there is no necessitie to keepe & obserue these customes. 3. there was no just cause of feare to the conscience, where these customes were pretermitted or neglected. 4. experience declareth that since vse and custome which brought in these exercises hath also obliterat and worne them away, the Church in our time hath taken no regard of renewing these ancient customes againe. Now anent the examples which I haue alreadie brought foorth there are many who will make no contradiction, but as touching other ancient customes obserued of old in the Church, without any written commandement, if those bee touched, and the like be saide of them also, more sturre and greater adoe will be made. Yet if I proue by ancient writers that the observation of *Pasche* day, and the obseruation of *Lent* were rites introduced in the Church without warrand of any Apostolicke commandement, it will followe that there is neither necessitie in keeping, nor leauing these things vnkeeped: wherefore consider what SOCRATES saith in his ecclesiastical history, lib. 5. cap. 22. *Nusquam igitur Apostolus, nec ipsa Euangelia jugum seruitutis illis imponunt, qui ad prædicationem accedunt: sed Paschatis festum, & alios dies festos ipsi homines suis quique locis propter remissionem laborum & memoriam salutiferæ passionis, sicuti voluerunt, ex consuetudine quadam celebrârunt, neque Seruator hoc, aut Apostoli nobis lege aliqua obseruandum esse mandârunt. Neque pœnam nobis aut supplicium Euangelia vel Apostoli, sicut Iudæis Lex Mosi, comminantur, sed historico tantùm modo ad reprehensionem Iudæorum, quòd homicidium diebus festis exercuerint, & quòd Christus tempore Azymorum passus sit, conscriptum est in Euangeliis.* That is, Therfore no where doth the Apostle or the Euangell lay vpon them the yoke of bondage, who come to the preached worde, but the feast of *Pasche* day, & other festiuall dayes men euery one in their owne places, for intermission of labour, & for the remembrance of the salutiferous passion they kept as liked themselues best, these said feastes by a certaine custome. Neither did our Sauiour or his Apostles by any law command vs to doe

doe this thing, neither did the Apoſtles or Goſpel threaten a puniſhment againſt vs (to wit if we leaue theſe things vndone) according as the Lawe of Moses doth againſt the Iewes, but the hiſtorie onely for reprehenſion of the Iewes in the Goſpell ſetteth downe in write, that the Iewes vpon feſtiuall dayes practiſed murther, and that Chriſt ſuffered in the dayes of vnleauened bread. Here all that I haue ſpoken, is clearely declared concerning the obſeruation of the feaſt of *Paſche* day. 1. no precept or commandement proceeding from Chriſt & his Apoſtles to keepe it. 2. no threatning pronounced againſt thē who kept it not. 3. that it was brought in into the Church by cuſtome, but not by cōmandement. 4. that when men endeuoure to authorize by cōmandements ſuch ancient cuſtomes, then they bring a yoke & bondage vpon the conſciences of men. The like & more alſo is written in that ſame chapter by Socrates concerning the obſeruation of *Lent* before the feaſt of *Paſche* day, that it was obſerued with ſuch diuerſitie of cuſtomes, both in number of dayes, and alſo in diuerſitie of meates, from which men abſtained in *Lent* as eaſily declared that the Apoſtles interponed no commandement in ſuch matters, but left ſuch cuſtomes free & indifferent to the diſcretion of Chriſtians.

In the head of antiquitie of cuſtomes, becauſe I like not to be contentious in my judgement, two extremities would be eſchewed. 1. that we ſhould not equall ancient cuſtomes to ancient commandements, for the cauſes aboue-written, which caueat Sozomen an eccleſiaſticall writer not obſeruing, did affirme all theſe who are not thriſe dipped in water to haue departed this life without the ſacrament of Baptiſme, Sozom lib. 6, cap. 26. In which opinion he equalled an ancient cuſtome to an olde commandement. And yet this ſame Sozomen, who is ſo preciſe in obſeruation of an ancient cuſtome of 3. dippings in Baptiſme, is not ſo preciſe in another ancient cuſtome of abſtaining from eating of fleſh in *Lent*, but commendeth Spiridion who gaue vnto a wearie ſtranger in time of *Lent* ſwines fleſh to eate, & eated himſelf of it alſo, affirming that to the cleane al things were cleane, Sozom. lib. 1. cap. 11. Tit. cap. 1. ver. 15. Thus we ſeee

howe SOZOMEN confuteth himselfe at sometimes remembring that ancient customes are not equall to ancient commandements (as abstinence from flesh in *Lent*) and in other things forgetting himselfe, & making the ancient custome of thrise dipping in Baptisme absolutly necessarie. 2. ancient customes not directly repugnant to the worde, if they be kept free of commandement, necessitie and feare (as is aboue specified) should not be so hatefully impugned, as ancient errours are impugned, but if abuses fall into them, these abuses should be timously reprehended as the Apostle PAVL reprooueth the abuses of the feastes of loue in the Church of *Corinth*, 1. Cor. 11. But aboue all things beware that we rent not for matters of no great moment the vnitie of the Church of God, as VICTOR Bishop of *Rome* was purposed to haue done, if he had not bene timously stayed by the prudent aduise of IRENEVS Bishop of *Lions*. Socrat. lib. 5. cap. 22. Now to conclude this short treatise of antiquitie of customes, if a wise man would lend a tongue to it to speake for it selfe, it would be so far from matching and equalling it selfe with the ancient commandements, that it would speake modestly and humbly to them, as ELIZABETH the mother of IOHN Baptist spake to the blessed virgine the mother of our Lord. *And whence commeth this to me* (saith she) *that the mother of my Lord should come vnto me?* Luc 1. ver. 43. So might old customes speake to olde commandements. Whēce cōmeth this to me that cōmandement my mistresse & Lady wil tolerat me to be within the doores of the house of God, wherein she hath such foueraignitie and swey?

How ancient truth may be discerned from ancient lies.

In the fourth heade we are to intreate by what meanes ancient errours may be distinguished from ancient veritie. And first, veritie is not in all pointes like vnto an olde man whose strength is dayly abated by debilitie and weaknesse, till at length the old man die, & goe to the graue: yea rather veritie the older it be, the vertue, strength, and vigour of it is the better knowne: but errours when they waxe old, they become weake, they die and euanish, and are vile as a filthy and stinking carion; so as if any man in our dayes should open the graue of ARIVS, and renue his vngodly opinion,

he

he ſhould ſee all Chriſtians ſhake their heades, & ſtop their eares, and grip after a maner their noſes with their handes, that the abominable ſtewer of that filthie carion ſhould not be felt: but by the contrarie, the ſweete ſmell of the ancient Veritie of Chriſt is like a precious oyntment powred out, filling the houſe of God with no leſſe delite now then it did of old when it was firſt preached by the Apoſtles in *Ieruſalē*, Acts 2. And as the houſe of David dayly waxed ſtronger, & the houſe of Isboshbth dayly waxed weaker, 2. Sam. 3. 1. ſuch like is the eſtate of the Veritie and the lie.

Secondly, veritie and errour are beſt diſtinguiſhed when they are riped vp into the very ground, and frivolous & ſuperficiall trialls are laide aſide, As Nehemia did when hee tried after the captiuitie who had a right of *Prieſthood* to ſtand at the altar, & to offer ſacrifices, he commanded them to produce their writes and genealogies, and make good their lineal deſcent from the loynes of Aaron, which right they who could not find out were put from the Prieſthood, Nehem. 7. ver. 64. Euen ſo they who pretend veritie of ancient doctrine, let them verifie clearely by the written word, that this their doctrine came from the mouth of Chriſt & his holy Apoſtles: *For* as the procreation of Aaron gaue a right to ſtand at the altar, ſo alſo the doctrine that came frō the mouth of Chriſt and his Apoſtles, hath an vndoubted right to be ſounded in the Church of God. Remember now that wiſe Nehemiah was not ſuperficiall in his triall. The ſons of Habaiah, the ſons of Hakkoz, the ſons of Barzillai could haue ſhewed in write that they were come of the deſcent of Levi, and of the familie of Coah, but that which was of greateſt moment of all, that they were deſcended from that branche of the familie of Coah which was ſeparated to the ſeruice of the altar, to wit, from Aaron, Numb. 16. ver. 40. that they could not proue. So the Papiſtes of our time can proue that their doctrine hath had place ſixe, ſeuen, or eight hundreth yeeres, and more alſo before our dayes, but that which is of greateſt weight, to wit, that their doctrine came from the mouth of Chriſt and his holy Apoſtles, in that probation they ſuccumbe.

Thirdly, let vs trie and diſcerne the lie from the veritie

as Avgvstvs Cæsar discerned him who falsly called himselfe Alexander the sonne of Herod, and the sonne in law of Archelavs King of *Cappadocia*, and husband of Glaphyra, Ioseph. antiq lib. 17. cap. 14. This Alexander son of Herod the great with his brother Aristobvlvs were both executed to the death, by the commandement of their father. But after the death of Alexander, an artificer bearing that same name, and in stature, beauty, lineaments, and all agreeing proportion, so neerely resembled the very similitude of Alexander the sonne of Herod, that they who best knew Herods son, did most confidently affirme, that this same artificer was he indeede, and he himselfe affirmed that he was Herods sonne, and had escaped death by the favour of the executioner: Alwayes when he was brought to *Rome* to the Emperour, Avgvstvs would not be deceived with the liklyhood of his face, but groped his hand, and found it to be hard like to the hand of an artificer, and discerned him to be a deceiving fellow and punished him. This I grant may be applyed more properly to Christ then to vs. For albeit we be easily deceived & seduced with lies, yet the great King of heaven Christ Iesus cannot be deceived, hee will not regard the brasen face of the lie calling it selfe trueth, but he will wisely grope the hand of the lie, & examine what operations it hath wrought among the people, it hath blinded mens vnderstanding it hath hardened their heartes, it hath learned them to be proud obstinat, & contemners of the trueth of God, & finally it hath learned thē to honour creatures with impairing of the glory of the Creator. Then wil the great King say, O full of al deceit, thy hand and thy operations that thou hast wrought amongst men testifieth that thou art not of God. Neuertheless the members of Christ also, in some meane measure, may be groping the hand of the lie, & finding it to be hard & drie, & voyde of all sap & moysture of spirituall grace, we may say in our harts, O doctrine of lies, barren & withered within thy selfe, and communicating no grace vnto thy hearers, the Lord separat vs from thee, & thee from vs, that we may adhere firmly vnto our Lord and Saviour Christ Iesus vnto the end.

Finally

Finally, when wee haue done all that we can doe to diſcerne the lie from the veritie, yet let vs not liue in ſecuritie as though wee could neuer be deceiued. Iosva that holy man of God was deceiued with old garments, old bottels of wine, old bread and ſhoes, becauſe he conſulted not with the mouth of God, Ioſ.9.ver.14. Then aboue all things we ſhould ſeeke counſell at the mouth of God by earneſt prayer, diligent reading of the written word, attentiue hearing of godly ſermons, and if we ſeeke, we ſhall finde, and if wee knocke, it ſhall be opened vnto vs. And the Lorde direct vs both in ſeeking and finding with the gratious conduct of his holy Spirit.

Foure counterfaite masks of antiquitie in Poperie.

Heere I purpoſed to haue finiſhed my treatiſe of antiquitie, but when I remember with whome I haue to doe, and that they will ſay, I haue purpoſely paſſed by the principall demonſtration of antiquitie in the *Romaine* Church, therefore I haue ſubjoyned the foure forged, fained and counterfaite maskes of antiquitie in Poperie, which will neuer proue them to be an ancient church: The falſe interpretation of Scriptures: the booke of the Canons of the Apoſtles: the decretall epiſtles falſly aſcribed to the fathers of the firſt three hundreth yeeres of our Lord, and the booke of Dionysivs Areopagita. Anent the falſe interpretation of Scriptures Godwilling I ſhall ſpeake in the treatiſe of hereſie. Anent the booke of the Canons of the Apoſtles, if there were no more but onely the laſt Canon containing a rehearſal of the bookes of holy Canonicke Scripture, it declareth the book to be ſuppoſititious, wherein the 3. bookes of *Maccabees* are comprehended as bookes of the old Teſtament: And againe among the bookes of the new Teſtament τῆς καινῆς διαθήκης (note the preeminent dignitie) it reckoneth the two epiſtles of Clement, and his precepts giuen to Biſhops comprehended into 8. bookes which were not to be publiſhed to all men, in reſpect they contained ſome ſecret myſteries, *Canon Apoſt.* cap. 84. Is then the epiſtles of Clement, the 8. bookes of his precepts written to Biſhops, the actes of the Apoſtles written by him Canonicke Scripture, books of the new Teſtament, equall to

the writings of the Apoſtles, & yet dited for the moſt part as ſecret myſteries to Biſhops, to be concealed and hid from the peopple. when as the Apoſtle PAVL by the contrarie writing to TIMOTHIE and TITVS writeth vnto them wholſome precepts to be communicat to the people. And the Apoſtle IOHN writeth to the Angels of the ſeuen Churches of Aſia nothing but wholeſome precepts to be imparted and communicat to the 7. Churches, Apoc. 2. & 3. ſuch a candle that ſhall be hid vnder a buſhel, and not ſet vpon a candleſticke to giue light vnto the houſhold of God? I dare not imagine that either the holy Apoſtles, or yet CLEMENT one of the Apoſtles faithfull ſucceſſours did euer light ſuch a candle. The allowance which theſe Canons of the Apoſtles got in the ſixt generall Councill Anno 681, whereof GREGORIVS HOLOANDER the conuerter of them out of Greeke into Latin, glorieth ſo much, was vpon an occaſion whereof the *Romaine* Church hath cauſe to bluſh and to be aſhamed rather then to glorie much. Firſt, becauſe in that generall Councill HONORIVS 1. ſometime Biſhop of *Rome* was condemned of hereſie. Secondly, becauſe in that Council the Biſhop of *Conſtantinople* was ordained to be in equall authoritie with the Biſhop of *Rome*. And thirdly becauſe the conſtitutions of the Latin Church forbidding men who were in eccleſiaſticall offices to marie, theſe conſtitutions (I ſay) were vtterly diſallowed, and the 5. chapter of the Canons of the Apoſtles gote better allowance, becauſe in it, it was ſtatute and ordained that the Biſhop, Elder or Deacon, who repudiateth his own wife vnder pretence of religion, ſhall be excommunicat, and if he continue ſo doing, he ſhould be depoſed. Now this generall Councill making in ſo many principall points againſt them, and onely gracing the ſuppoſititious booke of the Canons of the Apoſtles of purpoſe to diſgrace the conſtitutions of the *Romaine* Church, if HOLOANDER had remembred what he had bene doing, he had bene more ſparing in alledging the authoritie ther of. The ſhortnes of the treatiſe wil not permit me to make plaine to the reader how the Council gathered by CONSTANTINVS POGONATVS, and the fa-

thers

thers of that ſame Councill gathered againe by Ivstinianvs 2. to perfite the worke, they had immediatly afore begun, both conſtitute but one generall Councill. Alwayes if any thing ſeeme to be made vp againſt vs by the alledgance of a teſtimonie out of the booke of the Canons of the Apoſtles, remember in what time this teſtimonie is alledged, namely, in the 681 yeere of our Lord. If Ivstinvs Martyr, or Irenevs, or any ancient father neere vnto the Apoſtles dayes had cited a teſtimonie out of this ſuppoſititious booke, it had bene more likly that the Apoſtles had giuen command to Clement Biſhop of *Rome* to write that booke. As touching the third maske of antiquitie, to wit, the decretall epiſtles in the firſt Tome of Councils, and the diſtinctions of Gratian falſly aſcribed to the ancient Biſhops of *Rome*, I hope in the mercy of God to remember a few of them, ſpecially in the 5. Centurie, but not to the honour of impudent and vnlearned fellowes, who haue forged theſe decretall epiſtles, as if the world in all ages could produce no broods of better ſpirits, then the aſſes compoſitours of theſe decretall epiſtles. As concerning the accurate ſpeculations of Dionysivs Areopagita, who was neuer rauiſhed vp vnto the third heauen as Pavl was, neither ſawe things that were ἀῤῥητα that is things that cannot be ſpoken, and which are not poſſible for any man to vtter, as Pavl did, 2. Cor. 12. ver. 4. I ſay of him onely two things. Firſt, if he had beene ſo ancient a writer as Papiſtes ſpeake, and the diſciple whom Pavl conuerted by his preaching in *Mars* ſtreet, Acts 17 then ancient writers had made mention of him, ſuch as Ivstinvs & Irenevs, and Cyprian, and ſuch others: but of his writings no mention is made in the greateſt antiquitie. Secondly, I ſay with that reuerent Doctour of our own nation Mr Thomas Smeton that the books giuen out vnder the name of old Dionysivs Areopagita *ſunt prorſus ἀπροσδιόνυσα*, they are altogether feckleſſe, impertinent & frivolous books.

Of Hereſie.

EPIPHANIVS Biſhop of *Cyprus*, when hee writeth againſt Heretiques, he intituleth his booke *Panarium*: that is a medicinable boxe or ſhrine whereinto are contained ſauing medicaments againſt the venome of lying doctrine: albeit hereſie be a poyſonable and hurtfull thing, yet treatiſes of hereſie haue bene compiled not to hurt any man, but to giue warning to eſchewe the pernicious ſnares of the deuil. Like as learned men who haue written of the nature of herbes, haue not onely written of ſuch herbes as are meete for food, and of ſuch as haue a medicinable vertue to cure diſeaſes, but of thoſe alſo that are venemous and poyſonable, to the end that men beeing warned of the perill, that is in eating of them, they may eſcape danger, and be kept in ſafetie. In all ages wicked men haue bene like vnto IVDAS when hee entred into the garden of *Gethſemane* where Chriſt was praying, and ſweating bloodie teares for the ſaluation of mankinde: he ſtepped in into the garden only of purpoſe to betray his maſter: ſo doe wicked men in our daies read the holy Scriptures diligently walking as it were in the middes of the garden of God, but onely of intention to betray Chriſt Ieſus, and to gainſay his euerlaſting trueth. On the other ſide it becommeth vs well when we are driuen either by neceſsity, or by ſome honeſt occaſiõ to be in places where Satan hath ſet vp his throne, & to be walking as it were through the garden, that Satan hath planted, then let vs mark diligently the abominatiõs of the deuill, the multitude of ſerpents and vipers that are lurking there, and giue warning to poore ſoules, who are intangled with error, to leaue that habitation of Dragons, & to come forth out of that comfortleſſe den, to the end their ſoules may be refreſhed with the delectable flowres of the garden of God. I hope in the mercy of God ſo to ſpeake of hereſy, as I ſhal moue no man to be an Heretique. And as concerning the rayling words of the aduerſaries of the truth, who haue with opẽ mouth proclaimed vnto the world that we are Heretiques, I am the leſſe moued with their ſpeaches, becauſe

Wicked men reade holy Scripture of intention to gainſay the trueth of God.

it is the custome of lamed & creeple men to be mounted vp on horsebacke, & an euil cause supporteth the own infirmitie by the loude trumpet of rayling wordes: yet haue they not cleared to the world, that wee maintaine obstinatly any point of doctrine repugnant vnto the articles of true faith, and vnto the principall grounds of Christian religion preached by Christ, and committed to write by the holy Apostles. Let them be as prodigall in their curses as they please, crying out against vs ἀνάθημα, ἀνάθημα, I answere with simplicitie of a humble mind †ἀνάθημα: this word written with ω, and not with ο, signifieth a thing hanged vp in the Lordes Temple, and dedicat to God. Haue we not seene with our owne eyes deepe woundes made in the flesh of man, that haue beene needled by skilfull Chirurgians, and in end cured and healed, and the skinne of man cutted in twaine by the sword, vnited againe by the needle & medicinable plasters? That doctrine which endeuoureth to needle the wounded world, and to vnite it againe vnto that holy doctrine taught by the Apostles and Euangelistes, and professed in the first hundreth yeere of our Lord, shall we call it hereticall? Shall we be so babish, that wee cannot discerne the sword from the needle, conjunction from separation, healing from hurting, welfare from woe? If we knew Christ Iesus, and the power of God working by his word, we had not so rashly condemned the trueth of God. The Iewes spake as confidently against Christ, as euer the Councill of *Trent* hath spoke against vs: *We haue a law, & according to our Lawe hee ought to die, because hee made himselfe the Sonne of God.* Ioh. 19. ver. 7 Vnder pretence of zealous keeping of the Law made against blasphemers, Leuit. 24. 15. they condemned the holy One of God as a blasphemer. But his father by loosing the sorowes of death, & receiuing him into heauen, & placing him at his owne right hand annulled *ipso facto* that rash sentence giuen out in earth against the innocent Lamb of God. Euen so the Lord in his owne appointed time by receiuing our soules into those celestiall mansions prepared for his owne Saintes shall vndoe the rash decreetes that are giuen out against vs in the earth. In all ages this matter hath

†Or ἀναστήμων.

Confident speaking without a sure ground is not to be regarded.

hath bene contrauerted, and Heretiques haue obstinatly maintained their bad and reprobat opinions, and as obstinatly refused the odious and vile name of Heretiques: and this question in our dayes is like to a flame of fire which no aboundance of water can floken. The definition of an heresie we haue alreadie set downe in the 3 chap., resteth nowe in this treatise to ponder the name it selfe, to consider the ground of heresie, the propagation and preuailing power of it at sometimes, & the greater and more preuailing power of the curse of God, making heresie in end to wither as the figge tree did that was cursed by Christ: And finally to declare what should be the cariage both of Pastours, magistrats and people toward Heretiques. *What the word heresie doth signifie.* Αἵρεσις is a word of the Greeke lan guage, and very ample in signification, for it signifieth a choosing. Now it is certaine, that it is no fault to a man to take a choise when God doth offer it vnto him: as when it was offered to SALOMON to aske what hee liked best, he chooseth rather to craue wisdome then riches from God, 1. Reg. 3. and when DAVID chooseth rather to fall into the hands of God then of man, 2. Sam. 24 ver. 14. DAVID in choosing the pest rather then the sworde or famine, tooke a choice which was offered vnto him by God. And the pondering of the generalitie of the worde may declare, that in things indifferent wherinto God hath granted vnto men a libertie & free choice, such as eating of flesh, or abstinence from it, marying or not marying, a man may take his choice in these things at such times as he findeth it granted by God as well as DAVID and SALOMON, and a man is not to be called an Heretique because he marieth, because God hath giuen him libertie to marie, or not to marie as a man listeth best, prouiding alwayes he seeke counsell of God, to dispose him in such indifferent things that way, whereby he shall be most meete and able to glorifie God. For true it is that the Euangelist writeth *No man hath seene God at any time, the onely begotten Sonne of God, who is in the bosome of his Father, he hath reueiled him*, Ioh. 1, which words plainly doe testifie, that in matters of faith God hath not giuen vnto a man a free choice to embrace what opinion he pleaseth, but

God

God hath tied & bound vs in matters of faith to the mouth of his deare Sonne, to the ende we should thinke no other thing of God then Iesus Christ hath reueiled vnto vs.

The ground of heresie.

Now anent the ground of heresie, I followe the opinion of Avgvstine in his booke of exposition of some places of the epistle to the *Galathians*, wherein hee compareth Heretiques to the sonnes of Ketvra whome Abraham maried after the death of Sara, Gen. 25. These children were procreated of an old father, and of a yong mother, euen so Heretiques pretending antiquitie of Scripture, but forging vnto them a new & yong sense whereinto Scripture was not written, they become defenders of a false opinion. The words of S. Avgvstine are these: *Ex occasione antiquæ veritatis in novitio temporalique nati sunt mendacio*, that is, through occasion of antiquitie of the trueth they are borne into the noveltie of a temporall lie: so that Avgvstine his judgement soundeth to this that Heretiques pretend antiquitie of scripture for their father, but they are more like to Ketvra then Abraham, following rather the noueltie of error, then the antiquitie of veritie. In this maner Irenevs thinketh that heresies do spring vp of a false vnderstanding of holy Scriptures, vsing the comparison of men who breake the golden image of the king, & after it is molten, agame fashion it according to the similitude of a Foxe, now it can not be called the kings image any longer, albeit it be composed of that selfe same golde whereof the kings image was made, euen so, when wordes of Scripture are drawen to a new, false & hereticall sense, count that new sense heresie & not Scripture. Iren *aduersus Valent.* lib. 1. cap. 1. Now these opinions of Irenevs and Avgvstine concerning the originall ground of heresie do well agree with the word of Christ himselfe written in holy Scripture, *Are ye not therefore deceiued, because ye know not the Scriptures, neither the power of God.* Marc 12.24. The Sadduces knew wel enough the wordes of scripture, but not the right sense and meaning of them. And therfore it is great wisdome to mixe our reading with prayer, to the ende that the Lorde who guided the pen of Prophets in writing, may guide also our hearts in reading.

Similitude.

With

Pride accompanying ignorance,

With this ignorance of the meaning and true sense of holy Scripture is joyned an vnspeakable and deuilish pride, for they make no account of any body vnder heauen, but of themselues alanerly, and hypocrites haue their owne opinions in so wonderfull admiration, that they stop their eares from hearing all wholesome admonition, which pertinacie and pride, is the cause wherefore the Apostle PAVL calleth them αὐτοκατάκριτον, that is, condemned of themselues, Titus 3. For like as there are some persons so bent to destroy their owne bodies, that it is not possible to the vigilant attendance of friendes to keepe them from mischiefe and harme, the experience whereof kythed in PORCIA the daughter of CATO and wife of BRVTVS: euen so there are a number of men caried so headlong to hell, that no wholesome doctrine or admonition can be heard, because like to the *Gadarenes* swine, the swift pace of their race cannot be stayed, vntill they be drowned in the lake. Of this cause of heresie NAZIANZEN writeth *ad Cledonium* that the heretique APOLLINARIS counted of his owne songs as we count of the olde and newe Testament, euen so his associates counted his songs and rhymes to be the third testament. In like maner the heretique MARCION was a patterne of incorrigible pride, who came to *Rome* after the death of HYGINVS, and when he heard that he was not admitted to an ecclesiasticall office, hee demanded of the preaching Elders there, what was the meaning of Christes words, when hee saide, *That no man pieceth an olde garment with a piece of new cloth: for that, that should fill it vp, taketh away from the garment, and the breach is worse*, Mat. cap. 9. ver. 16. 17. In their answere they declared the true meaning of Christes words. But the proud stomacke of an head-strong Heretique applyed the parable to himselfe, and auouched that he should make a remedilesse breach among them, because they had refused to receiue him into their fellowship. Epiphan. *contra hæreses* which thing he endeuoured to performe vntill his last breath.

The propagation of heresie.

Heresie was propagated and increased rather in the *Halcyon* dayes of CONSTANTINE, VALENTINIAN, THEODOSIVS

stvs and Martianvs, then in the wofull dayes of Nero, Domitian, Traian, Antoninvs, Severvs, Maximinvs, Decivs, Valerian, Avrelian, Diocletian, through the wise prouidence and wisdome of God, who would not at one time ouercharge his Church with vnsupportable burthens, neither would he suffer his Saints to be tempted aboue their strength. For if heresies had bene in number as many, and in power as strong before the daies of Constantine as they wer after his dayes, it had bene hard till haue borne foorth so many mightie assaultes: but our mercifull Lord would haue the faith and patience of his Saints to be tried by persecuting tyrants in some ages, and againe the knowledge of the Church to be tried mightily by Heretiques in other ages. So that wee shall finde moe heresies springing vp in the 4. Centurie, then in all the preceeding 3. Centuries, yea if it had pleased that godly father Avgvstine to haue abridged his abridgement of heresies written *ad Quod vultdeum*, the number of heresies in the fitst 300. yeeres should not be found great. But Avgvstine diuiding these Heretiques who were called *Gnostici* in three bandes, to wit, in *Saturniniani*, *Carpocratiani* and *Basilidiani*, who all were but one rancke of Heretiques, he maketh the number to seeme greater then it was. And in like maner diuiding the *Montanists* in *Pepuziani*, *Cataphryges*, *Priscilliani*, and *Montanista*, maketh also the number to seeme great, howbeit all these foure are but one heresie, receiuing sometimes a name from the author Montanvs, sometime frō the countrie of *Phrygia* whereinto this heresie was bred, sometime frō the town of *Phrygia* called *Pepuzum* where they dwelt, & sometimes from the falseprophetesse Priscilla, whopropagated the error of Montanvs. In like manerthere were many obscure heteſies who could finde few or no followers, because it seemeth that the heresie died as soone as the Heretique, such as *Helcesaita*, *Caiani*, *Scibiani*. And there is no great necessitie to discourse of such abortiue birthes as incontinent died before they came to any kinde of ripenesse: Evsebivs saith *haresis helcesaitarum simul etiam atque cœpit, extincta est.* That is, the heresie of *Helcesaite* immediatly after it was begun it was quenched, Euseb. lib. 6. cap. 38.

And

And finally AVGSTINE reckoneth among Heretiques of the first 300 yeeres *Tessaresxaidecataita* in the Latin *Quatordecimani* who maintained no opinion repugnant to the grounds of faith, but onely kept *Easter* vpon another day then the *Romaine* Church did obserue it.

Heresie strengthened by the arme of manalanerly.

But albeit heresies sprang vp in the dayes of good Emperours, yet were they not fostered and nourished by them, but by all possible meanes were abandoned, but God punishing the contempt of the truth, and the loue of false and lying doctrine, suffered an euill Emperour to rise after a good, such as CONSTANTIVS after CONSTANTINE, and ANASTASIVS after MARTIANVS, and these euill Emperours by their own profession, countenance & authoritie strengthened the heresies of ARRIVS and EVTYCHES which were bred in the dayes of the good Emperours forenamed: so that the strength of an heresie was borne out by the arme of man allanerly, and it was not a plantation that our beauenly father had planted, and therefore in end behooued to be rooted out.

The curse of God vpon Heretiques, heresies, and places of their meetings.

Then marke the power of the wrath of God against Heretiques, heresies, and sometimes against the very places of their meetings. It is knowne that ARRIVS brast asunder, as IVDAS did, and that his bowels gushed out, a just recompense of his troubling of the intestine peace and bowels of the Church of God. MONTANVS and his two mad prophetesses PRISCILLA and MAXIMILLA hanged themselues as IEROM doth write, citing APOLLONIVS for his authour, Ierom. *catal script.* PAVLVS SAMOSATENVS, a man leper both in soule and body, was excommunicat in all Churches professing Christ in the whole world, and by the authoritie of the Emperour (as shall be declared Godwilling) with shame and ignominie was driuen from his vsurped chaire in *Antiochia.* MANES was excoriat by the king of *Persia.* The bad fortune of the priests of BAAL contending against HELIAS, and slaine at the brooke *Kishon*, 1. Reg. 18. ver. 40. The most infortunate condition of AMAZIA the priest of *Bethel*, whose wife became an harlot in the citie, and his sonnes and daughters fell by the sword, and his lande was dinided

by

byline, and himselfe died in a polluted land, Amos 7. ver. 17. All these examples (I say) declare that terrible is the wrath that the Lorde will powre out against false prophets and false teachers. In like manet the heresie of ARRIVS when it was at the very height, beganne to shed it selfe into three contrarie opinions as a kingdome diuided in it selfe, and could no longer stand. Some were still called *Arrianes*, and vtterly denied that the Sonne of God was ὁμοούσιος, that is, consubstantiall with the father, yet they graunted that hee was ὁμοιούσιος, that is of like substance with the Father. But ÆTIVS, ACATIVS and EVNOMIVS another race of ARRIANS, thought that the Sonne was neither ὁμοούσιος, nor yet ὁμοιούσιος to his Father, and for this cause they were called *Anomœi*.

The thirde faction of *Arrianes* were MACEDONIVS and his adherents, who were inconstant and wauering minded in their opinions concerning the Sonne of God, sometime leaning to the *Homoousians*, sometime to *Homoiousians*, and sometime to *Anomœi*, according as any occasion of griefe was presented to them by any one partie, they leapt to the opinion of another partie: but these wandering starres and wauering fooles, obstinately spake against the diuinitie of the holy Ghost. This diuision amongst themselues was the first forerunning token of the decay of this heresie. What desolation also came vpon *Nicomedia* the principall towne of *Bithynia* appointed by the Emperour CONSTANTIVS for the meeting of *Arrian* Bishoppes the historie doth record. The Lorde shooke the towne of *Nicomedia* with an earthquake, and disappointed the meeting of the *Arrians*, Socrat. eccles. hist. lib. 2. cap. 39. THEODORETVS differeth from SOCRATES anent the place appointed for the conuention of *Arrian* Bishops, alwayes he granteth that it was shaken with earthquake, and ouerthrowne, Theodoret. lib. 2 cap. 26.

How Heretiques should be dealt with by the Pastours.

In the last roome, let vs consider after what maner of way should Heretiques bee dealt with by Pastours, magistrates, and people. As concerning the Pastours

Paſtour, becauſe he ſhould be a man of knowledge, and able to convict thoſe that gainſay the trueth, Tit. 1. the Paſtour ſhould conferre with the Heretique, & admoniſh him once or twiſe to returne to the ſoundneſſe of faith, Tit. 3. Wherin it is to be noted, that the worde in the Greeke language betokening admonition is νουθεσία which word pointeth out the end and purpoſe of the preachers trauailes, rather then his painfull trauailes, for the end ſhould be to put a right minde into him, or to bring him to his right wittes againe, for an Heretique is a mad fellow indeede, and out of his right wit, as NAZIANZEN ſpake of APOLLINARIS who denied that Chriſt had a ſoule as we haue, but his diuine nature joyned with his body ſupplied the roome of his ſoule. NAZIANZEN writeth of him that when he ſpake of the minde of Chriſt, he was mad, and by his minde περὶ τοῦ ἀνοήτου. And it is a very hard matter to reduce a mad man to his right wit againe: therefore let a preacher take it to hart that to conuert a Heretique is a difficill worke, for he is dealing with a man poſſeſſed with a ſtrong deuill, who cannot be caſt out by Chriſts diſciples, except Chriſt himſelfe put hand to the worke, Mat. 17. This the Apoſtle writeth, not to make Paſtours to deſpaire and giue ouer the care of conqueſſing of Heretiques, but to doe this worke circumſpectly and warily, with humilitie and reuerent feare, craiuing that our Lord and maſter Chriſt Ieſus would kyth his ſtrength in our weakeneſſe, otherwiſe this turne can not be done. Yet leſt any faithfull preacher ſhould be vtterly diſmaide in regarde of the difficultie of the worke, two things are to be conſidered: firſt, the Apoſtolicke commandement warning vs to admoniſh him once or twiſe, which warning, ſeing it is not giuen in vaine, it ſhould be obeyed. Secondly, God hath bleſſed the trauailes of ſome of his ſeruants, & by them ſome Heretiques haue bene reclaimed to the right faith: as namely BERYLLVS Biſhop in *Boſtra* in *Arabia*, who denied that Chriſt was exiſtent before he tooke fleſh of the virgine, yet by the painfull trauailes of ORIGEN hee was conuerted to the true faith againe, Euſeb. eccleſ. hiſt. lib. 6. cap. 33. And this is the cauſe wherfore I ſeparat BERYLLVS from

from Arrhon in the subsequent historie. In like maner God blessed the trauailes of Dionysius Bishop of *Alexandria*, by whome in a place of *Egypt* called *Arsenoitis*, *Coracione* was conuerted, who had bene before infected with the errour of Nepos an *Egyptian* Bishop, and father of the *Chiliastes*, Euseb. eccl. hist. lib. 7. cap. 24. And therefore let not the faithful Pastours despaire, because the worke is difficil, but obey Gods commandement, and commit the issue to God himselfe.

How the magistrate should deale with Heretiques.

Concerning Magistrats, like as they prescribe to all men their duties, so in like maner, God who is their onely superiour, prescribes their dutie to them in all things, and in this mater also: for the Lord commanded the false prophet, who allured the people to follow other gods, to be slaine, Deut. 13. ver. 5. What rewarde then belongeth vnto Heretiques, their successours, for it is all one to worshippe a false god, and to worship the true God falsly, and if the false prophets who entised the people to worshippe a false god should die, what other sentence can be giuen out by the magistrates against an hereticall teacher, who entiseth people to worship the true God falsly, but onely that he should be slaine. Hee is worse then a murtherer who killeth a mans body, for there may bee some valuation of the harme and skaith that a murtherer hath done, but who can value and ponder the harme that an Heretique doeth, who by false doctrine murthereth the soules of infinite numbers of people, hee is worse then an infidell, forasmuch as hee hath obtained a more abominable name then an infidell. For an infidell as S. Augustine speaketh cannot be called *desertor fidei & oppugnator eius*, that is, a forsaker and impugner of the faith, because hee neuer embraced it, but an Heretike is a backslider from the faith which sometime he professed, and an hatefull impugner of the same. Finally he is more pernicious then a Schismatike who laboureth to cut the band of loue wherwith we are coupled with our brethren, but an Heretike endeuoureth to cut the very throate of faith, wherewith we are coupled with our God. Also a schisme hath many times beene found without an heresie, but an

hereſie was neuer founde without a Schiſme. Then this queſtion may be conceiued in theſe tearmes. What ſhall be done with a man who is worſe then a murtherer, worſe then an infidell, worſe then CORE, DATHAN and ABIRAM, who by a pernicious ſchiſme, rent the vnitie of the holy people? yea, what ſhall be done with them who like vnto Foxes ſucke out the blood of Chriſt out of the ſoules of the poore ſheepe of Chriſt? Now let God anſwere from his Sanctuarie. *Let ſuch a falſe prophet be ſlaine.* Deut. 13.

True it is indeede that the doubtſome judgements of ancient and learned fathers haue made this queſtion more debatable then otherwiſe it needed to haue beene. For S. AVGVSTINE in the booke of his Epiſtles is found till haue altered his opinion anent the puniſhment of Heretiques twiſe or thriſe. In the Epiſtle written to DONATVS Deputie of *Afrike* he would haue Heretiques to bee dantoned, but not to bee ſlaine, writting to him in theſe wordes. *Sic igitur eorum peccata compeſce, ut ſint quos pœniteat peccaſſe*, that is to ſay, Therefore ſo ſubdue their faultes, that they may be afore hand to repent that they haue faulted. Epiſt. 127. But in another Epiſtle written to GLORIVS and ELEVSIVS he thinketh that Schiſmatikes and Heretiques (ſuch as the *Donatiſts* were) deſerued greater puniſhment then Idolaters themſelues, for hee ſaith, *Qui fecerunt idolum, uſitata gladii morte perempti ſunt, qui verò ſchiſma facere voluerunt, hiatu terræ principes devorati, & turba conſentiens igne conſumpta eſt.* that is, Theſe who made an idole, were ſlaine with the accuſtomed death of the ſword: but theſe who endeuoured to make a ſchiſme their princes were deuoured by the gap of the earth, and the people that conſented to them were conſumed by fire, Epiſt. 162. In theſe two foreſaide Epiſtles AVGVSTINE in the one is very gentle, in the other very rigorous. Nowe heare the thirde opinion of S. AVGVSTINE in theſe wordes. *Non ſolùm manſuete, verùm etiam utiliter, ſalubriterque plectantur, habent enim quod corpore incolumes vivunt, habent unde vivunt, habent unde male vivunt,*

duo

duo prima saluasint, ut quos pœniteat sint, hoc optamus, hoc quantum in nobis est imperfecta opera instamus. Tertium verò si Dominus voluerit, tanquam putre noxiumque resecare, valde misericorditer puniet. that is, Let them be punished not onely meekely, but also profitably and wholsomely, they haue whereupon their bodies are healthfully intertained, & they haue whereupon they liue, they haue also whereupon they liue wickedly, Let these two former partes safely remaine vnto them, that penitent men may be to the fore: this we wish and wee earnestly endeuoure so farre as in vs lyeth, that it may be brought to passe, but the third part as rotten and hurtfull, if it were cutted away, they were very gently punished, Epist. 154. this epistle is written to Nectarivs. Wherin it is euident that Avgvstine himselfe was not setled in one constant opinion howe Heretiques should be punished by magistrats. But what shall we say? When *Nilus* and *Danube* haue wandred long, in end they powre their waters into the sea, and when Avgvstine hath beene sometimes in one opinion, and sometimes in another, in ende hee is compelled to say Amen to that which God hath said in his worde, that is, that a false prophet should be slaine, Deut. 13. I speake of deceiuing teachers, but not of deceiued people. As touching the people, the weaker they are, the wiser they should bee, not exponing their weakenesse to the hazard of strong tentations, but following the counsell of the Apostle writing to the elect Lady, ver. 10. 11. *If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bidde him God speede: for he that biddeth him, God speede, is partaker of his euill deedes.* But seeing a blinde man may bee shoueled out of the way, and poore simple people may bee soone bewitched, Galat. 3. therefore it is expedient for the people to acquaint themselues well with the 12. Articles of their faith, and so firmly to adhere to them that in no case they suffer them selues to be miscarled from that short summe of Christian faith. For Epiphanivs when he had written a Catalogue of heresies that sprang vp before his own time, he thought it expedient also to write another booke called *Anchoratus*,

Similitude.

How the people should deale with Heretiques.

which booke containeth a declaration of the true and right faith according to the writings of holy Scripture, which faith if it bee firmely kept, it ſhall bee like vnto an ancre that ſtabliſheth a ſhip, that it bee not drowned in the tempeſt of the raging ſea: euen ſo the faſt gripping to the heades of our faith, and right vnderſtanding of them ſaueth vs, that wee bee not miſcaried with the tempeſt of hereticall doctrine.

Alſo the counſell of AVGVSTINE is not to be miſregarded. In reading of Scripture if wee can not take vp the very genuine ſenſe and meaning of the place, at leaſt let vs not expone that place of Scripture in a ſenſe repugning to the analogie of faith. So ſhall we be like to a man who hath aberred from the direct way, yet he wandereth in the fieldes leading to the towne whereat he would be, Auguſtin *de doctrina Chriſtiana* lib. 1. cap. 37.

Aboue all things let not the people hearken to thoſe teachers who would inforce the wordes of Scripture, and wreſt them to a ſenſe flatly repugnant to the principall purpoſe intreated in that paſſage of Scripture: for wordes are inuented for to expreſſe the purpoſe, but the purpoſe is not deuiſed for the wordes. A cleare example we haue in the ſixt of Ioun his Goſpell. Our maſter Chriſt is ſpeaking in that Chapter to a carnall & fleſhly hearted people, who were offended at his doctrine: for remedie whereof our Lorde teacheth them, that his doctrine was ſpirituall, and conſequently was not to be receiued with fleſhly eares and heartes ſaying vnto them, *It is the Spirit that quickneth, the fleſh profiteth nothing, the wordes that I ſpeake vnto you, are ſpirit and life.* Ioh. 6. ver. 63. That is, as S. AVGVSTINE writing vpon this place doeth expound, my words ſhould be ſpiritually vnderſtood. Nowe therefore whoſoeuer will expone the words of Chriſt ſpoken in the ſixt of Ioun (*except ye eate the fleſh of the Sonne of man, and drinke his blood, ye haue no life in you*) ver. 53. into a corporall and carnall ſenſe I ſay people ought to beware of ſuch a teacher, becauſe he wreſts Chriſts wordes to a ſenſe flat repugnant to the purpoſe that Chriſt hath in hand at that time.

And

And the counsell giuen by the Apostle to TITVS, although it be giuen to Bishoppes yet it is necessarie also for people in these words *Holding fast the faithfull word according to doctrine*, Tit.1.ver.9. Marke well the word ἀντεχόμενον, which signifieth not onely an adherence, but also a firme adherence. The word ἴσχειν is so generall that we are tolerated to haue many things, but in such way as wee had them not, 1.Cor.7. but the compound words κατέχειν & ἀντέχειν that is to possesse & firmly to keep, are to be restrained only to Christ, who is our portion, and to his faithfull word whet vnto we ought so firmly to adhere that we will rather be separated from our liues then from that faithfull word. And to this faithfull worde ALAMANDARVS Prince of *Saracens* vnseparably adhering deluded the *Eutychian* Bishops sent from SEVERVS Anno 512. So I conclude that there is nothing so expedient for Gods people as clearely to know the summe of their faith, and firmly to adhere vnto the same.

Of the foundation of the Church.

SEeing that the Church is counted the Lordes citie builded vpon his holy mountaine, Psal.87.ver.1. And that house that is builded on a rock so firmly, that the stormie tempests of windes, floods and raine cannot procure the fall of it, Mat.7. This house I say is vndoubtedly the building of God. Let vs therfore seek out the true foundation of it, which beeing found out, let euery one of vs endeuour to be a liuing stone adhering by faith to the true foundation.

The worde foundation is sometime properly taken, sometime vnproperly. Properly, 1.Cor.3.ver.11. in these words: *For another foundation can no man lay, then that is laide which is Christ.* Vnproperly the doctrin of the Prophets and Apostles is called a foundation, because it leadeth to Christ the very true foundation. Ephes.2.ver.20. *Ye are built vpon the foundation of the Prophets and Apostles.* In like maner faith

The word foundation taken properly belongeth only to Christ.

that coupleth vs to the true foundation, figuratiuely beareth this name, Epist Iud. *Build your selfe in your most holy faith*, ver. 20. These figuratiue speaches should offend no man no more then if a man dwelling in *Rhegium* or *Syracuse* were demanded where is *Ierusalem*, and hee should point out his finger toward the East, and say there it is, his meaning is, there is the way leading to *Ierusalem*: euen so when wee say that the Apostles doctrine is the foundation of the Church, our meaning is, that Apostolicke doctrine is a lanterne leading to Christ the true foundation.

The Prophet ISAI speaking of Christ in a proper sense writeth. *Therefore thus saith the Lord. Behold I will lay in Sion a stone, a tried stone, a precious corner stone, a sure foundation, and he that beleeueth shall not make haste.* Isa. 28. ver. 16. Many Metaphores are here I grant, and if any man list to be contentious, he may affirme that in the very worde foundation there is not inlacking a piece of figuratiue speach. Yet this standeth certaine, that nothing is properly called the foundation of the house of God, except Christ Iesus alanerly.

In this description of the true foundation of the Church we haue two great comforts, and one wholesome admonition. The first comfort is this, that he who knoweth all our infirmities, and by what remedies they may be best supported, he hath sent his owne Sonne in our nature to beare our burthens as a foundation beareth the weight of the whole house. He commanded MOSES to make a brasen serpent in the wildernesse, by the sight whereof the people bitten with fierie serpents were cured, Numb. 21. 8. And the Lord knewe best to what foundation his poore Church leaning, might finde surest safetie and sweetest refreshment. Therefore O people stinged with serpents be not afraid to looke vp vnto the brasen serpent, because it is the remedie prepared by God himselfe to support your wounded bodies. And O weake, afflicted and persecuted Church take boldnesse to adhere to Christ the precious and sure foundation appointed by God himselfe for the support of your distressed estate.

And

And the Prophet to mooue the Church to serious and diligent attendance vseth the word *Behold*. As if the Lord were pointing out a comfort with his owne finger to wearie sinners, and saying, O sinner that art wearie with that burthen that hangeth on thy backe so fast, & presseth thee downe so sore, come I will shewe thee a resting place, euen the stone that I haue laid in *Sion*, goe to it, beholde, I haue laide it there my selfe, and that stone will beare all thy burthens, & refresh thee in al thy tentations. On the other part marke that Satan that great deceiuer, when he would most subtilly deceiue people, hee will needes counterfaite God, and point out his finger also, and make demonstrations and say. *Beholde, Christ is in the desert: or beholde, Christ is in the secret place.* Mat. 24. ver. 26, *beleeue it not* saith Christ. When God saith beholde, wee will take diligent attendance what is it that the Lorde hath pointed out vnto vs. But when Satan putteth out his finger also, and saith, behold, Christ is euen here presently, really, corporally in the boxe caried by the Priest, then beware of the deuils demonstrations, for he is an olde subtle serpent, and hath deceiued many.

Take heede to the demonstrations of God, and beware of Satans demonstrations

The Papistes taking aduantage of demonstratiue wordes ὄψῃ, ὄψει, ἀνάκυψον. ὄψῃ thou seest, ὄψει thou shalt see, ἀνάκυψον looke throughly into it, they take the boldenesse to affirme that the body of Christ is corporally present in the holy Sacrament: which body wee not onely see, but also wee touch, and wee not onely touch, but also wee eate it, and not onely doe wee eate it, but also wee carie it home vnto our houses. Vpon this place of Chrysostome they haue grounded such vndoubted assurance that Christe is corporallie present in the Sacrament, that the Papistes in the Northerne partes of *Scotland* sent a letter to *Sterling* to *M. P. S.* to resolue the Marquesse of *Humley* in the matter of the Sacrament, because Chrysostome apparently condescendeth to corporall presence of Christs body in the Sacrament. When I read the letter, I said, and as yet doe say, that they needed not to haue taken so much paines to seeke for resolution of

that queſtion either for them, or for others, but reade forward the words of CHRYSOSTOME that follow, where hee maketh his owne meaning plaine, ſaying, ἀνάδησαι τοίνυν τὴν ψυχήν, παράσκευαζε τὴν διάνοιαν πρὸς τὴν μύησιν ὑποδέχεται. that is to ſay. Therefore clenge thy ſoule, and prepare thy minde for the receiuing of theſe myſteries. Can there be a more euident declaration of his meaning then this? Firſt, where he ſaith ὁρᾷς οὐκ ἐν φάτνῃ, ἀλλ' ἐν θυσιαστηρίῳ, thou ſeeſt him not in the crib, but vpon the altar. But I pray you with what eye ſee we Chriſt vpon the altar, or table? (for both are one thing as the learned know) Τῷ ὀφθαλμῷ τῆς ψυχῆς καὶ τῆς διανοίας ſaith CHRYSOSTOME, that is, with the eye of our ſoule and minde. Againe he ſaith that wee touch that bleſſed body of Ieſus. But with what finger? Τῷ, δακτύλῳ τῆς ψυχῆς ἢ τῆς διανοίας, with the finger of our ſoule & minde. Againe he ſaith that we eat that bleſſed body, but with what mouth? Τῷ, στόματι τῆς ψυχῆς καὶ τῆς διανοίας, with the mouth of our ſoule & our minde: & laſtly he ſaith that we carie him home, but in what ſtomacke? ἐν στομάχῳ τῆς ψυχῆς καὶ τῆς διανοίας in the ſtomack of our ſoul & mind. For this cauſe he exhorteth vs to clenſe & prepare our ſoule & mind for the participation of diuine myſteries, Prepare the eye of our mind to ſee Chriſt, the finger of faith to touch him, the mouth of faith to eate him, and the ſtomacke of our ſoule to keepe the Lorde Ieſus, Chryſoſt. in 1. Cor. cap. 10. Homil. 24. Is there in theſe words one ſyllable that ſoundeth to corporall and carnal manducation of the fleſh of Chriſt? I haue caſt in this ſhort digreſſion to let our Northerne Papiſts vnderſtand that the arguments which they ſupponed to be inuincible, may be eaſily anſwered.

The ſimilitude of a ſtone frequently vſed in Scripture.

The compariſon of Chriſt to a ſtone is ſo frequently vſed in Scripture that the very prophecie of Chriſts natiuitie, death and latter comming to judge the world are illuſtrate by this ſimilitude. In like maner to repreſent the plenitude of his wiſdome, the vnſpeakable goodneſſe and vnreſiſtable power of Chriſt, this ſimilitude is brought in. Hee is a ſtone cut out of a rocke without hands, Dan. 2. ver. 34. Here is his natiuitie repreſented. His ſufferings by the ſimilitude of a carued ſtone, Zach. 3. ver. 9. His latter judgement by the ſimi-

similitude of a stone, that falleth vpon a man and grindeth him to powder, the fulnesse of wisdome and vnderstanding in Christ, by a stone full of eyes, Zach. 3. ver 9. His power by a stone smiting the feet of the great image, and destroying all the glory of it. And finally his vnspeakable goodnesse by the similitude of a corner stone, and of a stone that is a sure foundation.

The second comfort.

The second comfort contained in this description is this, that Christ is a precious stone, a corner stone & a sure foundation. Wherefore Christ is called an elect or tried stone, we shall heare God willing hereafter in the description that the Apostle Peter maketh of this same stone. Now Christ is not like vnto the stones of other buildings more different one from another in place then in nature: for the stone in the foundation is but a senslesse stone as wel as the stone of the wall that is builded vpon it. And it is possible that if the house & building be casten downe, that some of the stones that were in the wall, be laide in the foundation, and some againe that were in the foundation be laide in the wall, whereupon ariseth this vicissitude, that the stone sometime sustained, nowe sustaineth, and by the contrarie. the stone now sustaining sometime was sustained. But Christ Iesus is a precious stone sustaining vs at al times, and neuer sustained by vs. partaker of our nature, but not of our sinnes, in many things like, but in infinit things vnlike vnto vs: *holy, blamelesse, vndefiled, separat from sinners, and made higher then the heauens.* Heb. 7. And in this also that he is a corner stone, hee hath a prerogatiue aboue all other corner stones. for other corner stones joyne wals together, that are not far distant one from another, such as the side-wall and the gauell of an house: but Christ hath joyned *Iewes* and *Gentiles* together so infinitly separate one from another, that none could vnite them but Christ alanerly. For who could cast downe the partition wall, and abolish the lawe of ceremonies, which made infinite alienation of the mindes of the *Iewes* from the *Gentiles*, but onely Christ? Ephes. 2. 14.

An wholsom admonition

The Prophet vnto the two comforts addeth an wholesome admonition, that hee who beleeueth in him shall no

makt

make haſte: this ſpeach is borrowed from men that make haſte to flie from their townes and holes, for feare of the force and power of the preuailing enemie, as the people of the tribe of ISSACHAR did, when SAVL & IONATHAN were ſlaine by the Philiſtims vpon the mountaines of *Gilboa*, they left their townes for feare, and the Philiſtims dwelt in them, 1. Sam. 31. But they who haue once betaken themſelues to the holy mountaine of God, and rocke of their ſaluation Chriſt Ieſus, they haue no neede to make haſte and to flie, becauſe in him they finde aſſured protection and defence.

The people of the *Iewes* in the daies of ISAIAH ſent down to *Egypt* and had confidence in the horſes of PHARAOH, but they tande the ſtrength of PHARAOH to be their ſhame, Iſa. 30. ver. 3 And the *Iewes* in the dayes of IEREMIE, who would not leane vpon the ſuretie of Gods promiſes, and tarie in *Ieruſalem*, but they would needes flie to *Egypt*, in *Egypt* they died by the ſword, Ier. 43. ver. 16. But hee who leaneth with conſtant faith to this ſure foundation, ſhall not make haſte, or as the Apoſtle PETER expoundeth it, *Hee ſhall not be aſhamed*, 1. Pet. 2. ver. 6.

In what ſenſe the doctrine of the Prophets, &c. is called the foundation.

The doctrine of the Prophets and Apoſtles is called a foundation, as ſaid is, becauſe it leadeth to Chriſt. Wherfore we haue to learne how firmly we ought to adhere vnto the doctrine of the Prophets and Apoſtles as a lanterne leading to Chriſt: for this cauſe let no man mixe light with darkneſſe, nor obſcure the bright ſhining light of Apoſtolike doctrine with the traditions of men: for this doctrine is like vnto pure gold, Pſal. 19. ver. 10. And like as fine gold is marred with mixture, becauſe there is no other mettall in fineneſſe comparable vnto it: euen ſo propheticall doctrine is vtterly ſpoyled when it is mixed with the traditions and doctrines of men. For that is a mixing of droſſe with golde, and of rotten waters with pure and cleare waters. After this vnhappie forme of dealing CAROLVS 5. Emperour preſumed to mixe together the dregs of Poperie with the wholeſome Apoſtolicke doctrine by the mercy of God profeſſed in many nations as appeareth in the booke called *Interim* ſet forth at his commandement Anno 1548.

Similitude

which

which booke neither pleaſed the *Romaine* Church, neither thoſe of the true reformed religion, but within the ſpace of foure yeeres it wallowed and euaniſhed as an abortiue birth. Now it is to be remarked in this point what difference is betweene the perſons of the Prophets and their doctrine. The Prophets continued not long aliue Zach. 1. ver. 5. but their doctrine continued, becauſe it was after a maner a foundation. The like may be ſaide of the *Apoſtles*.

Faith is called a foundation.

In like maner faith in ſome ſenſe may be called a foundation, Epiſt. Iud. ver. 20. becauſe it is the meane whereby wee are coupled to Ieſus Chriſte, Ioh. 3. ver. 16. And the Apoſtle IVDE calleth it our moſt holy faith. no doubt opponing faith to infidelitie: for infidelitie vtterly polluteth the ſoule, and maketh it prophane Heb. 3. ver. 12. And in another place: *Let there be no fornicatour or prophane perſon like Eſau, who for one meaſe of meat ſold his birthright*, Heb 12. 16. Thus wee ſee if infidelitie once take roote in the heart it will make it ſo prophane, that the Couenant of God, the land of *Canaan*, the bleſſing, yea and heauen it ſelfe will be ſet at light auaile. But on the other parte, when the heart is coupled by faith to Chriſt, then is faith like vnto a whippe in Chriſts hande ſcourging out infinite abuſes out of our ſoules, Iohn 2.

The offices of Chriſt declare that he is a true foundation.

Now ſeeing that Chriſt is the onely true foundation by the determined counſell of God appointed to ſuſtaine the weight of the whole houſe. Let vs conſider how meete a foundation Chriſte is in reſpect of all his offices, for the Church is weake, and Chriſt is an almightie King able to ſaue. Iſa. 63. The Church militant is ſubject vnto ſinne, & Chriſt is an high Prieſt, whoſe ſacrifice once offered, hath a perpetuall vertue to ſaue thoſe that beleeue, ſeeing he euer liueth to make interceſſion for them, Heb. 7. ver. 25. Finally, the Church is naturally ignorant, and Chriſt is the great Angel of the counſels of God, who hath reueiled vnto vs all things needfull to be knowne, Iohn 4. ver. 25. Therfore on this ſure rocke and holy mountaine let vs repoſe with aſſured confidence of faith.

Now

Christ is a liuing foundation.

Now I come to the wordes of the Apoſtle PETER a faithfull interpreter of the words of the Prophet ISAIAH. Hee calleth Chriſt *A liuing ſtone refuſed of men, but choſen of God and precious* 1. Pet. 2. ver. 4. Hee is a liuing foundation, not ſo much in reſpect of our naturall life, whereof alſo he is the author, *For in him we liue, we moue and we haue our beeing*, Acts 17. ver. 28, as in reſpect of our ſpirituall life, whereof alſo he is the author, and whereof the Euangeliſt IOHN ſpeaketh. *In him was life, and the life was the light of the world*, Ioh. 1. ver. 4 Chriſt is the authour of that life that conſiſteth in the true knowledge of God. *And this is life euerlaſting, that they know thee, and whome thou haſt ſent Ieſus Chriſt*, Ioh. 17. ver. 3. What is the life of a man without the true knowledge of God reconciled to him in Chriſt but ſpirituall deadnes? yea deadneſſe more miſerable then the deadneſſe of dogges killed in their mothers belly, miſerable for this that they neuer ſawe the light, and more miſerable, becauſe the light neuer ſaw them. And theſe who haue not ſeene by the eyes of faith God reconciled to them in Chriſt, they are double miſerable, neither haue they ſeene the true light, neither hath the true light euer looked vpon them but in anger and wrath.

Similitude

The contempt of men cannot impaire the glory of Chriſt.

This liuing foundation (ſaith the Apoſtle) was diſallowed of men, but choſen of God and precious. But I pray you wherefore did men diſallow him? Becauſe hee appeared in the ſimilitude of a ſeruant: becauſe he was like vnto a roote in a dry ground: becauſe he was a man ful of ſorowes & had experience of infirmities: becauſe hee was wounded for our tranſgreſſions, & broken for our iniquities, and becauſe of his chaſtiſments and his ſtripes, Iſa. 53. So miſerably is our corrupt nature diſpoſed, that not onely we erre anent perſons, deſpiſing them whome we ought to reuerence, but in deſpiſing them for the ſelfe-ſame cauſe, for the which they ſhould moſt reuerently be regarded. Chriſt is to be regarded of vs for many cauſes, chiefly for this that hee humbled himſelfe to the end he might exalt vs, and hee was content to be wounded to the end we might be cured by his ſtripes, Iſa. 53. In the next wordes the Apoſtle admoniſheth vs, that all the attempts of men againſt the ſouerainitie of Chriſt are

fooliſh

foolish and vaine, because he euer is, and shall be the very elect and precious stone whereupon the house of God is builded. The gainsayings of men against Christ, are like vnto the tempests of winde, that are mooued in the aire, whereby men and beastes, and trees, and ships are mightily troubled and shaken: but the sunne, moone and starres are so highly eleuate aboue the aire, and the region of the winds, that they cannot perturbe nor trouble those celestiall creatures. Euen so the contempt of men done against Christe cannot impaire one iote of his most excellent honour. He is chosen of God and a precious, and a worthie foundation, albeit all the whole world should grind their teeth, and speake in the contrarie. *Similitude.*

To this foundation so viuely described both by the Prophet, Isa. 28. and by the Apostle PETER 1. Pet. 2. wee are exhorted to draw neere, to wit, by faith. For like as infidelitie separateth the heart from Christ, euen so faith coupleth the heart to Christ. The Apostle saith, *Take heede lest at any time there bee in any of you an euill heart of vnbeliefe that departeth from the liuing God*, Heb. 3. ver. 12. An vnbeleeuing heart departeth further from the Lord then the East is distant from the West. For the vnbeleeuing heart in doubting of the veritie of the promises of Christ would make Christ no Christ. If he who promiseth to saue vs, do not saue vs, then is hee no Sauiour indeede but in worde onely. But the faithfull and beleeuing heart draweth neere to Christ, toucheth the hemme of his garment, draweth vertue out of him: yea *Hee that beleeueth hath receiued the testimonie of God, and sealed vp that God is true*, Ioh. 3. ver. 33. Of all handwrites the hand write of the heart is the principall. *God deliteth to write his couenant in our hearts*, Ier. 31, ver. 33. Euen so in like maner God deliteth to haue his Couenant sealed and subscribed with our heart blood, which no man can do, but he that beleeueth in Christ. *We draw neere to Christ by faith.*

To conclude this shorte treatise after that the ground of the house of God is so clearely knowne by the very demonstration of the finger of God to them who will not beleeue, that may justly be said which Christ spak to the vnbeleeuing

Iewes

Iewes *Doe not thinke that I will accuse you to my Father, there is one that accuseth you, euen Moses in whome ye trust. For had ye beleeued Moses, ye would haue beleeued me: for he wrote of me.* Iohn 5. ver. 45. 46. The like I say to the Papistes in our dayes, they shall not want an accuser, for the Apostle PETER shall be their accuser: who sending vs from himselfe to Christ the elect, and precious & sure foundation of the Church, conuicteth all those who adhering to the person of the seruant, misregardeth the honor due to the Soueraigne Lord & Master. The Lord worke true faith in vs, that we cleauing fast to Christ, haue neuer need to be ashamed

Amen

CENT.

CENTVRIE II

Chap. I.

Traianus.

TRAIAN the adoptiue ſonne of NERVA was the firſt ſtranger who obtained that honour to be king of the *Romaines*. Hee reigned 19. yeeres 6. months, Euſeb. eccl. hiſt. lib. 4. cap. 3. A man ſo exceeding wel beloued of the Senat & people of *Rome*, that after his dayes whenſoeuer a new Emperour was elected, they wiſhed vnto him the good ſucceſſe of AVGVSTVS, and the vprightneſſe of TRAIANVS. Notwithſtanding of this, he was a cruell perſecuter of Chriſtians. And this third perſecution is juſtly counted greater then the two preceeding perſecutions. To other afflictions now is added contempt and ſhame. It was no great diſhonour to be hated of NERO and DOMITIAN, wicked men and haters of righteouſneſſe, but to bee hated and perſecuted by TRAIAN, a man counted a patterne of vpright dealing, this was a great rebuke. Notwithſtanding Chriſtians looked to Ieſus the Author and finiſher of their faith, who for the joy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hande of the throne of God, Heb. 12. ver. 2. Many haue more patiently endured paine in their fleſh, then ſhame and contempt in the world, but Chriſts true diſciples muſt reſolue to be a gazing ſtock to al the world & to be counted the offſcourings of the earth, as the holy mē of God did in the daies of the Emperour TRAIAN. Theſe were citizens of heauen, liuing in earthly tabernacles, liuing vpō the earth, but not faſhioned according to the ſimilitude of this world, Rom. 12.

Of Emperours.

The third perſecution.

ANNO Chr. 108

In

In doing great things by faith, they surpassed mightie Monarches: In patient suffering of evil they overwent admired Philosophers. In this persecution SIMON the sonne of CLEOPAS an holy Apostle suffered martyrdome being now an hundreth and twentie yeeres olde: he was first scourged, and then crucified: but all this rebuke hee most patiently suffered for the Name of Christ. Euseb. eccl. hist. lib. 3. cap. 32

The martyrdome of Simon the son of Cleopas.

Of IGNATIVS martyrdome wee haue spoken in the first Centurie, the time of his suffering was in the time of TRAIANVS. Plin. 2. Deputie in *Bithynia* breathing threatnings against innocent Christians persecuted great numbers of them to the death. In ende he was commoued and troubled in his owne minde, considering both the number and patient suffering of Christians that were put to death, hee wrote to the Emperour, declaring that Christians were men of good conuersation, and detested murther, adulterie and such other vngodlinesse: onely they had conuentions earely in the morning, and they sang Psalmes to the honour of Christ whom they worshipped as God, but they would not worship images (here marke the portrait of the ancient Apostolicke Church, & what conformitie the *Romaine* Church in our dayes hath with it the Lord knoweth) This letter of PLINIVS mitigated the Emperours wrath in a part, yet gaue he no absolute commandement to stay the persecution, but only that the judges should not search them out narrowly, but if any happened to be presented before them, then let them be punished, Euseb. eccl. hist. lib. 3. cap. 33. What confusion was in this edict it is well marked by TERTVLLIAN: the one part of it repugneth to the other. In forbidding to search them out narrowly, he declareth their innocencie, but in commanding to punish them when they were presented, hee pronounceth them to be guiltie. Tertul. *Apol.* This is that Emperour for whose soule GREGORIE the first made supplications to God 400. yeeres after his death, and was heard of God as DAMASCEN writeth *serm. de defunctis.* This superstitious Monke of the descent of *Saracens* blood if hee supponed GREGORIE to be so full of charitie that hee prayed for the soule of one persecuting Emperour, why

The letter of Plinie 2. written to Traian.

Gregorie 1. prayed for the soule of Traian.

woul

would he not bring him in praying alſo for all the ten perſecuting Emperours, to the ende that they being all deliuered from the condemnation of hel, heauen might be counted a manſion both for Chriſtes true diſciples, and alſo for Chriſts hatefull and impenitent enemies?

Adrianus.

AFter TRAIAN ÆLIVS ADRIANVS reigned 21. yeeres, Chytr. Chron. In his time ARISTIDES and QVADRATVS, the one a Biſhop, the other an Orator at *Athens* wrote learned apologies in defence of Chriſtian Religion, and did ſo mitigate the Emperors mind, that in his time no new commandement was ſet foorth to perſecute Chriſtians, Euſeb. eccl. hiſt. lib. 4 cap. 3. Ierom *Catal. ſcript. eccleſ.* BARCOCHEBAS at this time peruerted the nation of the *Iewes*, and called himſelfe the promiſed MESSIAS: whome the fooliſh *Iewes* followed to their owne ouerthrow and deſtruction. TYNIVS RVFVS Deputie in *Iudea* beſieged this man in *Bethera* a towne not farre diſtant from *Ieruſalem*, and deſtroyed him with all his adherents. Alſo the whole nation of the *Iewes* was baniſhed from their natiue ſoyle: and the towne of *Ieruſalem* was taken from the *Iewes* and deliuered to other nations to be inhabitants of it, and was called by the Emperours name *Ælia* Euſeb eccl. hiſt lib. 4 cap 6. Thus we ſee that the *Iewes* who would not receiue Chriſt, who came in his fathers name, yet they receiued another who came in his owne name, and like vnto babes who are eaſily deceiued with trifles, they were bewitched with the ſplendor of a glorious name: for BARCOCHEBAS ſignifieth the ſonne of a ſtarre: and he ſaide to the *Iewes*, that hee was ſent as a light from heauen to ſuccour their diſtreſſed eſtate: but he might haue beene called more juſtly BARCHOSBA the ſonne of a lie. Here I giue warning againe, that wee take heede to our ſelues leſt we be circumveened with the deceitful ſnares of the deuill: for it is an eaſie thing to fall, but a difficill thing to riſe againe. The Chriſtians who liued in the dayes of ADRIAN were glad to

Barcochebas *a falſe prophet ſeduced the nation of the Iewes.*

be refreshed with the crums of outward comfort, which are denied to no accused perſō in the whol world. viz. that Chriſtians ſhall not be condemned to death for the importunat clamors and cryes of a raging people accuſing them, except it be proued that they haue tranſgreſſed the Law, and haue committed ſome fact worthie of death. Reade the epiſtle of ADRIAN written to MINVTIVS FVNDANVS Deputie in *Aſia*, Euſeb. eccl. hiſt. lib. 4. cap. 9. The good intention of ADRIAN in building a Church for the honour of Chriſt, voide of images (becauſe ſuch was the cuſtome of Chriſtians) was impeded and hindered by ſome of his familiar friendes, who ſaid, that if he ſo did, all men would forſake the temples of the gods of the *Gentiles*, and become Chriſtians, Bucolc citing the teſtimonie of LAMPRIDIVS writing the life of ALEXANDER SEVERVS. In this point good reader marke what Church is like vnto the ancient primitiue and Apoſtolicke Church, whether the Church decked with images, or the Church voide of images.

Adrianus, his intention to builde a Church for the honour of Chriſt.

Antoninus Pius,

TO ADRIAN ſucceeded ANTONINVS PIVS his adopted ſonne, & reigned 23. yeeres, Chytr. Chron. Hee was ſo carefull to preſerue the liues of his ſubjects, that he counted it greater honour to ſaue the life of one ſubject, then to deſtroy the liues of a thouſand enemies, Carion lib. 3. Monarch. 4. In this Emperours time IVSTINVS MARTYR wrote notable bookes of Apologie for the Chriſtians, which were preſented and reade in the Senate of *Rome*, and mollified the Emperours minde toward Chriſtians, as clearely appeareth by his edicts proclaimed at *Epheſus* in time of moſt ſolemne conuentions of all *Aſia*, Euſeb. eccl. hiſt. lib. 4. cap. 13.

Anto-

Antoninus Philoſophus, & *L. Verus.*

AFter ANTONINVS PIVS ſucceeded his ſonne in law ANTONINVS Philoſophus otherwiſe called MARCVS AVRELIVS with his brother L. AVRELIVS VERVS. This is the firſt time whereinto the *Romaine* empire was gouerned by two *Auguſti*. Albeit TITVS had aſſociated his brother DOMITIAN to be a fellow labourer with him in the worke of gouernement, yet was not DOMITIAN counted or called AVGVSTVS vntill the death of his brother TITVS. But nowe at one and the ſelfe ſame time two Emperours doe reigne. ANTONINVS Philoſophus reigned 19. yeeres, LVCIVS VERVS his brother 9. yeeres. And ſo after the death of VERVS the whole gouernement returned to ANTONINVS Philoſophus alanerly, Euſeb. eccl. hiſt. lib. 5. cap. 9. Bucolc. He was called a Philoſopher not onely in regard of his knowledge, but alſo in reſpect of the practiſe of Philoſophie. Hee was neither greatly puft vp by proſperitie, nor greatly caſten downe by aduerſitie: yet he was a cruell perſecuter of innocent Chriſtians. Now is the fuell added to the fornace the fourth time, and the flame is great, and the arme of wicked men who hated the name of Chriſtians is ſtrengthened by the Emperours commandement. The trumpets of the Monarches of the world ſound the alarme againſt him who made them Kings and rulers on the earth. The poore innocent Lambes of the ſheepfold of Chriſt appointed for the ſhambles ſtrengthened their heartes in God, & in the power of his might, and chuſed rather to ſuffer aduerſitie with their brethren, then to enjoy the pleaſures of ſinne for a ſeaſon, Heb. 11. ver. 25. they were content to bee racked, and would not be deliuered, that they might be partakers of a better reſurrection, Heb. 11. ver. 35. whoſe bodies lacerat with ſtripes

The fourth perſecution. ANN. Ch. 168.

vntill their very inward bowels were patent to the outward sight, witnessed the vnrent firmnesse and stabilitie of their faith. They were so supported with the power of that grace that commeth from aboue, that they were not terrified with the multiplied numbers of cruell torments newly excogitate for dashing that inuincible courage of faith which was seene in Christians. Yea further then this. When the persecuting enemies were compelled to change the high tuned accent of their menassing speeches, and to craue but a litle conformitie to the Emperours desire in swearing by his fortune, the holy men of God would not once seem to fall away from their profession, by answering with timorous and doubtsome wordes: but glorified God with a cleare and constant confession of their Christian faith. POLYCARPVS B. of *Smyrna*, and IVSTINVS MARTYR a man of singular erudition were both martyred in the feruent heate of this persecution. But aboue all other places, the consuming flame of the fornace brast out most vehemently in *France* that happie nation, whereinto both of old and late time so many were found worthie to giue their blood for the Name of Christ. VETIVS EPAGATHVS, MATVRVS, PROTHENVS, ATTALVS, SANCTVS, and PHOTINVS B. of *Lions*, all suffered for the testimonie of Christ in *France*. And BLANDINA a worthie woman suffered many torments, and renued her spirituall courage by continuall iteration of these wordes, *Christiana sum*, that is, I am a Christian, Euseb. eccl. hist. lib. 5. cap 1. Bucolc. Index. In like maner Christians were persecuted with the slãderous speches of *Pagans*, obiecting vnto them the bankets of THYESTES, & the chambering of OEDIPVS, that is, the eating of mens flesh, & incestuous copulations, Euseb. ibid. But men who are giuen to the momentaneal delites of sin are not willing to die, becaus that by death they are separat from all bodily pleasures. The Christians by patient and willing suffering of death for Christs sake clearely witnessed vnto the world, that they were not addicted to the deceitfull pleasures of sinne, Iustin. Martyr. *Apol.* Neuertheless these slanderous speeches were credited by the *Pagans*, and tooke such

The martyrdome of Polycarpus *and* Iustinus.

Slanderous speeches against Christians.

ſuch deepe root in their heartes, that theſe who ſeemed before to be more meeke and moderat then others, now they became full of madneſſe and rage againſt Chriſtians: and that which was foretolde by our maſter Chriſt, it was fulfilled at this time, to wit, *The time ſhall come, that whoſoeuer killeth you, ſhall thinke hee doth God ſeruice*, Iohn 16. 2. the huge number of martyrs that were ſlaine in the furie of this perſecution are both accuratly and at great length ſet downe by that holy man of God who lately wrote the booke of the martyrs: I onely point out ſhortly the eſtate of the Church at this time. In this Emperours time good men were not inlacking, who admoniſhed him to appeaſe his wrath againſt Chriſtians: ſuch as CLAVDIVS APOLLINARIS B. of *Hierapolis*, and MELITO B. of *Sardis*. But nothing could aſſwage his cruell heart, vntill hee was caſten into the fornace of grieuous troubles himſelfe: for his armie that fought againſt the *Germanes* and *Sarmatians* fell into great diſtreſſe for want of water, but was ſupported by the prayers of the Chriſtian legion that was in his armie. For they bowed their knees to Chriſt, and prayed for helpe, and the Lorde Ieſus ſent raine in aboundance to refreſh the armie of the *Romanes*, and daſhed the *Barbarians* with thunder and fire. In remembrance whereof the Chriſtian legion was after that time called Κεραυνόβολος or *Fulminatrix*, Euſeb. lib. 5. cap. 5. After this victorie he aſſwaged his anger, and wrote to the Senat of *Rome* to deale gently with Chriſtians, by whoſe prayers hee acknowledged both himſelfe and his armie to haue receiued deliuerance from God.

The Romain armie ſupported by the prayers of the Chriſtians.

Commodus.

COMMODVS the ſonne of ANTONINVS reigned 13. yeeres, Euſeb. eccl. hiſt. lib. 5. Cap. 27. Many of the *Romans* not without a cauſe called him INCOMMODVS. He preſumed to doe great things, and to change the names of months, and would haue the month

of *December* to be called *Commodus* like as the two names of two months *Quintilis* & *Sextilis* had bene changed in time bypaſt, and called *Julius* and *Auguſtus* for honour of theſe two welbeloued Emperours. But hee was not ſo well fauoured of the people, that this ordinance could haue place any longer, then during his owne lifetime. The Churel in his dayes was not altogether free of perſecution: for APOLLONIVS a man of noble birth in *Rome* and a man of great erudition ſuffered death, becauſe hee would not forſake the Chriſtian religion. His accuſer alſo was puniſhed to the death, Euſeb. lib. 5. cap. 21. Such aduantages Iudges might eaſily haue taken, finding ſo many diſcrepant lawes, ſome made in fauour, and ſome conceiued in diſliking of Chriſtians.

Contrarie lawes.

Pertinax and Julianus.

ÆLIVS PERTINAX Imp. 6. monthis. DIDIVS IVLIANVS 2 months. Chytr. Chron. EVSEBIVS maketh no mention of D. IVLIANVS but of PERTINAX alanerly, to whome ſucceeded SEVERVS, Euſeb. eccl. hiſt. lib. 5 cap. 27.

Chap. 2

Biſhops of Rome.

IN this ſecond Centurie the Biſhops of *Rome* for the moſt part prooued faithfull and worthy ſeruants of Chriſt. A great number of them were baptized with the Baptiſme of Chriſt, & dranke of the cup that Chriſt drank of, and were drenched with their owne blood, and they watred the Church of *Rome* with the ſtreames of their blood, as *Egypt* is watred and made fruitfull with the inundation of *Nilus*. Men of bleſſed remembrance. DAMASVS writeth, that from S. PETER to TELESPHORVS all the Biſhops of

of *Rome* were martyrs. Others added, that vntill the dayes of SYLVESTER who liued in the time of the reigne of CONSTANTINE all the Bishops of *Rome* had the honour of martyrdome. But in these hyperbolicke speeches, neither hath the distinction betweene a Martyr, and a Confessour beene rightly considered, (albeit well marked by Euseb. eccl. hist. lib. 5. cap. 2.) neither hath the historie of the reigne of ANTONINVS PIVS bene rightly pondered, in whose dayes HYGINVS and PIVS liued, and were not slaine for the testimony of Christ. Alwayes it is a maleuolous minde that holdeth backe from worthie men their due praise and commendation both in doing of good and patient suffering of euill for Christes sake. In rehearsing the names of the *Romane* Bishops, I thought meete to follow IRENEVS and EVSEBIVS rather then PLATINA. In the first Centurie after the martyrdome of PETER and PAVL, LINVS, ANACLETVS and CLEMENS were teachers of the *Romaine* Church. In the second Centurie followe EVARISTVS, ALEXANDER I. XISTVS I. TELESPHORVS, HYGINVS, PIVS I. ANICETVS, SOTER, ELEVTHERIVS, and VICTOR. This VICTOR must needes bee called the 13. Bishop of *Rome*, if ELEVTHERIVS be the 12. according to the computation of IRENEVS lib. 3. cap. 3. ONVPHRIVS according to his own custome giueth more credite to olde parchments, that he hath found in the *Vatican* bibliotheke, then to any ancient father. He beginneth earely to distinguish CLETVS from ANACLETVS, that by taking libertie to thrust in one moe in the first Centurie he may haue the greater boldenesse to thrust out another of the feminine sexe in another Centurie. For it grieueth him to the heart to heare this thing so vniuersally affirmed, and to see the penne of PLATINA blushing, when hee writeth of IOANNES the eight, hee maketh litle contradiction to that settled and receiued opinion of the feminine Pope. But I leaue ONVPHRIVS sporting with his owne conceits as a Pleasant doth with his owne fingers when no other body will keepe purpose with him. EVARISTVS finished the course of his ministration in 8. yeres. ALEXANDER who is in expresse words called the fift B. of *Martyr.*

Rome after the death of PETER and PAVL, Euſeb.eccl.hiſt. lib.4.cap.1. gouerned 10.yeeres, and ſuffered martyrdome in the dayes of ADRIAN, as PLATINA writeth. After him
Martyre. XISTVS 1.continued 10 yeeres, Euſeb.lib.4 cap 5 and died a
Martyre martyr,Platin. TELESPHORVS the 7 Biſhop of *Rome* after the daies of the Apoſtles liued in that miniſtration *11.*yeeres and was honoured with martyrdome, Euſeb.lib.4.cap *10.* HYGINVS An.4.And PIVS the 1.miniſtred 11. yeeres. Theſe two ſuffered not martyrdom,becauſe their lot was to liue in
Martyre. the calme dayes of a meeke Emperour ANTONINVS PIVS. ANICETVS miniſtred in that office 11.yeeres, with whome POLYCARPVS B. of *Smyrna* conferred at *Rome* anent the obſeruation of the feſtiuitie of *Eaſter* day. He concluded his life with the glorious crowne of martyrdome, Euſeb.eccl. hiſt,lib.4.cap 14. To him ſucceeded SOTER An.*9.* After him ELEVTHERIVS An.15. In whoſe time LVCIVS King of the *Britons* deſired that he and his people ſhould be baptized &receiued into the fellowſhip of Chriſtians: to whom ELEVTHERIVS ſent FVGATIVS and DAMIANVS, who ſatisfied the deſire of the King, & his people, ſo they were baptized and counted Chriſtians, Platina *de vita Eleutherii.* After him VICTOR An.10.He intended to haue excommunicat
The raſhnes of Victor. all the Churches of the Eaſt, becauſe they kept not the feſtiuitie of *Paſche* day conforme to the cuſtome of the Church of *Rome*, but rather vpon the day wherinto the *Iewes* were accuſtomed to eat their Paſchal lamb.But this raſhnes of VICTOR was ſomewhat abated by the graue & prudent counſell of IRENEVS B. of *Lions*, who admoniſhed VICTOR, that there was no leſſe diſcrepance of cuſtomes anent keeping of *Lent* then was anent the keeping of *Eaſter* day, yet was not the vnitie of the Church violated nor rent aſunder for this diſcrepance. And when POLYCARPVS B. of *Smyrna* came to *Rome*, in his conference with ANICETVS neither of them could perſuade the other to change the cuſtome of keeping of daies which they had receiued by tradition of their predeceſſours. Notwithſtanding they kept faſt the bande of Chriſtian fellowſhippe,and ANICETVS admitted POLYCARPVS to the communion of the *Romaine* Church, and they depar-

departed in peace one from another, Euseb. eccl.hist.lib 5. cap.26.

QVADRATVS B. of *Athens* liued in the dayes of ADRIAN. This Emperour vpon a certaine time wintered in *Athens*, & went to *Eleusina*, and was μυηθεὶς, that is to say, initiat into all the mysteries of *Grecia*. This fact of the Emperour gaue encouragement to those who hated Christians without allowance of the Emperoures commandement to vexe the Christians. Concerning his apologie for Christians giuen in to the Emperour together with the apologie of ARISTIDES a learned Philosopher and eloquent Orator in *Athens*, we haue spoken already in the description of the life of ADRIAN, Ierom. *Catal script eccl.* *Of other Doctours and preachers.*

AGRIPPAS CASTOR a very learned man answered to the bookes of the Heretique BASILIDES, who with the nouelltie of barbarous and vncouth wordes troubled the hearts of rude and ignorant people, talking of a god whome hee called ARBRAXAS, and of his prophets BARCAB and BARCOB, words inuented by himselfe to terrifie simple people, Euseb. lib 4 cap.7. Such delusions of Satan *Quintinists* in our dayes an ignorant race of braine-sicke fellowes haue vsed. And so the blind led the blind, and both fell into the ditch. Agrippas Castor.

In this age HEGESIPPVS of the nation of the *Iewes* was conuerted vnto the faith of Christ, and came to *Rome* in the dayes of ANICETVS, and continued vntill the dayes of ELEVTHERIVS, Euseb. lib.4.cap.11. But for what cause he came to *Rome*, or in what part of the world hee bestowed the trauels of his ministrie no mention is made, neither by EVSEBIVS, nor by any other ancient writer, no not by IEROM himselfe, a man most accurate explorator of all antiquities. Hegesippus.

MELITO B. of *Sardis* a famous towne in *Lydia* wrote an apologie for the Christians to the Emperour ANTONINVS Philosophus, whome EVSEBIVS calleth MARCVS AVRELIVS VERVS, Euseb. lib.4.cap. 13. His apologie was written with Christian freedome and courage: for he is not afraid to declare to the Emperour what good successe AVGVSTVS CÆSAR had in whose dayes Christe was borne, and what vnpros- Melito.

vnprosperous succesſe, NERO and DOMITIAN had, who perſecuted the Chriſtians, *hiſt. Magdeburg.* EVSEBIVS calleth him an Eunuch, lib. 5. cap. 24.

Iuſtinus Martyr.

In the fourth perſecution died IVSTINVS MARTYR, accuſed and delated by CRESCENS. He was conuerted to Chriſts religion by the trauels of an olde man, whome he ſupponed for his grauitie to haue beene a Philoſopher, but hee was a Chriſtian. This ancient man counſelled IVSTINVS to be a diligent reader of the doctrine of the Prophets & Apoſtles, who ſpake by diuine inſpiration, who knew the veritie, and were not couetous of vaine glory, neither were they daſhed with feare, whoſe doctrine alſo was confirmed with miraculous works, which God wrought by their handes. Aboue all things willed him to make earneſt prayers to God to open vnto him the portes of true light, becauſe the trueth cannot be comprehended, except the father of light, & his ſonne Chriſt Ieſus giue vnto vs an vnderſtanding heart, Iuſtin. *dialog cum Troph.* Hee wrote two bookes of apologie for Chriſtians to the Emperour ANTONINVS PIVS, and to his ſonnes, and the Senat of *Rome*. In the ſecond booke of his apologie he declareth that Chriſtians were put to death, not for any crime they had committed, but onely for their profeſſion. In witneſſe whereof, if any of them would denie his Chriſtian profeſſion, ſtraightway hee was abſolued, becauſe there was no other thing wherewith he was charged, Iuſtin. *apol. 2.*

Polycarpus

In this ſame perſecution alſo ſuffered the holy martyre of Chriſt, POLYCARPVS B. of *Smyrna*. He was willing to haue remained in the towne of *Smyrna*, but by the earneſt ſupplications of friendes was mooued to leaue the towne, & lurke ſecretly in the countrie. Three dayes before hee was apprehended by his perſecuters, he dreamed that his bed was ſet on fire and haſtely conſumed, which hee tooke for a diuine aduertiſement that hee behooued to glorifie God by ſuffering the torment of fire. His conference with the *Romaine* Deputie, and how he refuſed to deny Chriſt, whom he had ſerued 80. yeres, and euer found him a gratious Maſter: alſo how he refuſed to ſweare by the fortune of CÆSAR, and how patiently he ſuffered death for the Name of Chriſt, this

hiſtorie

historie is set downe at length by Euseb. lib. 4. cap. 15. 16.

IRENEVS B. of *Lions* in *France*, and successor to PHOTINVS a martyr & disciple of POLYCARPVS in his youth, Euseb. lib. 5. cap. 5. flourished in the dayes of the Emperour COMMODVS, whose meeke conuersation & peaceable cariage answering to his name Εἰρηναῖος that is peaceable, made his name to be in great account amongst Christians. How he pacified the furie of VICTOR B. of *Rome*, and the pernicious schisme springing vp in the Church of God vpon very small occasiõ it hath bene alreadie declared. He lacked not his own infirmities & errours, euen in doctrine. He was intangled with the errour of the *Chiliasts*, lib. 5. *contra Valentin.* He supponed that as Christ being 30. yeere old, was baptized, so likewise he began to teach when he was 40. yeere olde, and suffered when he was 50. because he came to saue all, & therefore he wold taste of al the ages of mankind, Iren. lib. 2. cap. 34. Yet is this opinõ repugnãt to the narratiõ of the 4. Euangelists. Irenæus.

CLEMENS ALEXANDRINVS liued in the dayes of the Emperour COMMODVS. He was the disciple of PANTENVS. These two seeme to be the authors of Vniuersities and Colledges: For they taught the grounds of religion, not by sermons & Homilies to the people, but by catechetical doctrine to the learned in the schooles, Bucolc, Chron. Euseb. lib. 5. cap. 11. This CLEMENS esteemed too much of tradition, like as PAPIAS did, of whome we spake in the former Centurie, wherby it came to passe that he fell into many strange & absurde opinions directly repugnant to the written word of God, affirming that after our calling to the knowledge of the truth, possibly God may grant to them that haue sinned, μετάνοιαν μίαν ἔτι δοτέον, but if we sin ofter then once or twise, there is no more reuiuing by repentance or pardon for sinne, but a fearful expectation of judgmẽt, *Strom.* li. 2. And in his 4. book of *Strom.* as it were forgetting his owne rigorous sentence against these who sin ofter then once or twise after their illuminatiõ with the light of God, he saith, ἔστι οὖν ἐντεῦθεν, ἔστιν ἀλλαχοῦ, ἐπὶ μηδένος τόπος ἀγρὸς εὐσεβείας Θεοῦ, that is to say, whether here or else where (viz. creatures doe repent) for no place is void of the mercy of God. In which words he wold insinuat that these who repet either in this world or else where (that Clemens Alexandrinus.

(that is in the world to come) may possibly obtaine fauour at Gods hande, nothing can bee written more repugnant both to the word of God, and also to his owne fore-mentioned opinion.

Many other worthy preachers and learned men flouri-shed in this Centurie, whose names of purpose are pretermitted. In *Athens* PVBLIVS and ATHENAGORAS: In *Cornth* PRIMVS, DIONYSIVS and BACCHILVS: In the Isle of *Candie* PHILIPPVS and PINYTVS: In *Antiochia* HIERON, THEOPHILVS, MAXIMVS, SERAPION. hist *Magdeburg*. In *Ierusalem* before the dayes of the Emperour HADRIAN the Bishoppes of *Ierusalem* were of the nation of the Iewes. But after the dayes of HADRIAN who banished the Iewes from their natiue soile, Christian preachers of other nations were bishops in *Ierusalem*, such as MARCVS, CASSIANVS, PVBLIVS, MAXIMVS IVLIANVS, CAPITO, VALENS, DOLICHIANVS, NARCISSVS, Eusebius lib. 5 cap. 12. the most part of all these liued in this Centurie, but NARCISSVS with some others, are knowne to haue liued in the dayes of SEVERVS the fift persecuter, and some space after him, Euseb lib. 6. cap. 9. But to write of all other worthy preachers and doctours in particular, it were an infinite labour, and far surmounting the habilitie of these ecclesiasticke writers who wrote in ancient times, and much more our habilitie who liue ina posterior age.

Chap. 3.

Of Heretiques.

IN this second Centurie Satan inuying the propagation of the Gospel, sent foorth a pernicious swarme of Heretiques, such as SATVRNINVS of *Antiochia*, and BASILIDES of *Alexandria*, the one of them through *Syria*, and the other through *Egypt* dispersed the venome of their hereticall doctrine. To whome EVSEBIVS addeth CARPOCRATES most properly counted the father of the Heretiques, called *Gnostici*, Euseb lib. 4. cap. 7. They receiued this name, because they professed a knowledge of darke & hid mysteries. The golden age of the Apostles and Euangelists was now

Gnostici.

now ſpent, and falſe teachers tooke the greater incouragement to teach a doctrine of deuils, diſallowing mariage, & commanding fornication, and practizing abominable and filthie things, which mine heart abhorreth to thinke vpon. What neceſſitie droue EPIPHANIVS in particular to manifeſt to the worlde the deteſtable and execrable myſteries of thoſe Heretiques I cannot tel. One thing I know, that it ſhuld not be comely in my perſon to offend the chaſte eares of Chriſtians by renuing the memorial of that beaſtly vncleannes wherof EPIPHANIVS expreſly writeth. Epiph *contra hæreſ.* They were juſtly called *Borboritæ* or *Camoſi*, becauſe they were filthily polluted in the mire of vncleanneſſe, Auguſt. *indice hæreſ. Ad Quodvultdeum* The followers of CARPOCRATES had in ſecrete places images of golde and ſiluer, which they called the images of Ieſus, and therewithal the images of PYTHAGORAS, PLATO, and ARISTOTLE, and they worſhipped them all, Epiph. *contra hæreſ.* So that the worſhipping of images and the adoration of the image of Ieſus himſelfe is not a cuſtome borrowed from the ancient fathers of the firſt three hundreth yeeres, but rather a cuſtome borrowed from olde Heretiques, ſuch as CARPOCRATES and his follower MARCELLINA. By their vnhoneſt and filthie conuerſation it came to paſſe, that the true profeſſours of the Goſpell were vilely ſlandered by perſecuting *Pagans* objecting to Chriſtians the bankets of THYESTES, & the chamberiug of OEDIPVS, Euſeb. lib. 4. cap. 7. This ſuperlatiue degree of exceſſiue vncleanneſſe could not endure long, becauſe euery one of theſe Heretiques. SATVRNINVS, BASILIDES and CARPOCRATES with augmentations of new inuented abſurdities, changed the faſhion and countenance of their error, and ſo in ende it euaniſhed. But the beautie of the true Church of Chriſt, euer like vnto it ſelfe in gravitie, ſinceritie, libertie, temperancie and holineſſe of vnreprouable conuerſation brightly ſhined among the *Grecians* and *Barbarians*, Euſeb. lib. 4. cap. 7.

The countrie of VALENTINVS was vnknown to EPIPHANIVS. Hee was brought vp in learning in the ſchooles of *Alexandria*. In his fooliſh opinions of the pluralitie of gods Valentinus.

as well masculine as feminine, the multitude of heauens, & ages or eternities, which he calleth ἀιῶνες thirtie in number deepenesse and silence beeing the beginning of all the rest, August *index hæres.* In this his opinion (I say) EPIPHANIVS conjectureth that he hath followed HESIODVS in his *Theogonia*, yet the man beeing ambitious, by permutation of names, hee would seeme to haue beene the author and finder out of these mysteries. Against whom IRENEVS hath written fiue bookes wherein hee both discouereth and also refuteth the vanitie of his errour. MARCVS one of his disciples a notable sorcerer inuented a new forme of Baptisme, to baptize in the name of the vnknowne father of al things, and in the name of the veritie the mother of all things and in the name of him who descended vpon Iesus, Euseb. eccl. hist. lib. 4. cap. 11. All the disciples of the schoole of VALENTINVS are called *Gnostici* with the forenamed Heretiques, SATVRNINVS, BASILIDES and CARPOCRATES, they all denied the resurrection of the body, and supponed that saluation did belong onely to the soule of man. VALENTINVS and his disciple MARCVS with COLORBASVS and HERACLEON, all their opinions were so intricate and obscure, that men of meane vnderstanding could not conceiue them, and men of deepe judgement would not conceiue them, because they had not spitted out their braines (as EPIPHANIVS speaketh) that is, their head was not so voide of wisdome as to hearken to the new inuented toyes of brainsicke men.

Marcus.

Cerdon. Marcion.

CERDON and MARCION were authours of the opinion of two gods, or two beginnings, the one they called the authour of all good things, the other the author of all euil things. They denied the veritie of Christs humane nature and the veritie of his suffering, whereupon of necessitie followeth this conclusion, that we are not saued indeede, but onely (to vse MARCIONS own words) *putativè*, that is in fantasie or supposition. The death of Christ is the true ground of our saluation, if he only seemed to die, & died not indeed then we seeme to be saued but are not saued indeede. They denyed also the resurrection of the body, August. *index hæres.*

MARCION

Chap. III.

Marcion was justly called by Polycarpvs *Primogenitus diaboli*, that is, The first borne of the deuill, Euseb. lib. 4. cap. 14. This heresie by the worke of that olde serpent was dispersed in *Italie*, *Egypt*, *Palestina*, *Arabia*, *Syria*, *Cyprus*, *Thebaida*, *Persia*, and in many other places. This is the cause wherefore Tertvllian, & after him Epiphanivs inveighes so sharply against this pestilent Heretique Marcion. Hee was the inuenter of a strange & new custome in Baptisme, that after a man hath bene once baptized, he may be baptized againe the second time, and the third time also. This hee did to wash away and put in obliuion the foule fault of whoredom committed by him His father was a preacher of Gods word in *Pontus*, & he himselfe had vowed chastitie, & afterward polluted himselfe with whoredome, & was cast out of the Church by his owne father, & when he came to *Rome* at the time when Hyginvs (the ninth Bishop after the martyrdome of the two great Apostles) was lately departed this life, he was not admitted to the fellowship of the Church of *Rome*: therefor he joyned himselfe to the fellowship of Cerdon, and augmented his errour. To the two beginnings of Cerdon he added the third in this maner. First he saide there was one supreme and vniuersall God, and him hee called the good God, who created nothing that is in this world. Secondly there was a visible God who was Creator and maker of all things, and thirdly there was the deuill as a midthing betweene the visible and inuisible God, Epiph *contra hæres.* No heresie sprang vp in this Centurie that was so vniuersally ouerspred in many nations & countries, as the heresie of Marcion was. So bent is the corrupt nature of man to followe a doctrine of lies, when it is coloured with a shewe and pretence of reuerence towarde God. For they feared to attribute the making of any thing that is euill to God, who is infinite in goodnesse. But this was a needlesse feare, because creatures which nowe are euill, they haue not this wicked disposition by the creation of God, but by their owne voluntarie defection from the first estate whereinto God created them. Lvcianvs and Apellvs

were

were the disciples of MARCION whome many did followe, in so much that *Marcionists* were called *Lucianistæ* and *Apelleiani*. Neuertheleſſe APELLES could not agree with his maſter MARCION in all things: for hee graunted that Ieſus Chriſt the ſonne of the good God had a true body, yet not made of the ſubſtance of the Virgin MARIE, but of the foure elements, and that he died and roſe againe, not *putative* as MARCION ſaid, but truely & in very deede, yet he thought that this true body of Chriſt, like as it was compoſed of the foure elements, ſo likewiſe after his reſurrection he diſſolued it into the foure elements, and afterwarde returned to heauen from whence he came. This errour EPIPHANIVS abhorreth for many great abſurdities. Firſt (ſaith he) did Chriſt build vp againe that Tabernacle which men deſtroyed to the end that he himſelfe incontinent after the building of it ſhould deſtroy it againe by a diſſolution of it into the elements? Secondly if Chriſt diſſolued his owne body, why would he not let his diſciples ſee at leaſt the reliques of his body reſolued into elements, to the ende they might haue honoured the reliques of his diſſolued body, as the women came to the ſepulchre with precious oyntments to haue honoured his dead body. Thirdly (ſaith he) APELLES ſpeaketh of Chriſtes body after his reſurrection that which neither Chriſt, nor his Apoſtles euer ſpake of that bleſſed body. This is the right way to vndoe hereſies, to bring them to the right balance of the mouth of Chriſt, and writings of his holy Apoſtles, and then hereſies cannot conſiſt and ſtand.

Tatianus. In the dayes of ANTONINVS and L. VERVS the authors of the 4. perſecution. TATIANVS a *Syrian* came to *Rome* and was conuerted to the true faith by IVSTINVS MARTYR, during whoſe lifetime hee maintained no errour openly: but after the death of IVSTINVS hee became the authour of the ſect *Encratitæ*, who were ſo called, becauſe they abſtained from wine and eating of fleſh and creatures quickened with a ſenſitiue life. They damned mariage and blaſphemed the Epiſtles of PAVL, Euſeb. lib. 4. cap. 28. This they did no doubt, becauſe PAVL in his

Encratitæ.

Epiſtles

Epiſtles calleth the prohibition of mariage, and the prohibition of meates appointed by God for the vſe of men with thankeſgiuing to be a doctrine of deuils, *1.* Tim. 4.

MONTANVS a man of *Phrygia* ſeduced two women, PRISCILLA and MAXIMILLA to leaue the companie of their husbands, and to be his propheteſſes. He called himſelfe the holy Spirit whom Chriſt ſent to inſtruct his diſciples in al trueth, Ioh. 14. He inſtituted lawes concerning faſting, and damned the ſecond mariage, and affirmed that PAVL gaue libertie to widowes to marie, becauſe hee knewe the will of God, but onely in a part, Auguſt. *Index hæreſ.* Euſeb. lib. 5. cap. 14 & *16.* Montanus Cataphryges.

I purpoſely paſſe ouer that rable of obſcure Heretiques, whome I compared in the treatiſe of hereſies to abortiue births, ſuch as *Ophitæ*, *Caiani*, *Sethiani* and ſuch like: of whom notwithſtanding EPIPHANIVS vouchſafeth to writ at lēgth, no doubt to manifeſt the corruption of mans nature, ſtouping ſometimes ſo baſely, that not onely they hearken to the counſel of the old ſerpent the deuil, but alſo they worſhip the very inſtrument of the Deuil, viz. the ſerpent, as theſe *Ophitæ* did. Againe, ſome Heretiques magnified CAIN and called him their father. And others gaue to SETH the honour due to Chriſt. So it commeth to paſſe, that men deſtitute of the grace of God, that commeth from aboue, are like vnto drunkards ſtaggering on the right hande, and on the left hande, and falling on their faces, and beating out their owne braines. Sometimes they extoll wicked men like vnto CAIN, and fall at the left hande: at other times they praiſe good men like vnto SETH with exceſſiue prayſes, & with derogation of the glory of Chriſt, and fall at the right hand And at ſometimes are ſo benummed, that they ſpare not to ſet the very deuill and his inſtruments in the chaire of God, and fall like drunken fooles on their faces, and knocke out their owne braines.

Let no man maruell wherefore the names of AQVILA a man of *Pontus* and THEODOSION of *Epheſus* are not reckened in the rolle of Heretiques in this age. True it is that they once profeſſed the faith of Chriſt, & made defection againe Aquila *and* Theodoſion *rather Apoſtats then Heretiques.*

but this defection made not a diuision into the Church which is the body of Christe, becauſe they joyned themſelues to the vnbeleeuing *Iewes* who vtterly denied the diuinitie of Chriſt, and therefore of Chriſtians became infidels rather then Heretiques. Like as no man calleth the Emperour IVLIAN an Heretique, but an apoſtate: ſo AQVILA and THEODOSION were notable apoſtats from the faith of Chriſt. Howe they laboured to peruert by ſiniſtrous tranſlitions of places of Scripture giuing cleare teſtimonie to Chriſt who was borne of a virgin, EVSEBIVS declareth lib. 5. cap. 8. The tranſlation of the *Septuagints* ἰδοὺ παρθένος ἐν γαστρὶ ἕξει, that is, *Behold a virgin ſhall conceiue*, Iſa. 7. was tranſlated by them, ἰδοὺ νεᾶνις ἐν γαστρὶ ἕξει, *behold a young woman ſhall conceiue* But this bad tranſlation of Apoſtat chriſtians and Proſelites of the *Iewes* ſo well liked of the *Iewiſh* nation could neuer take place in the Church of Chriſt: becauſe the Prophet ISAIAH in that chapter is ſpeaking of a miraculous ſigne which God will giue vnto his people to confirme their faith, ſuch as is the birth of a maide, which indeede is a miraculous worke, but the birth of a young woman clad with an husband is no miracle.

Of Scripture and Tradition.

IN the firſt Centurie PAPIAS deceiued by tradition fell into the errour of the *Chiliaſts*: In the ſecond Centurie CLEMENS ALEXANDRINVS ſtumbling at the ſame ſtone fell into diuerſe errours, as hath bene alreadie ſpoken. This preſenteth vnto vs manifeſt occaſion to ſpeake of the certaintie of Scripture, and the vncertaintie of tradition. Scripture dited by diuine inſpiration (as the Apoſtle ſpeaketh of it, 2. Tim 3.) is ſuch a ſacred and holy thing, that to doubt of the perfection, puritie, vtilitie and operatiue vertue of it is notable blaſphemie, and a manifeſt contradiction to the ſpirit of God ſpeaking by his ſeruant DAVID, Pſ. 19. from the 7. verſe to the 11. verſe. So that theſe barking dogges, who ſpeake vnreuerently of the Scripture, are more worthy

wort by of a whip wherewith dogs are driuen out of Churches then of an answere. This is the incorruptible seede wherby we are begotten to be Gods children, 1, Pet. 1. & the sincere milke whereby we are nourished in Gods house, 1 Pet. 2. this is the wine and milke that God hath giuen vs without money, Isa. 55. ver 1 wine fine and purified, Isa. 25. ver. 6. This is a mirrour wherein we see the glorious image of Christ, into the which we should be transformed, 2. Cor. 3. ver. 18. This is a lanterne to our feet, a light to our pathes. Psal. 119. ver. 105. and a very diademe to the heade of the woman that trauaileth in birth to bring forth children to God, Apoc. 12. The holy Scriptures are like vnto the authour of holy Scriptures, of whome Moses saith, that God is fearefull in praises, Exod 15. ver 11 When wee prayse a mortall man, it is to be feared lest wee giue too much honour vnto him: but when wee praise the immortall God it is to bee feared lest wee holde backe a part of his due honour. And truely the worde of God in this point is like vnto God himselfe. When a man entreth into a commendation of the Scriptures of God, he hath nothing to feare but this one thing, that he speake not so reuerently of it as becommeth him to doe. It is the witnesse of Christ, Iohn 5. It is the candle of God shining in a darke place, 2. Pet. 1. It is the sword that the spirit furnisheth vs to fight against spiritual wickednesse, Ephes. 6. ver. 17. In a word let vs be wise like men who finde precious stones, they goe to the Lapidars to trie the value & vertue of the stones that are found, for euery man hath not skill to judge of such precious things: so let vs consider diligently what the Prophets and Apostles, the very pen-men of the holy Ghoste haue spoken anent the written Worde of God and wee shall finde it a pearle of infinite value, Matt. 13.

Sacred scripture cannot be sufficiently commended.

Similitude.

It is perillous to separat the booke of the worde from the booke of the workes.

This volume of the booke of the Worde is one of the two principall bookes wherein wee learne to knowe God, as the Prophet declareth, Psal. 19. In the booke of the workes we know the power & diuinitie of God, Rom. 1. but in the booke of the written worde of God we know the will

of God and his fauour toward vs in Christ Iesus: and therfore the Prophet saith, that the statutes of the Lord rejoyce the heart, Psal. 19 ver: 8. Satan knowing what profite commeth to men by joyning these two volumes together, hath laboured to separat them, to the ende, that men seeing the beautie of the creature, should worship it in stead of the Creator. And like as a ship that is spoiled of a prudent Pilot or shipmaster, it is drowned in the sea: euen so the worde of God, when it directeth not the knowledge that men haue by the looking vpon the creature, then men make shipwracke of their saluation, and worshippe the creature in place of God the Creator of all things.

Similitude.

Another artifice of Satan is to separat the word and the Spirit which God hath joyned together as two vnseparable meanes to set vp the Kingdome of God in our hearts, as the Prophet ISAIAS saith. *And I will make this my couenant with you saith the Lord, my Spirit which is vpon thee, and my wordes which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, saith the Lord, from henceforth and for euer*, Isa. 59. ver. 21. But the *Anabaptists* in our dayes brag of the reuelations of the spirit, which reuelations notwithstanding agree not with the written word of God, and therfore it is certaine that their reuelations are but fantasies and toyes of brain-sicke men.

The spirit & the word are not to be separated.

This written word of God is to be read in the bookes of MOSES and the Prophets, of whome Christ said, *Search the Scriptures, for they beare testimonie of me*, Ioh. 5. And in the bookes written by the Apostles and Euangelists, whome Christ commanded to tarie at *Ierusalem* vntill they were endued with power from aboue, Actes 1. ver. 8. This power wherewith they were endued from aboue was double: First, a power to knowe the sense and meaning of the Scriptures of God. Secondly power to vtter boldly and couragiously in all languages and to all nations the trueth which they knewe. This *δύναμις* distinguisheth the writings of the Prophets and Apostles from all other writings, as THEODORETVS prudently hath noted *de principio. Serm. 2.* The will of God saith hee, is not

The Word of God is to bee found in the writings of the Prophets and Apostles.

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to be ſought in the bookes of Plato, who like as he knewe litle in matters concerning God, ſo likewiſe hee was timorous, and durſt not vtter vnto the worlde boldly that litle ſponke of knowledge which he had. Hee knew there was onely one God, but in his letters written to Dionysivs if they were ſerious, Θεὸς was the beginning of the letter, that is, one God: but if the letter was not ſerious, nor dited frō the ground of his heart, then the beginning of the letter was θεοί, that is pluralitie of gods. Who can giue vndoubted credite, in maters pertaining to God, to ſuch men as know but a litle, and the litle thing that they know, they dare not preſume to tell it to others? But the Apoſtles were indued with ſtrength from aboue, they were taught by the Spirit of Chriſt in al trueth, Iohn 16. & they were not daſhed with feare of the countenances of men, Acts 4. but couragiouſly preached the truth of God to the great admiration of their hatefull aduerſaries.

The word of God written by Moses was ſo perfitly written, that it was not lawfull to adde any thing vnto it, nor to paire any thing from it, Deut. 4. 12. Neither did the Prophets or Apoſtles adde any thing vnto the writings of Moses, but they were faithfull interpreters of Moses bookes, and vttered that ſame thing more clearely, which was ſomewhat darkly ſhadowed into the ceremonies of the Law. For like as a marchant man who hath fine cloth rolled vp in his ſhop if he ſhall lay it out in breadth and length vpon a table, it remaineth the ſelfe ſame cloth it was before, but it is better ſeene and knowne then it was before: euen ſo the Apoſtles haue vttered the myſteries of the Kingdome of God more clearely then Moses did, but they haue ſaid no more anent the ſaluation of man then Moses ſaide before them.

The Prophets and Apoſtles added nothing to Moſes.

Similitude.

This pure and perfite word of God ſhould not be mixed with humane traditions, for by this mixture three injuries are done to the written worde of God. Firſt by this meane the reuerence due vnto the written worde of God is impared and diminiſhed. Secondly, traditions by time are equalled vnto the written worde of God, and thirdly, traditions are preferred vnto the written word of God. And

Three iniuries done to the Written Word by reuerencing of traditions.

this beeing the laſt period whereunto the reuerence of humaine traditions tendeth to make the written commandementes of God of none effect by their traditions, as Chriſt clearely teſtifieth, Mat. 15. ver. 6. humane traditions are the leſſe to bee regarded of all true hearted Chriſtians, to the end the written word of God may haue the owne due honour and reuerence.

False accuſations of holy Scripture.

Many falſe imputations againſt ſacred Scriptures are forged by Papiſtes to tranſport the hearts of people from the perfite reuerence of ſcripture, calling it imperfite & vnſufficient, and that it is obſcure, and that it is perillous to Laicke people to reade it, leſt they fall into errour. The firſt accuſation of Scripture is the vnſufficiencie of it. The Biſhop of *Eureux* that blaſphemous man was bold to write a booke of the vnſufficiencie of Scripture, and the greateſt argument hee vſeth if it were granted, yet prooueth it not his purpoſe: for he thinketh that wee haue not ſufficiently by Scripture conuicted the *Anabaptiſts*, who deny that children ſhould be baptized till they be of perfite yeeres to giue a confeſſion of their owne faith. Wee ſuppone that all this were true, yet it prooueth not vnſufficiencie in ſcripture, but rather inſufficiencie in vs to whome the myſteries of the booke of God are not ſufficiently knowne. There is a place of Scripture, Exod 3. *I am the God of Abraham, Iſaac and Iacob.* In this place (I ſay) is an argument ſecretly latent and prooning the reſurrection, as Chriſt clearely declareth, diſputing againſt the Sadduces, Mat. 22, ver. 31. 32. yet no man before the manifeſtation of Chriſt himſelfe euer perceiued that this argument was lurking in theſe words: ſhall it be ſaide, this argument was not in ſcripture, becauſe it was not perceiued by weake men to bee in ſcripture? Truely it were good for this Biſhop to follow the example of the Iudges that are in this Iſle of *Britaine*, when an act of Parliament is made and ratified, the Iudges of our countrie decerne all cauſes according to the Acts, but giue not out raſh ſentence againſt the Actes: but when the Couenant of God is made and ratified by the bloode of Chriſte, it were better to judge according

Vnſufficiencie.

to

to it, then to giue out rash sentence against it.

Let vs consider what is written of the three bookes that shall be opened at the day of Iudgement, and whereby the worlde shall be judged. One of the three bookes is expresly nominat, to wit, the booke of life, Apocal chap. 20. ver. 10 the other two no man can denie to bee the Booke of the Lawe, and the booke of the conscience, because the Booke of the Lawe declareth all that wee should haue done, and the booke of the conscience beeing opened, manifesteth all that wee haue done: whereupon the righteous Iudge of the worlde groundeth a just sentence of condemnation against vngodly men in this maner. The booke of the Lawe manifesteth what yee should haue done, the booke of your owne conscience manifesteth that yee haue done the contrarie, and moreouer also your names are not found written in the Booke of life. Therefore departe from mee into the fire prepared for the Deuill and his angels. Nowe I demaund of Papistes concerning these three bookes that shall bee opened, is any of them imperfite? Is there any elect person whose name is not written in the booke of life? Is there any euill that wee haue done that is not written with a penne of Yron, and with the point of a Diamond in the booke of the conscience, Ierem. 17. ver. 1? These two bookes are perfite. Ho, but the thirde booke of the Lawe and written Worde of God is not perfite. In the day of the Lordes blessed appearance wee shall finde it perfite, containing all that wee should haue either done or beleeued.

Secondly, they say that the Scriptures are difficill to be vnderstand, and therefore should not bee reade by common people. And indeede the Apostle Peter granteth that some places of the Epistles of Paul are hard to bee vnderstood, 2. Pet. 3. but hee biddeth no man for this abstaine from the reading of Pauls Epistles. To ouercome difficulties there are better remedies. *Difficultie.*

The blessed virgine the mother of our Lord, when she vnderstood not Christes wordes, she kept and pondered them in her heart, Luc. 2. IVSTINVS MARTYR was admonished by an ancient and reuerent Christian to joyne prayer with reading, that God would please to open the ports of light and vnderstanding, that he might conceiue the true sense & meaning of that he read. Iustin, *dialog Tryphon*, CHRYSOSTOM in his preface vpon the Epist. to the *Romanes* declareth, that if a man would acquaint himself familiarly with the scriptur by continuall exercise of reading, he should the more easily vnderstand Scripture, as he who is familiarly acquainted with his friend, wil know by his nod or becken what is his meaning. AVGVSTINE likewise saith, that as there is difficill places in Scripture, to exercise the vnderstanding of the strong: so likewise there is plaine and easie passages of Scripture, as pleasant medowes whereinto babes may securely walke. August. Aboue all the rest our master Christ Iesus hath taught vs by his owne example to confer Scripture with Scripture, Math. 4. to the end we be not deceiued by Satans false glosses and commentaries vpon Scripture. This is better then vpon occasion of difficultie to reject and cast away from vs a thing so necessarie.

Perill.

Thirdly they say that the reading of Scriptures is dangerous to simple people, because they may easily fall into an errour for fault of vnderstanding the right meaning of that which is reade. I might answere compendiously, that by this argument no man should reade sacred Scripture, neither learned nor vnlearned men. For many learned men by reading Scripture, and not vnderstanding it aright haue beene patrons of heresie, such as ARRIVS, MACEDONIVS, NESTORIVS, EVTICHES and diuers others. Also the very Monkes, whose solitarie life and continuall exercise in reading and praying might seeme to exceme them more then others from errour and heresie, yet by mistaking the places of Scripture that spake of the eyes, the nostrels, the face of God. the breath of God, the arme of God, they supponed God to bee fashioned according to the likenesse of a man. And so both learned and vnlearned, Priestes and people,

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men liuing in townes, and lurking in cottages of the wildernes haue erred through misvnderstanding of Scriptures. Yet Scriptures must be reade by all true Christians, and our meditation night and day must be vpon the Lawe of God, Psal. 1. ver. 2.

Let vs here consider that some things are not necessarie vnto eternall life, and when they are abused, it is not amisse that they bee remooued, and put out of the way: such as the brasen serpent which Hezekias brake in pieces, and called it *Nehustan*, 2 Reg. cap. 18. ver. 4. But other things are so necessarie vnto eternall life, that albeit they were a thousand times abused, yet they cannot be forsaken, such as is that foode that feedeth our soules vnto eternall life, Ioh: 6. for the which we are commanded continually to labour. And like as when many thousands are poysoned in meate or drinke, as it fell out in the armie of Conradvs 3. yet necessitie compelleth men to eate and drinke: euen so we must reade and meditate vpon the written worde, albeit infinit numbers of people haue beene miscaried by not taking vp the right sense and meaning of Scripture.

Things necessarie are to be kept albeit they be abused.

Similitude.

Now the cause wherefore so many accusations are forged against Scripture is this, because it is the powerfull instrument of God, whereby teachers of lying doctrine are conuicted and confounded. Places of holy Scripture are like vnto the smooth stones that David tooke out of the brooke, and fastened one of them into the head of Goliah, 1 Sam. 17. ver. 49. Euen so Heretiques are so confounded by the testimonies of Scripture, that aboue all things they hate Scripture. This Irenevs toucheth shortly speaking of Heretiques in these words: *Cùm ex Scripturis arguuntur, in accusationem conuertuntur ipsarum Scripturarum*, lib. 3. cap. 2. that is, When they (to wit, Heretiques) are argued by Scriptures they turne themselues to the accusation of Scriptures. Thieues do hate the light, and traitours the face of a Iudge, and Heretiques hate Scripture, the very axe that is laid to the root of their tree, that it may be hewed down, cast into the fire, and vtterly abolished.

Why Heretiques doe hate the Scripture.

Similitude.

Notwithstanding of all these false accusations, let vs fast adhere

The care of Christians of olde to keepe the Scripture from burning.

adhere to the written Word. The fathers that liued in the time of these ten persecutions counted the volume of holy Scripture so precious a treasure, that they could willingly offer their bodies to bee burned with fire for the faith of Christ, but they would not giue one page of the holy Scripture to be burned: and if any man did it, he was called *proditor*, that is, a betrayer, and was counted a companion to the traitour IVDAS who betrayed his master, which custome was the ground of that great and long-lasting controuersie betwene CECILIANVS B. of *Carthage*, & the *Donatists*. For the *Donatists* alledged that he had admitted to an ecclesiasticke office a man, who in time of persecution had bene *proditor*, & had deliuered a volume of holy Scripture to be burned.

A remarkable speech of an old honorable Lady.

If we will not followe the zeale of ancient Christians, I will set downe a more familiar example of an ancient and honourable Lady of blessed memorie. My eares heard her call the Scripture the charter of our heauenly inheritance, because we haue no right to heauen but only by the promises contained in the Scriptures of God. No man will be content to haue their charter rest out of their hande. If any difficil question arise by reading of it, they will send for a wise Lawier, and seeke resolution at him, but they will assuredly keepe and reade their owne charter. Euen so (saith the foresaid noble Lady) Gods people should not haue bene debarred from reading the holy Scriptures of God, the very true charter of their heauenly inheritance.

Scriptures belong to the sheepe of Christ as their proper treasure.

This written word is the shepherds staffe of Christ, wherby we are comforted in our life, & vpholden euen when wee walke through the shadowe of death, Psal. 23. ver. 4. Which staffe Christe holdeth in his hande, not for his owne sake as other shepherdes doe, to rest vpon it, and to relieue their owne infirmitie, but onely for our sake who are sheepe of the sheepfold of Christe to guide vs by it, to correct our wandering wayes, and to holde vs in decent order. Therefore of all things in the worlde, let vs count Scripture a thing most pertinent to vs, according to the saying of Moses, the secret thinges belong vnto the Lorde our God, but the things reuealed belong to vs and our children for euer, that wee may doe all the wordes of this Lawe, Deut. 29. ver. 29. to wit, the

Law

Lawe written, as is clearely declared, Deut. 27. ver. 2: and 3. *When thou ſhalt paſſe ouer Iorden into the lande which the Lord thy God giueth thee, thou ſhalt ſet vp great ſtones and plaſter them with plaſter, and ſhalt write vpon them all the wordes of this Lawe.* &c. Now if the writtē word be that very portion that belonged properly to our fathers, to vs, & to our children, we ſhould ſticke as faſt to it as euer NABOTH did to his vineyarde, remēbring euer theſe words of MOSES. Things that are reueiled (to wit in writ) pertaine to vs, & to our children for euer.

Reformation of religion made according to the written word.

According to the patterne of this written word were al reformations of religion made, & not according to the vncertaine report of traditions. IOSIAS made reformation according to the booke of the couenant that was founde in the houſe of the Lord, 2. Reg. cap. 23. ver. 2. And therefore this worde of God ought diligently to be kept as the very patterne of all true reformation in religion, if any abuſe fall out at any time. In our natiue countrie men are not ſo careful by diligent cuſtodie to keep other meaſures as the meaſure whereby all other meaſures in the lande are meaſured, one towne hath the weightes, another hath the jug, the third hath the furlot, another hath the el-wand: theſe are diligently kept, becauſe that bythem all faulty meaſures are corrected and reformed: ſo aboue all things in this worlde, the holy Scriptures ſhould be moſt diligently kept.

The cauſe wherfore the Apoſtles put in write the ſumme of their doctrin.

Now before I ſpeake of humane traditions the very end wherefore the Apoſtles committed to write the ſumme of their wholeſome doctrine is a ſore prejudice to tradition. For ſome perſons who hearde the Apoſtles preach went from *Ieruſalem* to *Antiochia*, and troubled the hearts of the *Gentiles*, ſaying, that they behooued to be circumciſed, and keepe the *Law* of MOSES, to whome the Apoſtles gaue no ſuch commandement, Actes 15. Therefore the Apoſtles tooke occaſion to put in write the ſumme of their doctrine. Nowe if tradition was not a faithfull keeper of the Apoſtolicke doctrine in the very dayes of the Apoſtles and in the mouthes of them who heard the Apoſtles preach with their owne eares, howe ſhall wee leane vnto the vncertaintie of traditions after the iſſue of ſixteene hundreth yeeres.

Be not deceiued with the generalitie of the word tradition.

The generalitie of the worde tradition is an occaſion of errour

errour to many: for ſo ſoone as this word ſoundeth in their eares, incontinent they thinke that all things neceſſarie vnto eternall life is not contained in Scripture, but the want of Scripture muſt be ſupplied by traditions, yet the Apoſtle calleth the very articles of our faith traditions, namely that Chriſt died for our ſinnes, that he was buried, and that he roſe the third day againe, 1. Cor. 15 ver. 3. The Papiſtes take good heede to the word παρέδωκα, and ſay, here mention is made of tradition, but they obſerue not ſo diligently the ſubſequent wordes (albeit they be twiſe repeated by the Apoſtle) κατὰ τὰς γραφάς, that is, according to Scriptures. If they will needs obtrude vnto vs traditions, at the leaſt let them be agreable vnto Scriptures, and then the controuerſie will ceaſe. For I may boldly ſpeake of Popiſh traditions that which CLEMENS ſpeaketh of the Philoſophie of the *Grecians*, comparing it vnto a nut, οὐ τὸ πᾶν ἐδώδιμον, that is, all the nut is not meet to be eaten, the kirnell is for eating, but the hard ſhels whereinto the kirnell is encloſed, are not nouriſhing food, euen ſo ſaith CLEMENS not all the *Grecian* Philoſophie is to bee embraced and credited. The like I ſay of *Romaine* traditions, that we muſt not glut ouer their traditions ſhels and kirnell altogether, but thoſe that are agreable to Scriptures we receiue, but traditions repugnant to Scripture, ſuch as worſhipping of images (which DAMASCENE granteth to be an vnwritten tradition) we vtterly deteſt and abhorre.

Similitude.

The true meaning of the words of Paul, 2. Theſſ. 2. 15.

The place of PAVLS Epiſtles that ſeemeth to fauour vnwritten tradition, is this, *Therefore brethren, ſtand faſt, & keep the inſtruction, which yee haue beene taught either by worde, or by our epiſtle*, 2. Theſſ. 2. ver. 15. Heere I affirme that like as they who rehearſed Chriſts wordes, and wreſted the true ſenſe and meaning of them, they are called falſe witneſſes againſt Chriſt, Math. 26 ver. 61. Chriſt ſpake theſe words indeede, *Deſtroy this Temple, and within three dayes I will build it vp againe*, but not in that ſenſe that the falſe witneſſes reported. Euen ſo they who cite a teſtimonie out of the Epiſtles of PAVL in another ſenſe then PAVL writeth it, they are falſe witneſſes againſt PAVL: for PAVLS tongue in preaching

chin⁹ was guided by the holy Ghost, and Pauls hand and pen in writting was guided by the holy Ghost, & that same selfe trueth he preached, that same selfe trueth he committed to write, to the ende that the faith of the *Thessalonians* might be the better confirmed and strengthened. If they will obstinatly contend that the particle ὕτε is disiunctiue, I will constantly affirme with the most learned Antonius Sadeel that in this place it is copulatiue in this sense *Keepe that instruction which yee haue receiued both by word and epistle*, And in the same sense ὕτε is taken, 1. Cor. 13. ver. 8. Whether prophecying shall be abolished, or tongues shall cease, that is, both prophecying shall be abolished, and tongues shall cease, *Stand fast and keepe the instruction*, 2. Thess. 2. ver. 15 It is not the purpose of the Apostle in these wordes to exhort any man to wilfulnes and obstinacie, but vnto constant adherence vnto the veritie of God. For the Apostle Peter describing the qualities of false teachers calleth them τολμητὰς & αὐθάδεις, that is, men presumptuous & standing on their own conceits, 2. Pet. 2. ver. 10. Wherfore a difference is to be noted betwene obstinat men & constāt men. It is obstinacie when a man walketh in his own wayes & will not be corrected by the wisdome of God: but it is constancie when a man walketh in the wayes of God, and will not depart out of them for the fauour or feare of men. Cain was obstinat, Gen 4. Peter and Iohn were constant. Also to keepe fast the doctrine whereby they were taught both by word and Epistle, is not onely to keepe it in memorie, and to keepe the volume wherein scriptures are written, but to keepe it indeede by the obedience of faith. For men are thrise miserable to keepe in their bosomes the testimonies of their owne condemnation as the Iewes did, who kept the bookes of Moses and of the Prophets which beare testimonie of Christ, Ioh. 5. yet they beleeued not in Christ, & they kept them indeede to our great profite, but to their own just condemnation: because they neither beleeued the promises of the worde, neither were terrified with the threatnings of that same booke, which they kept. I pray God we may be better keepers of holy writings then the reprobate

Constancie differeth frō wilfulnesse.

reprobate Iewes were.

The testimonie of Irenæus abused.

In this controuersie to defend vnwritten traditions, the bookes of ancient fathers are sifted and raked, and infinite paines are taken to holde vp this maine, and yet dayly decaying pillar of their kingdome. It is not my purpose neither to defend nor to excuse euery thing that fathers haue written. Onely I say in good conscience that great injurie is done to some of them by the Papistes, namely to the most ancient father IRENÆVS B. of *Lions*. Hee striueth against VALENTINVS an Heretique, and conuicteth him by tradition of the Churches which were thought in his time to be Apostolicke: but the heades that he proueth by tradition are the principall articles of our faith. *That there is one God maker of heauen and earth, and that Christ was borne of a virgin, and suffered vnder Pontius Pilate, and rose againe, and was receiued into the brightnesse of glory, and that hee shall come againe to saue such as are to be saued, and to judge such as are to be judged*, &c. And such sort of traditions as are altogether agreable to holy Scriptures, we contrauert not vpon. Secondly IRENÆVS had a conflict with Heretiques who regarded not scripture, but saide they were ambiguous and doubtsome, & had no authority, & that tradition was more ancient then scripture, and therefore necessitie compelled IRENÆVS to fight against him with his owne weapons, as PAVL did against the *Athenians* with testimonies of Poets, Acts 17. Iren. lib. 3. cap. 2. & cap. 3. Yet was it not IRENÆVS purpose to prooue any thing repugnant to scripture.

Papists will not binde themselues in all points to old traditions.

The traditions which they reade of in other fathers, if any be bound to keepe them, it is they themselues who leane vnto them as a necessarie supplement of the want that is in scripture, but they themselues will not be bound to the obseruation of them all, but haue let many of them goe out of vse, such as praying betweene *Easter* and *Whitsonday* not vpon their knees, but standing on their feete to put them in remembrance of Christes resurrection: such like, three dippings in water, whereof wee spake in the heade of antiquitie. And after Baptisme the taste of a temper of milke and honie, to signifie their spirituall infancie, and many other

ther traditions they haue ſuffered to euaniſh and go out of vſe, ſo that we are the leſſe bound to them.

To drawe vnto an ende of this treatiſe. It may be demanded, Was not tradition at ſome time in honourable regard in the houſe of God, and how it commeth to paſſe, that now in the laſt age of the world we wil bring al traditions vnto the balance of the written word counting light all theſe traditions that are not agreable to the Scriptures? For anſwere vnto this queſtion, we ſhall diſtinguiſh the worlde into three ages, and ſpeake of the force of tradition in euery age Godwilling. In the firſt age of the world from ADAM to the flood of NOE tradition had the greater place, becauſe the Worde of God was not as yet written, but God ſpake by Oracles to ADAM, and that which the Lorde ſpake to him hee deliuered it by faithfull tradition to his poſteritie. Nowe in this firſt age, it cannot be denied but tradition had great place, and to the ende the faith of the poſteritie ſhould not leane vpon the naked report of their fathers, as vpon an vncertaine ground it pleaſed God to beſtow vpō theſe fathers of the firſt age two great priuiledges. Firſt they were indued with the ſpirite of prophecie, for ADAM prophecied of ſecret things that were done when hee was ſleeping, Gen. 2 ver. 23. And HENOCH the ſeuinth from ADAM prophecied in the firſt age of the world of things that are to be done in the laſt age of the world, Epiſt. Iud ver. 14. 15. And LAMECH prophecied of his ſonne NOAH, Gen. 5. Beſide this, God beſtowed vpon theſe fathers long life, ſo that ADAM liued vntill he deliuered the Oracle of God ſpoken vnto him to HENOCH, and HENOCH liued till he deliuered the ſame to LAMECH, and LAMECH to NOE, ſo that NOE needed not to bee in doubte whether the reporte of his fathers concerning the Oracle ſpoken to ADAM was true or not, becauſe it was conueied to him by the handes of faithfull witneſſes of vnſuſpect credite, yea, holie Prophets deliuered the holie Oracle of GOD to NOE an holie Prophet of GOD alſo as they were.

The value of tradition in the firſt age.

In the ſecond age.

In the ſecond age of the world, it pleaſed God to regiſter his

his bleſſed will in write in the dayes of MOSES, and then tradition was nothing elſe but a page and handmaide to the written worde of God. For true it is that God commanded fathers to tell their poſteritie the wonderful works of God in ſlaying the firſt borne of *Egypt* and ſparing the firſt borne of the *Iewes*, Exod. 13. ver. 8. yet this tradition of fathers to their children was agreable to the word of God written by MOSES, in ſo far that the poſteritie beleeued not the writings of MOSES, becauſe they were agreable to the report of their fathers, but rather the reporte of their fathers, becauſe it was agreable to the worde of God written by MOSES: and ſo tradition in this age was a page and handmaide to the written worde of God, neither doe wee reade after the worde was written that God commanded fathers to tell anything to their children that was not expreſly contained in the written word of God.

In the laſt age.

In the laſt age of the world we ſhould be more attentiuely addicted to the written worde, and leſſe to tradition, in regard the Apoſtles were moued to put the ſumme of their moſt wholeſome doctrine in write, becauſe their doctrine was not rightly reported, euen by thoſe who heard the Apoſtles teach as ſaid is. And if the writing of the ſumme of their wholeſome doctrine was a remedie deuiſed by the Apoſtles themſelues againſt falſe traditions & wrong reports of Apoſtolicke doctrine, what injurie doe we to the *Romaine* Church when we examine al their traditions by the rule of the writtē word, & that which is not agreable to the written word, wee reject it, as a doctrine neither catholicke nor Apoſtolicke, becauſe that it is found light when it is weighed in the juſt balance of the written word of God. Now conſider howe damnable an inclination is in this our corrupt nature. When God reueiled his bleſſed will by tradition men were not attentiue to it, but preferred their luſt vnto the will of God reueiled by tradition: for the ſonnes of God ſaw the daughters of men that they were faire, and tooke wiues vnto themſelues whome they liked, Gen. 6. ver. 2. And on the other parte when God will needes reueile his bleſſed will by the written word, then will wee flie to vn

written

writtē traditions, euen to ſuch as be repugnāt to the writtē word. And ſo men become like to a ſhadow: whē the ſun ſhineth in the Eaſt, the ſhadow goeth toward the Weſt, & when the ſunne goeth down in the Weſt, the ſhadow inclineth to the Eaſt, ſo do men obſtinatly repine againſt the wil of God. Beſide this, wee are to conſider what great detriment hath enſued vpon thoſe who leauing the certaintie of the written worde, leaned vpon the vncertaintie of Apoſtolicke traditions. Beſide Papias B. of *Hierapolis* who fell into the errour of the *Chiliaſts*, Clemens Alexandrinvs trauailed through many nations, but tooke better heed to tradition then to the written word of God, whereby it came to paſſe, that he filled his bookes called στρώματα with moſt vngodly and fooliſh opinions, as hath bene declared in the hiſtorie of his life.

When we haue ſaid all that we can ſay, that place of the ſecond epiſtle to the *Theſſalonians*, cap. 2. ver. 15. ringeth ſo lowd in their eares, that they can heare nothing that ſoundeth to the contrarie: wherefore we are to conſider the illatiue words ἄρα οὖν, that is, therefore, which coupleth this verſe with the preceeding text, wherinto the Apoſtle admoniſhed the *Theſſalonians* of the comming of the Antichriſt, whoſe comming is after the working of Satan in all power, and ſignes and lying wonders, ver. 9. And his comming ſhall be ſo ſtrengthened by the hand of the deuil, that he cannot be borne downe but by the breath of the mouth of God, and brightneſſe of his comming. Now to the ende that the poore handful of the ſheepe of Chriſt may be ſaued from the deceite of the Antichriſt, hee exhorteth them to adhere faſt vnto the Apoſtolicke doctrine which they had receiued both by word and write. Scripture is abuſed when it is wreſted to another ſenſe different frō the meaning of the writer: but it is more abuſed, when it is drawen to the cleane contrarie ſenſe. This place is ſet downe to teach vs to beware of the deceit of the Antichriſt by faſt adhering to the Apoſtolick doctrine, but the Papiſts abuſe it to make vs beleeue that their traditions repugnant to the word of God ſhould haue alike authoritie with the writren word of God, which is the ready way to fall into the ſnare of the Antichriſt, and not to

The word therefore to be conſidered 2. Theſſ. 2. ver. 15.

Christ doth great honour to the Scriptures.

be fred from his deceits.

To conclude, like as DAVID did great honour to ABISHAI when as in great matters of weight & importance hee tooke him to be his follower to viewe the host of SAVL, 1. Sam. 26. ver. 7. euen so God doth great honour to his holy scriptures, when he vseth them as an instrument to doe his great works by them, Christ reigneth as a King, and he hath made his word to be the scepter of his kingdome, Psal. 110. Christ is the shepheard of our soules, & the word is his shepheards staffe, Ps. 23. Christ is the builder of his fathers house, & the word is the measuring line of the building: Christ is our Sauiour, and the word of God is the power of God to saluation to euery one that beleeueth, Rom. 1. ver. 16. Seeing Christ hath done so great honour to the scriptures, what are we that we should regard any thing spoken in the contrary? God graunt wee may conforme our selues to the will of Christ. Amen.

Of the doctrine of Deuils.

THe Heretiques called *Gnostici* disallowed mariage, & allowed fornication, and the Heretiques called *Encratitæ* damned the eating of flesh and drinking of wine as a sinne, and abhorred the Epistles of PAVL, (as hath beene declared in the historie) and the *Romanists* themselues acknowledge that *Gnostici* and *Encratitæ* were Heretiques, and taught a doctrine of deuils, as likewise the *Manichees* (of whome we shall speake in the next Centurie Godwilling;) but the doctrine of the *Romaine* church concerning prohibition of mariage and meates is different from the doctrine of *Gnostici*, *Encratitæ* and *Manichei*. True it is, there is some difference concerning persons, times, & some other circumstances. For the Heretiques called *Gnostici* damned mariage in all persons: the *Romaine* church damneth it only in the person of Priests, & men hauing church orders. Likewise *Encratitæ* damned at all times the eating of flesh & drinking of wine: but the church of *Rome* only prohibits the eating of flesh at certaine seasons, and vpon certaine

taine dayes, such as in *Lent*, and vpon *Fryday* &c, and that without prohition of drinking of wine moderatly. Thirdly the *Manichees* counted the good creatures of God flesh and wine to be in themselues polluted and vncleane, but the *Romaine* church thinketh not so, but for memorie of the Lordes suffering, for mortification of the flesh, for preparation to receiue the sacraments, and for testimonie of obedience to the vicar of Christ, & successor of PETER, it is necessary to abstaine in maner abouewritten. This difference is cast in to excuse the *Romaine* church from the imputation of the doctrine of deuils, yet is not the difference very great: for the *Romaine* church forbiddeth mariage, & meats to some men at all times, and to all men at sometimes: but consider againe, that differences of *magis* and *minus*, that is, of more and lesse, doe declare a communion rather then a contrarietie, as IRENEVS speaketh, *Plus & minus non de his dicuntur, quæ inter se communionem non habent, & sunt contrariæ naturæ, & pugnant aduersus se: sed de his quæ sunt ejusdem substantiæ, & communicant secum, solum autem altitudine & magnitudine differunt*, lib. 4. cap. 22. As a litle water, and a litle fire differeth from a great water and a great fire, not in substance but in quantitie: euen so the Papistes differ from the *Manichees*, not in substance, but in the discrepance of *Plus* and *Minus*.

The wordes of the Apostle are the ground whereupon all this treatise is founded. *Now the Spirite speaketh euidently, that in the latter times some shall depart from the faith, giuing heede vnto spirits of errour, and doctrines of deuils, speaking lies in hypocrisie, hauing their conscience seared with an hote yron, forbidding to marrie, and commanding to abstaine from meates which God hath created to be receiued with thankesgiuing of them which beleeue and know the trueth: for euery creature of God is good, and nothing to bee refused, if it be receiued with thankesgiuing*, 1. Tim. 1. 2. 3 4. In these words the Popish church will grant that the *Manichees* and other forenamed Heretiques are damned, but they denie that these predictions of the holy Apostle doe damne the doctrine of the *Romaine* church anent forbidding of mariage to some persons, and meates at some times,

Defection in the visible Church no new thing.

times as a doctrine of deuils: crying out that it is not to be credited that God hath suffered the world to goe astray in such wayes so long time, and so many yeeres. What is this, but as a wette sacke wherewith a naked man is couered? (as a learned Pastor said) it is so farre from arming him against the cold, that it encreaseth his shuddering and grwing, euen so this excuse vtterly vndoeth their cause: they say God would not haue suffered his visible Church to haue erred so many yeeres, but the Apostle PAVL saith otherwise, that *the Spirit speak th euidently that in the latter times some shal depart frō the faith:* so that it is not a wonderfull thing to see apostasie fall out in the bowels of the visible Church, and the golden calfe to be worshipped by carnal *Israelites*, Exod. 32. But it is a wonderful thing indeede to see sinceritie of doctrine and puritie of maners to continue long among the very watchmen of the Church: so prone and bent is the world to defection, that sometime the ordinarie watchmen cannot declare where Christ is, whom the soule of the Church loueth, Cant. 3. ver. 3.

Secondly consider that the doctrine of prohibition of meates and mariage is called a defection from the faith & a doctrine of deuils. When these odious stiles are applied to *Gnostici*, *Tatiani*, or *Encratitæ*, *Montanistæ* and *Manichæi* and others: all this is heard patiently without sturre and excesse of choler: and why? because the ancient fathers examining all these opinions according to the rule of the word of God, haue found thē heretical opinions But whē we come neerer to say, that the prohibition of mariage in some persons, and the prohibition of meates at some times, is also a doctrine of deuils, and a defection from the faith, O then it is cast in as a wal of brasse, that the anciēt fathers who damned all the forenamed heresies, yet liked very well of supplications & prayers to be made to God euery *Fryday*, and consequently of abstinencie from delicat meats for the furtherance of prayers in remembrance of the Lords suffering, Sozomen lib. 1. cap. 8. And likewise that Priests should bee chaste and continent, Socrat. lib. 1. cap. 9. And to damne these opinions also, is all one as if we should damne all

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antiquitie and imagine that the trueth was euer buried since the Apostles dayes vntill our time. To this I answere that the fathers are not to be balanced with the Papistes of our dayes in the opinion of meates and mariage: for many causes: first, because the fathers of the first 300. yeeres made no lawes and constitutions to astrict the consciences of men in matters of meate and mariage as the Papists of late dayes haue done. The Councill of *Ancyra* (which is a towne in *Galatia*) clearely manifesteth vnto vs what was the custom of the ancient Church, in admitting men to ecclesiasticke offices, namely this. If a man in time of his ordination did protest that he had not the gift of continencie, but that hee was purposed to marrie, and after his ordination, hee maried a wife, hee remained still in his ministerie. But so many as in time of imposition of handes did professe continencie & abstinence from mariage, if afterward they maried, they were debarred from their ministrie, Tom. 1. Concil. Here euidently appeareth, that in the primitiue Church there was no lawe made anent prohibition of mariage to men in spirituall offices. In like maner we reade vnder Decius the seuinth persecuting tyrant (of whome mention will be made in the third Centurie) that Dionysius B. of *Alexandria* was a maried man, and had children, and that by the great prouidence of God both hee and his children escaped the hands of the cruell enemie who was laid in wait for him to take him. Yea and after the *Nicene* Councill, the assembly gathered at *Gangra* a towne in *Paphlagonia* detested the opinion of Eustatius who admiring the monasticke life, as a conuersation angelicall began to damne mariage, and to perswade maried women to separate from the companie of their husbands, and to perswade the people not to receiue the holy sacraments from the handes of maried preachers. But when the fathers conueened in the Councill of *Gangra* pondered the opinion of Eustatius in a just balance, they found it to be cursed and execrable, not only in the question of mariage, but also anent his doctrine in prohibition of meates: for he thought that a religious man who eated flesh, by so doing was cut off from the hope of

Differences betweene the ancient fathers and Papists of our time concerning meats and mariage.

The Council of Ancyra.

Dionysius *Bishop of Alexandria a maried man.*

The Council of Gangra.

better pleasures which God hath laid vp for saintes in heauen But let vs heare a fewe of the Canons of the Councill of *Gangra*, Tom. 1. Concil.

CANON 1.

If any person vituperat mariage, and will detest a faithfull woman, because she sleepeth with her husband, and counteth her to be culpable, and that shee cannot enter into the kingdome of heauen, Let him be accursed.

CANON 2.

If any man condemne him who in faith, and religion eateth flesh (that is neither mixed with blood nor sacrificed to idoles) as if by such participation of flesh, hee wanted hope, Let him be accursed.

CANON 4.

If any man make difference, and will not receiue the oblation from a preachers hand when he ministreth it, because he hath a wife, Let him be accursed.

CANON 10.

If any person keeping virginitie for the Lords sake, extoll himselfe aboue those that are maried. Let him be accursed. In all these constitutions of the councill of *Gangra*, there is no vsurpation of authoritie ouer the conscience in matters of mariage and meates. Secondly, because euen at that time, when custome without a ratified lawe had brought in an vse in the Church of God, that vnmaried men should be admitted vnto Bishoprickes and spirituall offices rather then others. Yet when such continent men could not be had, GRATIANVS himselfe witnesseth that a maried man was admitted by PELAGIVS 1. Ann. 556. to be Bishop of *Syracuse*, Distinct. 28. Thirdly the fathers of ancient time spake reuerently of mariage: but the Papistes of late dayes haue called it a worke of the flesh, and the errour of the *Nicolaitanes*.

The prohibition of meats and mariage is an apostasie from the faith.

These two doctrines of the prohibition of meates and mariage are called an apostasie from the faith, and endited by the spirit of errour. Here it may be obiected that the Apostle PAVL himselfe who writeth this, in another place saith, that *the Kingdome of God is neither meate nor drinke, but righte-*

righteousnesse, peace and joy in the holy Spirit, Rom. 14. ver. 17. How then is that thing to be counted an apostasie from the faith wherein no matter is touched that pertaineth to the Kingdome of God? To this I answere, that there is a great difference betweene abstinence from meates, and prohibition of meates: for these whose conscience is weake will abstaine from many meates, and content themselues with hearbes, Rom. 14 ver. 2. as it were contenting themselues with the foode of the beastes rather then that their mouth should eat that thing that should perturbe their conscience: but such men as take vpon them authoritie to forbid to eate meates that are created by God to the vse of men, they vsurpe authoritie ouer the conscience of men, binding where God hath loosed, & loosing where God hath bound, and mixing heauen and earth through other, as if men on earth should haue such absolute soueraignitie ouer the conscience, euen as the God of heauen hath. This is called an apostasie from the faith, not because all defection is finished in this, but because all defection is grounded in this one point, to set a mortal man in the chaire of God, & to attribut vnto him such absolut soueraignitie ouer our cõscience as God had ouer the conscience of Adam, Gen. 3. as miserable experience hath clearely manifested in the Popedom. Doth not the Apostle Paul craue that the seruice that we offer to God should be λογικὴ λατρεία, that is, a reasonable seruice, Rom. 12. ver. 1, But when we are led away either with the conceits of our owne hearts, or yet when we cast off the yocke of God, and stoupe downe the necke of our conscience vnder the lawes of mortall men in matters of religion what equitie of reason is kept in such doing to match and equall our selues or others to God.

Our seruice to God should be a reasonable seruice.

Moreouer the Apost. Paul foretelleth that these backsliders frõ the faith *should speake lies in hypocrisie, hauing their conscience seared with an hot yron*, 1. Tim. 4 ver. 2. These words cannot be properly applyed to the old Heretiques of whõ we haue spoken, who ascribed the institution of matrimonie to Satan, & the creatiõ & procreatiõ of mankind vnto the deuil, because they spak not falshood in hypocrisy but in opẽ blasphemy: & therfore they might haue bene easily discerned & auoided

The Popish church speak lies in hypocrisie rather then old Heretiques.

yea, in other heades of their doctrine concerning the natiuitie and death of Christ, they were so blasphemous that in the worde *putativè natus, manifestatus, mortuus*, they were the very aduocats of the deuill, Iren. lib 3. *adversus Valent.* cap. 20. & 39. But in the Popish church the lawes forbidding mariage to some men, and meates at sometimes are so coloured with appearance of holynes, that the forgers of such lawes in hypocrisie had neede to be pointed out by the finger of God in his worde, to the ende that no maske nor visard put vpon vngodlinesse should peruert the vnderstanding of men. But the more subtle hypocrisie that should be vsed, the more vigilant and wakrife should the Lordes forewarned people be, that they were not deceiued by lies spoken in hypocrisie.

What is meant by a conscience seared with an hote yron.

Likewise the Apostle foretelleth that these deceiuers *should haue their consciences seared or cut off with an hote yron.* In which wordes the Apostle alludeth to members of a body, first feastered, next senslesse, and thirdly cut off with an hot yrone. So are the conscience of those deceiuers, first cankered with errour, next past feeling, (albeit wholesome admonitions be vsed for reclaiming them from errour) & last of all, their conscience is a rotten thing, and vtterly cut off. Wherein it is to be marked that feeling of all senses is most necessarie, & a most vnseparable companion of the life, begunne when the sensitiue life beginneth, and ending when it endeth: so that to be past feeling is all one as to be vtterly dead in body or conscience. But let vs see to whom this can be justly applyed. If we call to mind the obstinacie of the old Heretiques, true it is that they were sensleſſe men, of whom IRENEVS justly said that they counted themselues not ouercome by the power of the trueth so long as they adhered fast vnto their errour. As if an impudent fellow who wrestleth and is ouerthrowne, and is lying on his backe on the ground, yet hee would denie that he is ouerthrowne, because hee sticketh fast by the grip of his aduersaries garments, Iren. lib. 5. *adversus Valent.* But apply this to the Papists of our dayes, and we shall finde them tenfold more sensleſſe & obstinat then the old Heretiques were: for they

they haue found out meanes to harden their harts in error, that when they are a thousand times conuicted by the clear shining light of the Gospell, then the authoritie of their Church, and opinion that it cannot erre, doth locke them vp so fast in the bands of the deuill, that all the trauell taken vpon them is spent in vaine, they remaine senslesse, hauing their conscience seared with the hote yron of Satan, as the Apostle speaketh.

Forbidding and bidding wordes of authoritie.

In particular the Apostle pointeth out two heades of doctrine, that deceiuing teachers should maintaine, to wit, they should forbid mariage, and they should command to abstaine from meates. Marke these two words κωλυόντων & κελευόντων, that is, forbidding and commanding. The word commanding is not in the Greeke text: but EPIPHANIVS thinketh this ellipsis must be supplyed by the worde κελευόντων, that is, commanding to abstaine from meates: both these wordes are imperious, and pointing out men in authoritie, and practising their soueraignitie in all things, wherinto the eminent power of a Soueraigne is manifested, hee biddeth, forbiddeth, hee maketh lawes and constitutions, the disobedience whereof bringeth the contraueners vnder feare of great punishment: euen so the deceiuers of whom the Apostle speaketh in matters of mariage & meats should not be content to tell their opinion, & to allure by perfuasiue reasons others to embrace their opinion, but being mounted vp in high authoritie, they should command to abstaine from meates, and they should enterdite mariage to some persons with authoritie, adding paines to the commandement, that the contraueeners should be deposed from their office, they should be counted Heretiques, they should be condemned to hell: beside all other ciuill punishments which magistrates addicted to their authoritie could inflict. These wordes κωλυόντων & κελευόντων, that is, forbidding and bidding cannot be applyed to *Gnostici*, *Encratitæ*, nor yet to the *Manicheans* of the next Centurie, because they had no soueraignitie nor power to command. Yea MANES himselfe was excoriat and put to death by the king of *Persia*, as SOCRATES writeth lib. 1. cap. 22. and that

for

for a light cauſe, by reaſon hee could not cure his diſeaſed ſonne. But the words of the Apoſtle clearely declareth that hee ſpeaketh of men furniſhed with authoritie to bid abſtaine from meates, and to forbid mariage, and this agreeth well with the *Romaine* Antichriſt and his vſurped authoritie.

Notwithſtanding of all theſe lawes made in the *Romaine* church and ſtraite prohibition of mariage to the clergie, we ought to follow the example of Chriſts diſciples, who after that they knew that celeſtiall voice that ſounded from heauen in time of Chriſts Baptiſme, *This is my welbeloued Sonne in whō I am wel pleaſed, heare him*, Mat. 3. They cloſed their eares, and locked vp their hearts from hearkning to any voyce in the earth that ſpake the contrarie, ſome ſaid that he was ELIAS, other ſaid that hee was IEREMIAS or ſome of the olde Prophets, but the diſciples hearkning to the voyce that came downe from heauen, ſaid that he was the Sonne of the liuing God, Mat. 16. Euen ſo, whatſoeuer the men in this world ſpeake of mariage, the trumpet of God ſounding in his word alloweth mariage and pronounceth a bleſſing vnto it, Pſal. 128. And the Apoſtle ſaith, *Mariage is honourable in all perſons*, Heb. 13. ver. 4. but the honour that the *Romaine* church giueth to mariage calling it an holy ſacrament is like vnto the purple garment wherewith the ſouldiers clad Chriſt, and yet they ſpared not to buffet his bleſſed face: euen ſo the church of *Rome* in one worde will call mariage an holy ſacrament, in another they will call it a worke of the fleſh, and a ſtate vncompetent to diſpenſators of heauenly myſteries. But let them barke againſt mariage as the dogs barke againſt the moone vntill they be wearie of barking, this word ſtandeth faſt, *Bleſſed are they that feare God and walke in his wayes*, Pſal. 128. And this is ſpoken of perſons maried, yet from my hart I like the words of CHRYSOSTOM who inculcats in our eares the word of fearing God, & declareth, that albeit all that came to the altar without a lawfull calling, had an euill ſucceſſe, as CORAH & his retinue, yet not all that came to the altar with a lawful calling had a good ſucceſſe: euen ſo euery one that goeth in vnto an harlot, is accurſed of God, but euery one that goeth in vnto his owne

We ought to hearken vnto the voyce that commeth downe from heauen.

Similitude.

owne wife is not blessed of God, but onely he who feareth God, Chrysost in epist Heb. cap. 11. homil. 33.

Followeth nowe in the wordes of the Apostle that men should be bold to forbid meats which God hath created to be receiued with thankesgiuing. No doubt but the Apostle here setteth downe as two opposit things God & man, God creating, blessing & permitting the vse of created & blessed creatures to man with thanksgiuing. And on the other part arrogant fellowes starting vp & correcting the wisdome of God, & saying, albeit God hath giuen liberty to eate of such & such meates with thanksgiuing, yet for many causes such libertie must be restrained, & eating of flesh on *Fryday* must be as great a sin as the eating of the forbidden tree. What is this but a plaine spitting in the face of God? As if he who hath taught vs the way to eternall life, could not also in his blessed word teach vs how to eat & drinke. Truely the whip is meet for the back of the foole, & he who will needs be wiser then God in any thing, if it were but in the precepts of eating & drinking, he is more worthy to be scourged out of the Temple of God then the buyers, sellers & money changers, Ioh. 2. For the buyers & sellers albeit they made marchandise into a place appointed for another vse: yet no vnclean beast nor fowle was brought in into the temple to be bought or sold: but these miserable wretches wil make the very cleane creatures of God vncleane at their pleasure, which is no lesse fault, then to fetch in an vncleane beast into the Temple of God.

Great arrogancie in prohibition of meates.

Next it is to be marked in the wordes of the Apostle to whom belongeth the vse of the creatures of God, namely to the beleeuers only. Here the Apostle declareth that there is foolishnes as well as arrogancie in the questiō of meats. It is arrogancy (as we haue already spoken) to be wiser thē Gods word in this mater of meates, & it is as great foolishnes to feare that wee shall be polluted with moderate eating of the creatures of God. It is not eating of flesh that will defile vs, but rather fleshly affections of an heart that is not renued by faith, that defileth a man, as our master Christ speaketh. *That thing that entreth into the mouth defileth not the man, but that which commeth out of the heart.* Marke 7. ver. 18.

Arrogancie mixed with foolishnesse.

As

Similitude. As if a corpulent foole ſweating and blowing into an hote ſommer day ſhould take vp his ſtaffe, and beate his owne ſhadow, yet is not his ſhadow the cauſe of his grieuance, but the fatneſſe of his owne belly: euen ſo fooliſh men are afraid to be polluted with meates, but indeede it is the fooliſhnes of an vnbeleeuing heart that polluteth a man. It is a cuſtome among men, when they would handle a fine & white linnen cloth, they looke to their hands, leſt their foule and filthie fingers defile the cleanneſſe of the cloth: euen ſo when wee meddle with the creatures of God, take heede to our conſcience, leſt it beeing polluted with infidelitie it make Gods creatures vncleane vnto vs, as the Apoſtle ſpeaketh, *Vnto the pure all things be pure, but vnto them that are defiled and vnbeleeuing is nothing pure, but euen the minde and conſcience of them is defiled*, Tit. 1. ver. 15.

Similitude.

The laſt age of the worlde more ſenſleſſe then the firſt. Now conſider whether or not the ſpirit hath ſpoken euidently and giuen a cleare warning to the laſt age to beware of falſe teachers: yet is the laſt age more ſenſleſſe then the firſt age of the world that was drowned with a flood of waters. God ſpake not in ſecret but openly to Noe the righteous preacher, Gen. 6. and God ſpake not onely by word, but alſo in deede by the building of the Arke, Heb. 11. ver. 7. yet would not the firſt age take warning, but liued in deepe ſecuritie, and was drowned with waters. But the laſt age of the world is more benummed then the firſt age was. In the laſt age the ſpirit ſpeaketh euidently, but men will not heare: the ſpirit ordaineth this prediction to be written, but men will not reade nor ponder, nor vnderſtand the forewarning of the ſpirit: the ſpirit pointeth out by the finger of his word who are the deceiuers of whome we ſhould beware, to wit, men who teach a doctrine of deuils, forbidding mariage and meates which God hath created for the vſe of man with thankſgiuing. For all this threefold warning, in worde, in write, and in particular demonſtration, yet the laſt age cannot hearken to the warnings of God, becauſe God hath determined to deſtroy the moſt part of them, as he did the vncorrigible ſonnes of ELI, who would not hearken to the counſell of their father, 1. Sam. 2. ver. 25.

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The men of this age are like vnto a deafe, ignorant and fooliſh fellow: one commeth to him and cryeth loude, but hee heareth nothing at all, then he beginneth to ſet his minde in write, but that alſo profiteth nothing, becauſe he cannot reade: In end he beginneth to ſigne with his finger, but he taketh no notice that way, becauſe hee is a foole, and the laſt age of the world in not receiuing ſo euident & ſo cleare a warning hath kythed deafneſſe, dulneſſe, ignorance and fooliſhneſſe. *Similitude.*

It may nowe bee objected, hath the Apoſtle Paul foretolde onely the hypocriſie of the *Romane* Antichriſt in the matter of mariage and meates? and is there nothing foretold anent theſe ancient Heretiques, ſpecially *Encratitæ* & *Manichæi*, who vttered and diſperſed in the world a doctrine of deuils, that it was a ſinne to eate fleſh, that wine was the gall of the Prince of darkeneſſe, that mariage was an euill thing, and a meane to bring in captiuitie a parte of the ſubſtance of the good God, namely the ſoule, within the bands of the ſubſtance of the prince of darkeneſſe, that is, within the body, hath the Spirit of God (I ſay) foretolde nothing of theſe vile hereſies in this prediction? I anſwere, That the Spirit hath both foretolde the hypocriſie of ſome, and the open blaſphemie of others. And this is inſinuated in theſe wordes: *For euery creature of God is good, and nothing to be refuſed, if it be receiued with thankeſgiuing.* Truely in theſe words the Apoſtle would turne our harts both from blaſpheming *Manicheis*, and from hypocrite Papiſts. The *Manicheis* ſay, that it is neuer lawfull to eate fleſh, and that the doing of it aduanceth the kingdome of the prince of darkneſſe. The Papiſts againe ſay, that the eating of fleſh on *Fryday* is a grieuous ſinne: but what ſaith the Apoſtle guided by the Spirit? *Euery creature is good, and nothing to be refuſed*, ſo that both the *Manicheis* ſpeake blaſphemouſly, and the Papiſtes hypocritically: both willing to abridge Chriſtian libertie, the *Manicheis* by their opinion, the Papiſtes both by their opinion and authoritie. The *Manicheis* will needes haue ſome creatures of God vncleane at all times, the Papiſts will needes haue men polluted by eating of fleſh at ſometimes, both *Both blaſphemie and hypocriſie in the matter of mariage and meats is condemned by the Apoſtle.*

both these opinions are cut off in this word, *Every creature of God is good.* Marke that in this diuersitie of opinions of *Manichees* and Papists, both of them shoot at one marke, to wit, that Christ Iesus shall not be the onely Lawgiuer in his Church; but something shall be abridged of that libertie that Christ hath giuen to his Church. Now the aiming and shooting at one marke is more forcible to proue the vnitie of *Manichees* and Papistes, then the diuersitie of opinions whereby either of them laboureth to attaine to their intended purpose can proue their diuersitie, and therefore let the reader the lesse offend with this fellowship of *Manichees* and Papists.

The Papistes more subtle then the Manichees were.

These two diuerse opinions shooting at one marke (as said is) are both to bee damned, but chiefly that opinion that with greatest subtiltie and craft would thrust God out of his chaire, and spoile him of his glory, not to bee counted the only Lawgiuer in his Church. And I do confidently compare *Manichees* and Papistes as AVGVSTINE compareth APOLLO and HECATE lib. 19. *de ciuit. Dei*, cap. 23. disapprooving both of them, because both shot at one marke, to hinder people from Christianitie, but HECATE more then APOLLO, because in praising of Christ as a just man, whom APOLLO dispraised as an vnrighteous man, & justly cõdemned to death by the *Iewes*, yet she called him onely a man, & not God, hindering people after a more subtle maner from adhering to Christianitie then APOLLO did. And truly the *Manichees* by damning flesh at all times, as a creature in it selfe vncleane, did not so great hurt to the Kingdome of God as the Papists, who grant that both flesh and wine are the good creatures of God, and yet they dare be bold to set out lawes commanding men vnder the paine of cursing and condemnation, that they taste not flesh at some times. If these times were times of a publicke calamitie, whereinto God by a secret voyce latent in the trouble did call vs to fasting & mourning, & abstinence frõ fish flesh & wine, Isa. 22. ver. 13. then no new or vncouth yocke should be presented to mens consciences, but Christs owne yocke which we are commanded to beare, Mat. 11. but to appoint certaine daies

of

of faſting and abſtinence from this meate, and not from another meate is a noueltie vnder the Goſpell, and not the yocke of Chriſt, but of the Antichriſt.

Whereas mention is made of thankeſgiuing, the Apoſtle will not haue vs to ſet our hearts vpon the creature & vpon the gift, but vpon the Creator & the giuer. Whatſoeuer delite we haue in the creature, there is infinitly greater delite in the face of the reconciled Creator: and therefore lift vp our harts, & let our tongues be looſed to praiſe his bleſſed name from whoſe hands we haue receiued the vſe of his creatures. This if wee doe, we haue both the gift & the giuer, and the preſence of the giuer ſhall not onely ſanctifie the gift to our vſe, but alſo ſhall turne our water into wine, Iohn 2. when as by the contrarie, if wee deuoure and glut vp the benefites of God without thankſgiuing, we haue the gift without the fauour of the giuer, eating of Gods creatures as the carnall Iewes eated Quailes in the wilderneſſe, Numb. 11. ver. 33. and the wrath of God was kindled againſt them: and aſſuredly thoſe who haue the gift without the giuer, ſome day their wine ſhall be turned into water. But there is not great controuerſie in this point, and therefore I paſſe it ouer in fewer words.

The grace of thankſgiuing witneſſeth that we enjoy both the gift and the giuer.

In end the Apoſtle leadeth vs vnto a ſure ground that may quiet our conſciences, ſo that we ſhall not be troubled with the commandements of men, forbidding vs to eat of meats which God hath created for our vſe, namely this, that God hath ſanctified his creatures to vs by his word, Gen. 9. ver. 3. And incaſe we joyne with this ſanctification of them, prayers proceeding from faith, that we alſo may be ſanctified, & receiue Gods creatures with a good conſcience, there is not great peril whether we eat this or that meat moderatly. Here marke that the Apoſt. in the very matter of meat & drinke & corruptible food wil haue vs to depend vpon Gods word, & to think that we haue not liberty to put one morſel of meat in our mouthes, but ſo farre as God giueth vs allowance in his word, how much more in matters pertaining vnto eternall life, we are to depend abſolutely vpon the vndoubted aſſurance of Gods written worde.

We ought to be ruled by Gods word in all things both corporall & ſpirituall.

In all this diſcourſe it may ſeeme that we looſe the raines

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The conscience is subiect to the yocke of God.

to licentious liuing, to eating & drinking, & marying, and liuing wantonly as the original worlde did, when they were drouned with waters, but it is not so indeed. Only in maters of religion we would haue the yocke of the cómandements of men taken off mens cósciences, to the end that the yock of Gods commandements only may ly vpon the conscience according as Christ speaketh, *Take vp my yock vpon you*, Mat. 11. ver. 29. Yea in the very mater of meats & mariage, there is a time wherinto God calleth vs to *mourning, lamentation, baldnesse and sackcloth*, Isa. 22. ver. 12. and to abstinence from eating of flesh and drinking of wine. Yea the very bridegrome must come out of his chalmer, & fast, and lay aside his costly apparell, to the end hee may mourne with the humbled societie of Gods people, Ioel 2. ver. 16. And this commeth to passe whensoeuer the heauie hande of God is laide vpon a familie, vpon a towne, or vpon a countrie, in the very calamitie hinging ouer their heades, there is a secret voyce of God calling them to humiliation and repentance with fasting and abstinence from all lawfull pleasures: & when the Priest bloweth the trumpet in *Sion*, and sanctifieth a fast vnto the Lord, he layeth not the yocke of mens commandements vpon the consciences of men, but the yocke of Gods commandements. For the Prophet bringeth in the Lord saying, that he calleth them to mourning, lamentation and to abstinence. The Lord is our Soueraigne, commander and Lawgiuer, hauing power to bid & to forbid at his blessed pleasure. Vnder this yocke will we gladly stoupe: but the yocke of bondage that men would lay vpon our consciences the Apostle PAVL expresly forbiddeth vs to admit, but to stand to our libertie, Galat. 5. ver. 1. And so I conclude this treatise misliking & disaprouing the loose raines of fleshly wantonnesse, but wishing from my heart that the bit of the Lord may bee cast in our jawes, to turne vs from the delite of earthly pleasures to the delite of that celestiall citie that hath a foundation, and whose builder is God. Amen.

Of

Of Succeſsion.

IT hath bene the cuſtome of godly men in all ages, who were deſcended from the loynes of godly fathers, not to brag of their parentage, but to be ſo much the more aſhamed of ſinne, that the vnreproouable liues of their predeceſſors were a great teſtimony cõuicting them of ſome piece of defection. Therefore the Prophet ISAIAH bringeth in the Lordes penitent people, in humble maner acknowledging, that they were not worthy that ABRAHAM and ISRAEL ſhould once knowe them to be their poſteritie: but they entreat the Lord by a free forgiueneſſe of ſinnes to become their father, Iſa. 63. 16. But on the other part a wicked generation deſcended from godly parents could boaſt of their parentage, and ſay to Chriſt himſelfe, ABRAHAM is our father, Iohn 8. ver. 39. and againe. We are not borne of fornication, wee haue one father, which is God, ibid. ver. 41. Notwithſtanding of all this confident bragging of their parents, the Lorde Ieſus who judgeth righteouſly, ſaith to carnall Iewes. *Yee are of your father the deuill, and the luſts of your father ye will doe. He hath bene a murtherer from the beginning & abode not in the truth, becauſe there is no trueth in him When he ſpeaketh a lie, then ſpeaketh hee of his owne: for hee is a lyar, and the father thereof*, Iohn 8. ver. 44. This place of ſcripture will clearely prooue that God will nothing regard the vaine oſtentation and vaunting ſpeeches of men who brag of their deſcent from godly parents, and their ſucceſſion to godly preachers: yet the diſſimilitude of their faith and maners from the faith and maners of their predeceſſours declareth that they are the very children of the deuill.

In this age I find ſucceſſion whereof the *Romanes* bragge ſo much to be in ſome reuerent regard. For IRENEVS Biſhop of *Lions* in *France* reaſoning againſt VALENTINVS & MARCION, whoſe errours haue beene before declared, to confute theſe Heretiques, hee bringeth in the ſucceſſion of the *Romaine* Biſhops. After PETER (ſaith he) were LINVS and ANACLETVS, and CLEMENS, and EVARISTVS, and ALEXANDER, and SIXTVS, and TELESPHORVS, and HYGINVS, & PIVS, and ANICETVS, and ELEVTHERIVS the twelfth from the Apoſtles. Now, ſaith IRENEVS, theſe receiued the whole-

some doctrine from the Apostles, and deliuered it faithfully to others, yea & some of them also sealed it vp with their blood. Yet none of them spake such things concerning God the father & his sonne Christ Iesus, as VALENTINVS, MARCION and BASILIDES haue spoken. Therefore he condemneth their doctrine to be false and hereticall, Iren lib. 3. cap. 3. *contra Valent.*

Now the followers of the *Romaine* church demand why we do not as reuerently esteeme of the succession of *Romane* Bishops now, as IRENEVS did of old, & why do we not count them to be Heretiques who bring in a new doctrine not agreeing with the doctrine of the B. of *Rome* as IRENEVS counted VALENTINVS, MARCION, and BASILIDES Heretiques, because they vttered a strange doctrine which the B. of *Rome* had not receiued from the handes of the Apostles? To this I answere, that we count reuerently of al the Bishops of *Rome* who kept faithfully that forme of wholesome doctrine which they receiued from the Apostles. Yea and we count them Heretiques also who departe from that veritie which LINVS, ANACLETVS, CLEMENS, and the rest receiued from the Apostles. But the question standeth in this, whether these holy fathers, of whom IRENEVS maketh such reuerent record, receiued from the mouthes of the Apostles, & preached to the world such heades of doctrine, as are now founded in the *Romaine* church, that is, inuocation of Saints, worshipping of images, pluralitie of mediators, of intercession, purgatorie and infinite other things. As concerning the Apostles, the summe of their doctrine is contained in their writings, & they taught not LINVS, ANACLETVS, CLEMENS, otherwise then they taught the rest of the *Romaines*, the *Corinthians*, *Galatians*, *Ephesians*, the inhabitants of *Pontus*, *Cappadocia*, *Asia*, *Bithynia*, 1, Pet. 1. And in all their writings there is no mention of inuocation of Saintes, worshipping of images, &c.

The cause wherefore the succession of Romane Bishops was magnified of olde.

The cause wherefore godly fathers rejoyced in the succession of the Bishops of *Rome* was this, because they were neareste to the danger of persecuting tyrants, and kept the faith of Christ most inviolablie. Many of them were martyres: such as ALEXANDER, SIXTVS, TELESPHORVS

LESPHORVS, and ANICETVS. Others were Confessours, who suffered prisonment, pouertie, and diuerse other rebukes, albeit they were not put to death for the Name of Christ. And what maruell was it, that these who loued Christe had their hearts inflamed with a loue of this holy succession, whose commendation was puritie of wholesome doctrine receiued from the Apostles, whose glory was sufferings, and whose preeminence was examples of constant continuance in the true faith. And like as the dayes of MOSES and IOSVA were happie dayes: they had among them the Tabernacle of God, and therewith also the Arke and propitiatorie, which was the glorious ornament of the Tabernacle: so were the dayes of these holy fathers happie dayes, hauing personall succession from the Apostles, and therewith succession of true doctrine, the glorious ornament of personall succesion. As concerning the decretall Epistles falsly ascribed to them, wee shall speake hereafter in the heade of supremacie Godwilling. But when all these things are inlacking for which the succesion of the *Romaine* Bishoppes was regarded in this Centurie, and men erring in the true faith of a long time possessed the chaire of *Rome*, what auaileth it to glorie of that olde commended succession, when the glory of true doctrine, patient suffering, constant perseuerance in the Apostolicke doctrine is vtterly lost among them? so that the succesion whereof the *Romaine* Church now glorieth, is not vnlike their transubstantiation, wherein are accidents without a subject: & in their succesion are persons of men succeeding one to another without puritie of doctrine.

The succession of Dauid.

In Scripture we finde succesion to be counted of according to the greatnes of the promises annexed to the succession, as namely the succesion of DAVID, of whom God said *His seede also will I make to endure for euer, & his throne as the dayes of heauen*, Psal. 89. 29 & againe ver. 35. 36. *I haue sworne once by my holynesse that I will not faile Dauid, saying, his seede shal endure for euer, and his throne shall be as the Sunne before me.* Here are ample promises to DAVID & his succesion confirmed

by the Lordes oath, & by the Sun & Moone as faithfull witnesses in heauen. And that which was more then all the rest, this succession of DAVID was a line leading to the great King Christ Iesus, who should sit in the throne of his father DAVID, & of his kingdome there should be none end, Luc. 1. for all these causes the succession of DAVID was greatly regarded. Yet it is to be marked that all the promises, othes, testimonies, & honors did not carie with them a necessity, that euery successour of DAVID should be in faith and religion like vnto DAVID, but rather God foreseeing the contrarie, saith, *If his children forsake my Law, and walke not in my Iudgements: if they breake my statutes and keepe not my ordinances, then will I visit their transgression with the rod, and their iniquitie with strokes*, ibid ver. 30. 31. 32. I suppone that no succession euer had more glorious and ample promises then the succession of DAVID, yet these promises inferred no necessitie that euery king sitting on the throne of DAVID should bee heire also of the religion and faith of DAVID as well as of his kingdome. And therfore to inferre vpon this ground, that ample promises are made to the Apostles & their successours, that euery one who succeedeth to the Apostolick chaire, shall keepe the true faith of the Apostles, it is but a foolish and impertinent conclusion. If any man shall replie that this was a succession of ciuill gouernours, but the question now contrauerted is anent succession of Bishops and men in a spirituall calling. True it is that DAVIDS successors succeeded to a ciuill gouernment, yet seeing this succession was ratified by the oath of God, and led also to Christ who is soueraine Lorde both of soule and body, whatsoeuer priuiledge of standing in a good estate can be alledged in any succession, the patterne of it is to be found in the succession of DAVID. But this priuiledge that the successours of DAVID cannot erre in the true faith is not found no not in the great succession of DAVID.

The succession of Aaron

Now to come to ecclesiasticall succession. The priesthood of AARON was institute by God, Numb. 17. ver. 5. It was confirmed by the miracle of the budding rodde, ibid. ver. 23. The vsurpers of AARONS office without a calling were

were also miraculously destroyed by fire that came downe from heauen, Numb. 16. Others were debarred from it euen in the dayes of Nehemiah, Nehem. 7. ver. 64. This succession of Aaron was personall, the son succeeding to the father in the Priesthood, except some mutilation of a member or impotencie did hinder, or any such like cause. After Aaron Eleazar and his son Phineas & Abishva Phineas son, and Bvkki, & Hvzzi, Zerachia, Meraioth, Amaria, Achitvb, Zadok, Ahimaaz, 1. Chron. 6. ver. 50. 51. 52. 53. Many others after them were Priests of the stock of Aaron, yet did not all keepe fast the faith and religion of Aaron: yea, some Priestes of Aarons stocke were notable Idolaters & men-pleasers, such as Vriah in the dayes of Ahaz king of *Iuda*, who set vp an altar at the kings commandement, according to the similitude of the altar of *Damascus*, and offered sacrifices thereon, 2. Reg. 16.

The succession of the Prophets.

Anent the succession of the Prophets, euen when one good man succeeded to another good man, the historie of scripture clearely declareth, that men pointed out by God himselfe successours to an office, yet by this are they not made successours to their giftes: for Elizevs was pointed out by God as successor to Elias in his prophetical office, 1. Reg. 19. ver. 16. yet by this was he not successor to his gifts as Elizevs petition of a double measure of the spirit of Elias clearely declareth 2. Reg. 2 ver. 9. If the gift did necessarily accompany the succession, what needed Elizevs to be carefull of the gift, seeing he was sure of the succession? The holy Apostles of Christ haue had a succession, & shal haue vnto the end of the world, to whō belōgeth the promise of Christ, *Behold I am with you vnto the end of the World*, Mat. 28. 20

The succession of the Apostles.

But who are to be called true successors of the Apostles, we haue declared already in the 1. Centurie, taking our groūd out of scripture, Act. 20, 29. And out of Nazian. *in laudem Athanasii*, that darknes succeeding to light is not counted the true successor of light for the dissimilitude that is betweene darknes & light. But heere the question ariseth, whether or not al Churches keeping the holy Apostolicke doctrine are bound to shew in write their succession from the Apostles, as the Priestes of the stocke of Aaron after the captiuitie

produced in write their lineal descent from AARON; Nehem. 7. To this Tertul. answereth, lib. *de præscript. adversus hæret.* that Churches truely keeping the Apostolicke doctrine, albeit they could not shew in write their succession from the Apostles, yet are they to be counted Apostolicke Churches *propter consanguinitatem doctrinæ*, that is for their consanguinitie of doctrine.

The alledged succession of the Romaine Church spotted with heresie, schisme and idolatry.

But to come neerer, and to examine whether the *Romaine* church hath kept Apostolicke doctrine in their succession, without all spot of heresie (as they affirme) or not. And first the chaire of *Rome* was not free of the heresie of EVTYCHES, as clearly appeareth by the sixt generall Councill which was the third of those Councils which were gathered at *Constantinople* in the 12. yeere of the empire of CONSTANTINVS, POGONATVS. Ann. 681. Bucolc. In this Councill MACARIVS Patriarch of *Antiochia*, and STEPHANVS his disciple stood vp, & pertinaciously defended the error of EVTYCHES, & were excommunicate by the Councill: yet they had defended their opinion by the Synodicke letter of HONORIVS sometime B. of *Rome* written to SERGIVS B. of *Constantinople*. Wherein it was clearely knowne that HONORIVS was infected with the errour of EVTYCHES: for the which cause HONORIVS B. of *Rome* after his death in the sixt generall Councill was also excommunicat as an Heretique, Tom Concil. hist. Magdeb. This is not vnknown to some writers, who notwithstanding defend this opinion that the Bishop of *Rome* cannot erre in maters of faith. ONVPHRIVS saith that the Acts of the sixt generall Councill containing a condemnatory sentence against HONORIVS Bishop of *Rome* were corrupted by the *Grecians*, and that the Canons of this Councill as they are set foorth are supposititicus and false. Forsooth ONVPHRIVS is a worthy aduocate to pleade such a bad and reprobat cause. The faith of the *Romanists* leaning vpon two maine and principall grounds, vpon the authoritie of the Bishop of *Rome*, and vpon the authoritie of generall Councils, ONVPHRIVS to vphold the one, vndoeth the other, and to cleare HONORIVS of all suspition of heresie, he bringeth the generall Councill vnder a suspition of falsification. Then

let Onvphrivs either produce the true and vncorrupt acts of the sixt generall Councill, which he will neuer be able to doe, or else for all his fectlesse apologie Honorivs name is spotted with the blame of heresie. And of late dayes the *Romaine* chaire hath not onely renued, but also doubled the heresie of the *Collyridians* damned in the dayes of Epiphanivs. For the *Collyridians* gaue onely some piece of diuine honour to the blessed virgin the mother of our Lorde: but the *Romaine* Bishops in suffering by their toleration, conniuence or rather allowance, the Psalter of our Lady (as they call it) to be printed, diuulgat and vsed by Christian people, wherein all the honour due to Christ, not excepting the sitting at the right hand of the Father, Psal. 110. is all attributed vnto the virgine Marie. In so doing, I say, they haue not onely renued, but also doubled the heresie of the *Collyridians*.

The heresie of the Collyridians renued & increased by the chaire of Rome.

In the Councill of *Basil* gathered Ann. 1431. Evgenivs 4 then B. of *Rome* was deposed by the generall Councill of *Basil* as a notable schismaticke and perturber of the peace of Christes Church. Yet his name is in the roll of the succession of *Romaine* Bishops, and all these who haue sitten in the chaire of *Rome* since the dayes of Evgenivs 4. are successors to a perjured schismaticke justly deposed by the generall Councill of *Basil* with consent of the Emperour Sigismvnd. Now let *Romanists* aduise whether they will blame the generall Councill or the Bishop of *Rome* Evgenivs 4. If they blame the general Councill, then the generall Councill may erre, euen in great & fundamentall points of their owne faith, for it leaneth vpon the authoritie of the B. of *Rome* & Councils. And if they wil blame Evgenivs 4. as a schismaticke & worthy of deposition, then is their succession whereof they glorie so much, vtterly cut off since the dayes of Evgenivs the fourth.

Eugenius 4. *B. of Rome a notable schismatick.*

As touching idolatrie, I dare boldly set the *Romaine* chaire in higher degree then the idolatrous *Iewes* of old, of whom Ieremie speaketh, *that according to the number of their cities was the number of their gods*, Ier. 2. ver. 28. Nowe there are not so many cities in *Iuda*, as there are Angels, Apostles, martyrs

The chaire of Rome defiled with idolatrie.

tyres and Saints in heauen, to whom the *Romaine* chaire giueth the glory of Chriſt, & maketh them mediators of interceſſion. Therefore it is an impudent preſumption to brag of Apoſtolicke ſucceſſion, when as by hereſie, ſchiſme and idolatrie they haue ſo oft fallen, and yet continue in falling away from the footſteps of the Apoſtles.

Like errours haue like grounds.

Now becauſe commonly like errours haue like grounds, let vs conſider what was the ground of the error of the ſucceſſion of AARON, and thereby may eaſily be diſcerned the ground of the error of the alledged Apoſtolicke ſucceſsion. The poſteritie of AARON beeing reproued by IEREMIE the Prophet, tooke the reproofe in a very euill part, ſuppoſing that they were exeemed from errour in maters of religion, becauſe of the promiſes of God made to the tribe of LEVI: & therfore they ſay, *Come and let vs imagine ſome deuiſe againſt Jeremiah: for the Law ſhall not periſh from the Prieſt, nor counſell from the wiſe, nor the word from the Prophet. Come and let vs ſmite him for his tongue, and let vs not take heede to his words*, Ier. 18. ver 18. The promiſes made to the tribe of LEVI are contained Deut. 33 ver. 8. 9. 10. 11. And after the captiuitie of *Babylon*, MALACHI making an ample declaration of the promiſes made to LEVI ſaith, *My couenant was with him of life & peace: & I gaue him feare, & he feared me, & was afraid before my name. The Lawe of truth was in his mouth, and there was none iniquitie found in his lips: he walked with me in peace and equitie, & did turne many away from iniquitie. For the Prieſts lips ſhould preſerue knowledge, and they ſhould ſeeke the Law at his mouth: for he is the meſſenger of the Lord of hoſts.* Mal. 2. ver. 5. 6. 7. Of this promiſe of God ſpoken by MOSES, and long after amplified by the Prophet MALACHI, many did collect that the ſucceſſors of AARON & LEVI could not erre in religion: but how erroneous & falſe this concluſion was, the wordes of the Prophet MALACHI immediatly after following do declare. *But ye are gone out of the way, ye haue cauſed many to fall by the Lawe, ye haue broken the couenant of Leui, ſaith the Lord of Hoſtes*, Mal. 2. ver 8. If we had no further to alledge but theſe two teſtimonies, that IEREMIE & MALACHI did reprooue the ſucceſſors of LEVI & AARON of great errours & defection, notwithſtanding of the promiſes made to them & their poſteritie

ritie, yet these two witnesses being Prophets of God doe aboundantly prooue, that promises made to LEVI and AARON do not exeeme their succession from error in religion.

But marke another circumstance in the ground of this errour of AARONS succession, which was this. God made a promise conditionall, which they supposing to be absolute, tooke libertie to doe what they listed. The conditions are clearely set downe by the Prophet MALACHI, cap. 2. If they feared God & conuerted others from their wicked waies, & kept the key of knowledge, then they should be counted the Ambassadours of the Lord of hostes, but these conditions being broken, & they hauing gone out of the way, & hauing caused many to fall by the law, & hauing broken the couenant of LEVI, they were so far from being counted the Ambassadours of God, that God made them vile before al the people, ver. 9. Yea & the Lord cursed them, & cast doung vpon their faces, euen the doung of their solemne feastes, & made them like vnto it, ibid. ver. 3. This was the tragicall euent of AARONS successours, who opened one of their eares to heare the promise of God, but closed the other eare from hearing and marking the conditions that were required of them to whom the promise was made.

The Romain church like to the successours of Aaron,

The *Romaine* Church not vnlike to the successors of AARON, haue their eare opened to heare the promise of God made to the Apostles & their successors in these words, *Behold I am with you vnto the end of the world.* Mat. 28. ver. 20. but they close their eares from hearing the condition required of the Apostles & their successours contained in the same verse in these words, *teaching them to obserue all things whatsoeuer I command you.* Although they teach a doctrine repugnant to Christs commandement, yea and a doctrine of deuils as PAVL speaketh, 1. Tim. 4. yet must they be counted the Apostles successors, and that Christ is with them, & that they do not erre. But God wil cast their doung in their faces and make them like to it, that is, vile and filthie, as hee did vnto the Priests of the succession of AARON.

What inconuenients follow if the promise made to the Apostles successors be absolute,

If any man wil obstinatly contend that the promise made to the Apostles and their successours was absolute and not conditionall, consider the inconuenients that will follow.

Seeing

Seeing this promise was not made to PETER onely, but also to all the rest of the Apostles and their successours, then as none of the *Romaine* Bishops can erre in religion, because they are the successours of PETER as they alledge: so in like maner the Bishops of *Ierusalem*, *Alexandria*, *Antiochia*, *Ephesus*, *Philippi*, *Thessalonica*, *Corinth*, & diuerse other places are all exeemed from errour, because the Apostles and Euangelists preached and constitute Churches in all these places, & they are successours to the Apostles in that same sense that the Bishops of *Rome* are successours to PETER. And if none of all these can erre, what priuiledge hath the church of *Rome* aboue all other Churches? Or how can that be performed which was foretolde by the Apostle concerning apostasie that should fall out, & the reuelation of the man of sinne, & childe of perdition, 2. Thess. 2? For all the successours of the Apostles beeing exeemed from error, what place could be giuen to the Antichrist, or what doore could haue bene opened to MAHOMET, by whose delusions the Orientall Church hath bene so miserably abused?

The Apostles had calling, giftes & prerogatiues extraordinarie.

But seeing the Apostles had some extraordinarie things, such as calling, gifts and prerogatiues: They were called immediatly by Christ, and were taught immediatly by his Spirit and mouth, Gal. 1. They receiued from heauen the gift of tongues and languages to vtter this celestiall knowledge to all tongues & nations, Act. 2. They had power by imposition of hands to conferre to others the gift of the holy Spirit, Act. 8. With these extraordinarie gifts they had also extraordinarie prerogatiues, that in teaching the doctrine receiued from Christ, they should not erre. Now these who cal themselues successors to the Apostles, they dare not clame to the Apostles immediat calling, nor yet to their extraordinarie gifts, but that which of all the rest was most extraordinarie to the Apostles, viz. to be exeemed from errour in teaching and writing, that is so fast adhered vnto, that it is one of the principal grounds of the *Romaine* faith in our dayes, that the Bishop of *Rome* cannot erre in faith and religion. Yea so infortunate are the Bishoppes of *Rome* of late dayes, that they would climme vp to the highest top and preeminence of Apostolicke dignitie to be exeemed from errour, when as in things

things of leſſe importance they cannot attaine (as we ſpeak) to the Apoſtles garters.

This proud conceit of Apoſtolick ſucceſſion with power of binding and looſing, & exemption from errour, made ſome of the Biſhops of *Rome* ſo high minded, ſo vaine and ridiculous, that learned fathers conuened togeather in Councils, thought their pride more worthie to be receiued with ſcoffing wordes, then with prolixe refutations. Example whereof wee haue in a Councill gathered at *Rome* in the time of the Emperour OTTO the firſt, about the yeere of our Lord 956. In which Councill IOHN 13. Others write Pope IOHN the 12. hee fled for feare of the Emperour OTTO. Many grieuous accuſations were giuen in againſt him, ſuch as inceſt, murther, ſacriledge, playing at dice, and drinking to the deuill, admitting of boyes to be Biſhops for money, with many other villanous things, ouer and beſide his perfidie in aſſiſting BERENGARIVS and his ſonne ALBERTVS againſt the Emperour OTTO, contrarie to his promiſe, and oath made before to the Emperour. Libertie being granted to Pope IOHN to compeare without feare, & to anſwere to the accuſations obiected againſt him, he beeing conuict in conſcience would not compeare, but he ſent a ſhort letter to the Councill, bearing that he was PETERS ſucceſſor, and had power of binding & looſing, & by vertue of this power hee band them vnder paine of curſing that they ſhould not proceede to his depoſition. To this proud letter the Councill gathered at *Rome* returned this anſwere, that Chriſt gaue power of binding & looſing to all his diſciples as well as to PETER: but one of them, to wit, IVDAS, by abuſing his power, loſt his power: only he retained ſome power of binding, to wit, he had libertie to binde his owne necke to the gallous. In which wordes they call him IVDAS, and biddes this vile beaſt goe and hang himſelfe if he liſt, *Hiſt. Magdeburg.* Cent. 10. cap. 9. PLATINA calleth IOHN 13. *homo ſceleratiſſimus*, a moſt wicked man. ONVPHRIVS the aduocate of all wicked cauſes bluſheth, and dare not ſtand at the barre to pleade the cauſe of IOHN 12. the predeceſſour of LEO the eight, for both are one man, he whom PLATINA calleth 13. and he whome ONVPHRIVS counteth

counteth-12. The Biſhops of *Rome* might haue bene admoniſhed by this one example (if there were no mo) not to be high minded, & not to clim to the ſupreame top of Apoſtolicke preeminence. In a worde the Biſhops of *Rome* of late yeeres are more like to the ſucceſſours of CAIAPHAS (who would needes haue Chriſte to ſtand before his judgement ſeat, & judge of Chriſt, his doctrine & diſciples, Ioh. 18 ver. 19.) then they are like to the ſucceſſours of PETER: for I can ſee no inexcuſable boldnes in CAIAPHAS damning Chriſts doctrine, but I grope the like in the *Romaine* church, that vſurpeth authoritie ouer the written word, ouer Councils, and conſequently ouer Chriſt himſelfe.

To conclude this treatiſe, I will compare ſucceſsion, wherof the *Romaine* church braggeth ſo much, to the way that lay betweene *Samaria* and *Ieruſalem*: this way led the people of *Ephraim*, *Manaſſe*, *Iſſachar*, *Zabulon*, *Nephthali* and *Aſer* to *Ieruſalem*, when they ſet their face Southward, & when they went vpward, but the ſame way againe led them from *Ieruſalem* when they turned their faces Northward, & when they went downward. Euen ſo if a man ſet his face toward heauenly *Ieruſalem*, he ſhal finde a number of holy ſucceſſors of the Apoſtles in puritie of doctrine, honeſtie of conuerſation, & patience in ſuffering that ſhall leade him to Chriſt, & to heauenly *Ieruſalem*: but againe, it is as certaine if a man will ſet his face Northward to defection, to backſliding and to preferre the traditions of men to the ordinances of God, there ſhall not inlacke a number of guiders in the roll of perſonall ſucceſſours (as they call it) to the Apoſtles, who ſhall lead him from *Ieruſalem* to *Samaria*, & from the mountaine of God to the valley of *Benhinnon*. Therefore while we are in the way take heed what way our faces are ſet, whether to *Ieruſalem* or to *Samaria*, and if they be ſet to *Ieruſalem*, let vs followe theſe ſure guides who were true ſucceſſours to the *Apoſtles*, and they ſhall indeede leade vs to Chriſt, to heauenly *Ieruſalem*, and to the glory which in heart and minde we waite for, whereunto God lead vs for his Chriſts ſake, Amen.

CENT.

CENTVRIE III.
Chap. I.

Seuerus.

AFter PERTINAX and IVLIAN SEVERVS gouerned 17. yeeres, 8. months. EVSEBIVS reckoneth onely 12. yeeres, lib. 6. cap. 12. He stirred vp the fift persecution against the Christians. The crimes objected against the Christians beside those that were objected in the former persecution were these: Rebellion against the Emperour, sacriledge, murthering of infants, worshipping of the sunne, and worshipping the heade of an Asse: which last calumnie was forged against them by the malice of the *Iewes*. This persecution raged most seuerely in the townes of *Alexandria* and *Carthage*, like as the former persecution had done in *Lions* and *Vienne* in *France*, Euseb. lib. 6. cap. 1. LEONIDES the father of ORIGEN was beheaded: his sonne, being but yong in yeeres, exhorted his father to perseuere in the faith of Christ constantly vnto the death. POTAMIEA a yong beautiful virgin in *Alexandria* was by the judge condemned to death, and deliuered to a Captaine called BASILIDES, who stayed the insolencie of the people that followed her to the place of execution with outrage of slanderous and rayling wordes crying out against her: for this cause shee prayed to God for the conuersion of BASILIDES to the true faith, and was heard of God, in so much, that he was not onely conuerted to the faith of Christ, but also sealed it vp with his blood and had the honour of martyrdome, Euseb. lib. 6. cap 5. ALEXANDER who was fellow-labourer with NARCISSVS in *Ierusalem*, escaped many dangers, yet was he martyred in the dayes of DECIVS the 7. great persecuter, Euseb. lib. 6. cap. 39. Of this Emperour the Senat of *Rome* said, *Aut*

The fift persecution, ANN. Ch. 205.

Leonides *the father of* Origen.

Alexander *fellow labourer with* Narcissus.

non

non nasci, aut non mori debuisse, that is, Either hee should neuer haue beene borne or els should neuer haue tasted of death. So it pleased the Lorde by his wise dispensation to suffer the dayes of TRAIAN, ANTONINVS *Philosophus*, & SEVERVS, Emperours renoumed in the world to be more cruell against his owne people then the dayes of NERO, DOMITIAN, CALIGVLA or COMMODVS, to the ende the poore Church might learne to be content to be spoyled of all outward comfort, and to leane vpon the staffe of the consolations of God alanerly. Many that were brought vp in the schooles of ORIGEN suffered martyrdome, such as PLVTARCHVS, SERENVS, HERACLIDES, HERON, and another hauing the name of SERENVS also, Euseb. lib. 6. cap. 4. Among women RHAIS was burned with fire for Christs sake before she was baptized with water in Christs Name, Euseb. ibid. Innumerable moe martyrs were slaine for the faith of Christ, whose names in particular no ecclesiasticall writer euer was able to comprehend, therfore it shall suffice to heare the names of a few. The rest whose names are not expressed, enjoy the crownes of incorruptible glory, as wel as those doe whose names are in all mens mouths. It is the comfort of our hearts to remember that the Apostles and Euangelists sealed vp with their blood the doctrine which they taught, and committed to writ, and no other doctrine, and the holy martyres immediatly after the Apostles dayes sealed vp with the glorious testimonie of their blood that same faith, which we now professe, & which they receiued frō the hands of the Apostles, but they were not so prodigall of their liues to giue their blood for the doctrine of worshipping of images, inuocation of Saints, plurality of mediators, of intercession, the sacrifice of the Masse both propitiatory and vnbloody, expresly against the wordes of the Apostle, Heb. 9. ver. 22. and such other heades of doctrine vnknown to antiquitie. The *Romaine* Church in our daies is a persecuting and not a persecuted Church, more fruitfull in murthers then martyrdomes, glorying of antiquitie, and following the forgerie of new inuented religion. This Emperour SEVERVS was slaine at *Yorke* by the Northerne men & *Scots*.

Rhais *a mar tyre brunt before she was baptized.*

Basi-

Baſsianus & Geta.

SEVERVS who was ſlaine at *Yorke* left behind him two ſonnes, BASSIANVS and GETA. BASSIANVS ſlewe his brother, & reigned himſelfe alone 6. yeres, ſo that the whole time of his gouernment both with his brother and alone was 7. yeeres, 6. months, Euſeb. lib. 6. cap. 21. He put to death alſo PAPINIANVS a worthie lawyer, becauſe he would not pleade his cauſe anent the ſlaughter of his brother before the people, but ſaide that ſinne might be more eaſily committed then it could be defended. Bucolc. Hee tooke to wife his own mother in law IVLIA, a woman more beautifull then chaſte. In all his time (as he confeſſed with his owne mouth) hee neuer learned to doe good, and was ſlaine by MACRINVS.

Macrinus with his ſon Diadumenus.

MACRINVS and his ſonne reigned one yeere alanerly. Euſeb. lib. 6. cap. 21.

Antoninus Heliogabalus.

ANTONINVS HELIOGABALVS reigned after MACRINVS 4. yeeres, Euſeb. lib. 6. cap. 21. He was a prodigious belly-god, a libidinous beaſt, an enemie to all honeſtie and good order, Func. Chron. So many villanous things are written of him, that ſcarcely if the Reader can giue credite to the hiſtorie, that euer ſuch a mon-

a monster was fashioned in the belly of a woman. At his remouing in his progresse oftimes followed him 600. chariots laden onely with baudes and common harlots. His gluttonie, filthinesse, & excessiue riotousnes are in al mens mouthes. Hee was slaine of the souldiers, drawen through the citie, and cast into *Tiber*.

Alexander Seuerus.

ALEXANDER SEVERVS the adopted sonne of HELIOGABALVS reigned 13. yeeres, Euseb lib. 6. cap. 28. Chron. Func. He delited to haue about him wise and learned counsellers, such as FABIVS, SABINVS DOMITIVS, VLPIANVS, &c. This renowmed Lawyer VLPIANVS was not a friend to Christians but by collecting together a number of lawes made against Christians in times bypast, he animated the harts of judges against them. And this is a piece of the rebuke of Christ, that Christians haue borne continually to be hated of the wise men of the world, *hist. Magdeburg.* Cent. 3. Hereof it came to passe that in this Emperours time, albeit hee was not so bloodie as many others had bene before him (and therefore his Empire was called ἀναιματον that is, vnbloodie) yet not a few suffered martyredome euen in the dayes of ALEXANDER, such as AGAPETVS a young man of 15. yeere old at *Praeneste* a towne of *Italie*. Hee was assaied with many torments, and finally with the sword he was beheaded. The judge who gaue out a sentence of death against him, fell out of his judiciall seat and suddenly died. The martyredome of CECILIA, if by her trauailes VALERIAN her espoused husband, and TIBVRTIVS his brother, & 400. moe had bene conuerted to Christ & secretly baptized by VRBANVS B. of *Rome* immediatly before her death, I maruel that no mention should be made by EVSEBIVS of such a rare & miraculous worke. Senatours and noble men at *Rome*, such as PAMMACHIVS, SIMPLICIVS, and QVIRITIVS, with their wiues and children died for the faith

Vlpianus *an enemie to Christians.*

faith of Christ with many others, *Hist. Mag.* Cent. 3. The fauour that this Emperour shewed to Christians against whom the very sloobering cookes did contend challenging vnto themselues the right of a place whereinto Christians were accustomed to conueene for exercise of diuine seruice, this fauour, I say, seemeth to haue proceeded from the counsell of MAMMEA his Christian mother, rather then from the counsell of VLPIANVS that renowmed lawyer an hatefull aduersarie to Christians. But MAMMEA his mother hearing the report of the learning of ORIGEN sent for him and by him was instructed in the groundes of Christian faith. The learned doctour who wrote the booke of the martyrs, very judiciously obserueth the iniquitie of this time, whereinto no Christian Churches were erected, when as yet (notwithstanding of the fauour of the Emperour at some times) no publicke house could quietly be obtained for the Christians: so that by reason hereof may appeare the decretall epistle of Pope HYGINVS concerning the dedication of Churches is forged & fained, because the reigne of ALEXANDER is a long time posterior to the dayes of HYGINVS (who liued vnder the reigne of ANTONINVS PIVS) and in the reigne of ALEXANDER as yet there was great difficultie to obteine a place whereinto Christians might assemble together. The just deserued punishment of TVRINVS, whome the Emperour caused to bee fastened to a stake in the open market place, and there to be killed with smoke, the Herald standing by and crying to the people, *Smoke he sold and with smoke he is punished.* This punishment I say declareth that this Emperour counted flatterers worthy of great punishment. ALEXANDER and his mother MAMMEA were both slaine by his owne souldiers, Bucolc: Index Chron.

Mammea *the Emperors mother is instructed by* Origen *in the faith.*

Turinus *killed with smoke.*

K Maxi-

Maximinus.

AFTER ALEXANDER SEVERVS MAXIMINVS was Emperour and reigned 3. yeeres, Euſeb lib 6. cap. 28. A man of baſe parentage, of an huge ſtature, promoted to honours by ALEXANDER, who nouriſhed a ſerpent in his owne boſome (as the prouerbe ſpeaketh) when he aduanced MAXIMINVS an ingrate foſter to great dignities and honours. For by his meanes the armie killed ALEXANDER, and his mother MAMMEA, and ſaluted him and his ſonne Emperours without aduiſe of the *Romaine* Senat: a man hated of all good men, beloued of euill men, more grieuous to the citizens of *Rome* then to their enemies, Bucolc. Index Chron. who for hatred of the houſe of ALEXANDER (as EVSEBIVS recordeth) raiſed vp the ſixt perſecution againſt Chriſtians, ſpecially againſt the teachers and leaders of the Church, thinking the ſooner to vanquiſh the reſt if the Captaines and guiders of them were made out of the way, Euſeb. eccl. hiſt. lib 6. cap. 28.

Origen *wrote a booke de martyrio.*

ORIGEN at this time wrote a booke *de martyrio*, and dedicated it to AMBROSIVS & PROTECTETVS a preaching elder of the Church of *Caſarea*: becauſe theſe two vnder this perſecution had ſuſteined great afflictions, and conſtantly perſeuered in the true faith, Euſeb. lib 6. cap. 28. No perſecution was more violent, no perſecution endured ſhorter time. In no perſecution are the names of ſuffering martyrs ſo obſcured and couered with ſilence, poſſibly becauſe the booke of Origen *de martyrio* through injurie of time is not to be found, therefore ſome learned men do referre the martyrdome of ſuch as wee haue ſpoken of in the dayes of ALEXANDER to this time, or to the perſecution of DECIVS. I will not diſpute of ſuch doubtſome things. Three other things that are more neceſſarie to the edification of the Church I will touch. Firſt the malice of the deuill, who hateth

teth the welfare of the sheepfolde of Christ, and laboureth either to spoyle it of true Pastours, or to send in among the poore sheepe hyrelings, and men not regarding the well of the flocke, but their owne gaine: or else, if they haue true Pastours, to mooue the flocke to be disobedient to faithfull and vigilant Pastors. The flocke that can eschew all these three snares of the deuill, and all these three wofull calamities so oft seasing vpon the poore sheepefolde, they are in good estate. Reade CHRYSOSTOME writing vpon the 13. chap Heb. ver. 17. Another thing is worthie to be marked, that in three great persecutions, in the fift, sixt and seuenth, ORIGEN a man more renowmed in his lifetime then after his death, God vouchsafed vpon him two great honours, but not the third, whereof he was most of all desirous. He encouraged his father LEONIDES, and his disciples, PLVTARCHVS, two SERENI, HERON & HERACLIDES patiently to suffer martyrdome in the dayes of SEVERVS. Next he wrote a booke *de martyrio* in the daies of MAXIMINVS the sixt persecuter, whereby doubtlesse many were incouraged patiently to suffer euill for Christs sake. What remaineth now but the third & principal honour of martyrdom it selfe, whereunto he had a bent desire in the daies of DECIVS the 7 persecuter, but then he fainted, as shall be declared hereafter God willing? When we call to mind this weaknes of ORIGEN, let all the cogitations of our heartes stoupe, and thinke that wee are not meete for great things, but if the Lorde call vs to suffer great things for his Names sake, the Lorde perfite his strength in our infirmitie and weakenesse. Thirdly let vs marke the great difference that is betweene the volume of the booke of holy canonicke & sacred Scripture, & all other bookes whatsoeuer. In Scripture the ouerpassing of maters of great importance and moment is not for ignorance, misknowledge or doubting of those things that are ouerslidden, but for mysterie and representation of things more necessarie to be knowne, as namely when MOSES a most accurat writer of the life, death & genealogies of holy Patriarches, yet hee ouerpasseth the description of the genealogie, death & beginning of the life MELCHISEDECK. this was done of purpose to bring in MELCHISEDECK

The malice of Satan against true Pastors.

Origen got not the honor of martyrdome.

Difference betwixt holy scripture and other bookes.

as a type and figure of the true king of peace Christ Iesus, as the Apostle declareth, Heb. 7. but among ecclesiasticall writers I finde a preterition of the names of these worthy Pastours who were martyred for the cause of Christ in the sixt persecution, and this ouerpassing with silence so weightie a matter, is a secret confession of ignorance in this part of the historie, together with a doubting, whether VRBANVS the first, VALERIANVS, TIBVRTIVS, CECILIA, and MARTINA suffered vnder ALEXANDER, or vnder MAXIMINVS, or vnder DECIVS. Yea PLATINA writeth it was the opinion of some men that VRBANVS I. was martyred in the persecution of DIOCLETIAN. I haue insisted at greater length in this purpose to the end that euery man may giue vnto sacred scripture that reuerence that is due vnto it, but other writings let vs reade them with iudgement, for assuredly there is palpable weakenes into them. In ende this wicked persecuter MAXIMINVS and his sonne were slaine by his owne souldiers at the siege of *Aquileia*, Func. Chron.

Gordianus.

THe tyrannie of MAXIMINVS enforced both the senate of *Rome* and likewise their oppressed confederates in *Africke* to aduise by what meanes the distressed estate of the Commonwell might be supported. And first GORDIANVS a man of noble birth in *Rome*, and at that time PROCONSVL in *Africke*, with his sonne bearing the name of GORDIANVS with his father, these two were declared to bee Emperours to resist the tyrannie of MAXIMINVS, but they were both cut off by CAPELLIANVS Captaine of the *Mauritanians*. Within a short time the senate of *Rome* chused MAXIMVS PVPIENVS and BALBINVS to be Emperours, and to resist the tyrannie of MAXIMINVS. But this election displeased the people of *Rome*, therefore they were compelled to associat GORDIANVS a young man of

of 13.yeeres olde in conjunct authoritie with them. This GORDIANVS was the nephew of him who was Proconsull in *Africke*: and the souldiers made out of the way, MAX. PVPIENVS and BALBINVS. So GORDIANVS reigned himselfe alone without associats sixe yeeres. Chron Func.

Philippus.

PHILIPPVS a man borne in *Arabia* and his son reigned siue yeeres, Chron. Func. Bucolc. EVSEBIVS saith 7.yeeres. He was the first Emperour who became a Christian, and was baptized by FABIANVS B. of *Rome* Hee was content to stand among the number of the penitents who made confession of their sinnes, for his life was reproouable in some things before his conuersion, Euseb. lib. 6. cap. 34. especially in slaying of GORDIANVS an Emperour inclined to peace. DECIVS one of the Captaines, of his armie conspired against him, and slewe him and his sonne, and reigned in his stead.

Decius.

DECIVS and his sonne obteiued the empire 2.yeeres, Chron. Func. Whether for hatred of PHILIP his maister, whome hee had slaine, or for detestation of Christians, or for couetous desire of the treasures of PHILIP left in the custodie of FABIAN B. of *Rome*, or for some other cause, it is not certaine. Alwayes he mooued a terrible persecution against the Christians. The martyrs who suffered death in the time of this persecution were innumerable. Some few of the principall martyres I shall rehearse. ALEXANDER Bishop of *Jerusalem* died in prison at *Casarea*. BABYLAS B. of *Antiochia* died likewise in prison. FABIAN B. of *Rome* suffered martyrdome. DIONYSIVS ALEXANDRINVS by a wonderfull prouidence of God escaped the handes of persecuting enemies. CYPRIAN B. of *Carthage* was banished

The 7. persecution. ANN. Ch. 250.

Alexander & Babylas *both died in prison,*

and reſerued to the honour of martyrdome vntill the dayes of VALERIAN the eight perſecuter. ORIGEN who from his childhood was deſirous of the honour of martyredome, in this perſecution of DECIVS he fainted, and his heart was ſo ouerſet with feare to haue his chaſte body defiled with an vgly *Ethiopian*, that he chooſed rather to offer incenſe to the Idole, then to be ſo filthily abuſed. For this cauſe hee was excommunicate by the Church of *Alexandria*, and for very ſhame fled to *Iudea*, where hee was not onely gladly receiued, but alſo requeſted publickely to preach at *Ieruſalem*. Neuertheleſſe in ſtead of teaching hee watred his face with teares, when he reade theſe words of ſcripture. *To the wicked man ſaith God, What haſt thou to do to declare mine ordinances, that thou ſhouldeſt take my couenant in thy mouth?* Pſ. 50. ver. 16. Theſe words ſo deepely wounded his heart with griefe, that hee cloſed the booke and ſate downe and wept, & all the congregation wept with him, *Hiſt. Mag.* Cent. 3. cap. 10. No pitie nor compaſſion was had neither of ſexe or age. In this perſecution, APOLLONIA, a virgine of good yeeres, after they had daſhed her face with battons till all her teeth were ſtricken out of her jawes, they burned her quicke at the port of *Alexandria*. This is that holy martyre whoſe teeth the *Romaine* church in our dayes ſay that they haue them as holy monuments kept in the treaſures of their reliques vntill this time. But the tryall that was taken of late dayes by HENRIE the eight king of *England*, ſeeking for the teeth of APOLLONIA as a remedy of the toothach clearly prooueth that many teeth are ſupponed to be the teeth of APOLLONIA that were neuer faſtened in her jaw bones, Chemniſius *de reliquiis*. The death of QVINTA, AMMONARION, MERCVRIA, DIONYSIA, clearly declareth what pitie was had of the weakeneſſes of women. IVLIANVS an olde and gowtie man burned with fire teſtifieth what regard was had to the gray haires of ancient men. DIOSCORVS a young man not exceeding 15. yeres of age, albeit they were aſhamed to condemne him to death, yet he eſcaped not many painfull torments, & was a glorious Confeſſour with patient expectation awaiting vntill the Lord ſhould call him to the honour of martyrdome.

Origen at Ieruſalem cloſeth the booke and weepeth.

The teeth of the holy martyre Apollonia.

tyrdome, NEMESION was accuſed in *Alexandria* as a companion of brigants, and was puniſhed with ſtripes and fire vnto the death with greater ſeueritie then any brigant, albeit his innocencie was ſufficiently knowne. AMMON, ZENON, PTOLEMEVS, INGENVVS, THEOPHILVS warriours and knights ſtanding by the tribunall ſeate beckened with their hands to a certaine weake Chriſtian, who for feare was readie to incline and fall, that hee ſhould continue conſtant, and ſtepped to the bench, and profeſſed themſelues to be Chriſtians. This dayly increaſing courage of Chriſtians, who were emboldened by the multitude of ſufferings aſtoniſhed and terrified the Iudges, Euſeb. lib. 6. cap. 41. ISCHYRION was ſlaine by his owne maſter. The number of martyres in *Alexandria* and *Egypt*, of whome DIONYSIVS in his epiſtle written to FABIVS Biſhop of *Antiochia* maketh mention, clearely teſtifieth that if the names of all thoſe who ſuffered martyrdome in the townes of *Rome*, *Carthage*, *Antiochia*, *Epheſus* and *Babylon*, were particularly ſet down, ouer and beſide others who ſuffered in other townes of *Aſia*, *Africke* and *Europe* ſubject to the dominion of the *Romaine* Emperour, it were not poſſible in the volume of a litle booke to comprehend them all. For mine owne part I preſume not to do it, but I reuerence the painfull trauelles of learned men who haue dipped deepely into ſuch a fruitfull ſubject, ſpecially the writer of the booke of martyres. Onely I find ſomethings in this ſeuenth perſecution, which the principall purpoſe wherefore I haue collected this compend will not permit mee to paſſe ouer with ſilence. Namely theſe: firſt, let no man thinke that the veritie is weake, and hath neede to bee ſtrengthened by a lie, as NICEPHORVS is accuſtomed to doe. The ſeuen martyres of *Epheſus*, whoſe names were MAXIMIANVS, MALCHVS, MARTINIANVS, DIONYSIVS, IOANNES, SERAPION, and CONSTANTINVS, were lurking in a caue, the entrie whereof DECIVS commanded to be cloſed with great heapes of ſtones, to the end that the forenamed Chriſtians might be killed with famine, which came to

The veritie hath no neede to be vnderpropped with lies.

passe indeede: Yet famine could not separate these holy Martyres from Christ. But NICEPHORVS the father of many other fables also saith, that they fell on sleepe, in which they continued till the time of THEODOSIVS, that is, from the 250 vntill the 379. yeere of our Lord, and then they did awake out of their sleepe saith NICEPHORVS, lib. 5. cap. 27. But he who will giue hastie credite to NICEPHORVS fables, writing of the 7. martyres, who lurked in a caue of mount *Celius* and to EVAGRIVS description of BARSANVPHIVS an *Egyptian* monke, who enclosed himselfe in a cottage beside *Gaza* for the space of 50. yeeres, and vsed no kinde of bodily refreshment to sustaine his earthly tabernacle, he may be easily led to all kinde of errour. The second thing worthy to be marked, is, that many persecuted preachers had wiues and children, as the historie clearely recordeth. CHEREMON B. of a citie in *Egypt* called *Nilus* fled to the mountaines of *Arabia*, accompanied with his wife, and returned not againe to *Egypt*, neither was hee seene of those who sought him in the wildernesse, Euseb. lib. 6. cap. 42. DIONYSIVS B. of *Alexandria*, who miraculously escaped the crueltie of persecuters, maketh expresse mention of his children, *Deo mihi ut migrarem præcipiente, viámque mirabiliter aperiente, ego & liberi, & multi fratres egressi sumus*, that is, after that God had commanded me to remooue, and had miraculously opened a passage vnto mee, I and my children, and brethren went forth, Euseb. lib. 6. cap. 40. If antiquitie be regarded, Bishops who doe marie, are not *Nicolaitan* Heretiques, but rather such as forbid to marie teach a doctrine of deuils, 1. Tim cap. 4. ver. 3. Thirdly it is to bee marked, that in time of this vehement persecution, many fainted & fell backe from the open profession of Christian faith. Others to prouide timous remedie against such defections, gaue out a rigorous sentence against such as had fallen of infirmitie, that they should not be receiued againe into the fellowship of the church. In this opinion was NOVATVS, & his complices. And by their example we should learne to beware of such men as vnder pretence of zeale perturbe the vnitie of the Church, & inuent remedies to cure the maladies of the diseased Church, that are worse then the sicknes it selfe,

Maried Bishops.

The rigour of Novatus.

as

as the *Nicolaitanes* did, Euseb. lib. 6 cap. 43. Weaknes at some time is to bee pitied, but deuilish rigour pitying no man who falleth of infirmitie, is a lesson that hath no allowance in the booke of God, Gal. 6. ver. 1. This cruell tyrant, after he had reigned two yeeres, made warre against the *Scythians* (some call them the *Gothes*) by whom hee was vanquished in battell, and fearing to be ouertaken, and to come vnder the reuerence of barbarous people, hee cast himselfe into a deepe pit, where hee ended his life, and his body could not be found, Bucolc. Index Chron. Chron Func. The great desolations that were made in the worlde about this time by the plague of pestilence the Hethnickes imputed the cause of them to the Christians. But CYPRIAN, whose pen the Lord guided better, declared that the cause of all these calamities was the worshipping of Idoles, the contempt of Gods true seruice, and the persecuting of innocent Christians. Cypr. *ad Demetrianum.*

Gallus & Volusian.

AFter DECIVS, GALLVS & VOLVSIAN his sonne reigned 2 yeere. He walked in the footsteps of DECIVS. Euseb. lib. 7 cap. 1. He was slaine by EMILIAN who presumed to reigne, but he was so hastely made out of the way that *Euseb.* and many other historitians misknow his name in the Catalogue of Emperours.

Valerianus & Gallienus.

VALERIANVS and GALLIENVS his sonne reigned 15. yeeres Euseb. viz GALLIENVS with his father in coiunct authoritie 7. yeeres, after his fathers captiuitie and death he reigned alone 8. yeeres, in the first three or foure yeres of the Empire of VALERIAN he was fauourable and friendlie to Christians and great numbers of them were found in the Emperours court: But afterward

terward he was seduced by an Egyptian sorcerer, who hated Christians, because that by them he was hindered from practising his magicall charmes. So the eight persecution began vnder VALERIAN. Euseb. lib. 7. cap. 10. In this persecution suffered three Bishops of *Rome*, LVCIVS, STEPHANVS, and SIXTVS 2. and a Deacon *Laurence*, who was laied vpon an hote boiling yron, and patientlie endured the torment of fire. This is that Deacon who called the poore the treasure of the Churche: for then is the Church rich, when it is rich in good works, and feedeth, clotheth and visiteth Christ in his hungrie, naked and diseased members. DIONYSIVS Bishop of *Alexandria* was banished to *Cephro*, a place in the wildernesse of *Libya*. Euseb. lib. 7 cap. xi. PRISCVS, MALCHVS, ALEXANDER were deuoured by beasts in *Cæsarea Palestine*. Euseb. lib. 7. cap. 12 CYPRIAN B. of *Carthage* was beheaded. Nazianz. *in laudem Cypriani*. MARINVS a Romaine Captaine in *Cæsarea* was invied for the dignity & honour he was advanced vnto, and he was accused to be a Christian, and consequently to be vncapable of great preferments & dignities: he was encouraged by THEOTECNVS B. of *Cæsarea* patiently to suffer death for the cause of Christ by taking him in into a secret chalmer and laying before him a drawen sworde and the booke of the Gospell, and bidding him take his choice of one of these two which he liked best. MARINVS liked better of the booke of the Gospell then of the sworde, and was martyred for the faith contained in that sacred booke of holy Scripture. Euseb. lib. 7 cap. 15. ASTYRIVS a noble Senatour caried the body of this holy martyr MARINVS vpon his own shoulders and buried it honourably. Euseb. ibid. cap. 16. In end the Lord deliuered this persecuting Tyrant into the hande of SAPOR King of *Persia*, who not only deteened him in strait captiuitie, but also abused him most filthelie, and made his body a footestoole, & trampled vpon his necke at such times as hee was about to mount on horseback. Euseb. eccl. hist. lib. 7. cap. 13. Bucolc. Index chr.

The 8. persecution. ANN. Ch. 259.

The martyrdome of Cyprian.

Theotecnus *B. of Cæsarea incourageth* Marinus.

This fearful captiuity of VALERIAN had into it a notable testimony of the wrath of God against persecuters. For like as he trampled vnder his feet the Church of Christ: so like

in like manner the Lord gaue his necke and backe to bee trampled vpon by the feete of his enemies. This example of Gods heauie indignation somewhat terrified GALLIENVS his son, and hee gaue out an edict, for the safe returning of such as were banished, to their own dwelling places, and for staying the rage of persecution. Euseb. lib. 7. cap. 13. DIONYSIVS B. of *Alexandria* having liberty granted by the Emperours edict to returne from banishmēt, came backe again to *Alexandria*, wherein he found such terrible desolation by famine & pestilēce, that there remained not of men, women & children so many aliue as there were wont to be of ancient hoare headed men, walking vpon their streets: the Lord was so highly displeased with the vnthankful world, that he was determined to cōsume thē who had cōsumed his people

Christians full of pitie.

The good cariage of Christians at this time is worthie to be marked, who were full of charitie & loue, and visited the sicke, & did all offices of humanitie to those, who were diseased or dead: whereas the *Pagans* by the contrarie forsooke their dearest friends, left them comfortlesse, and thrust out such as were halfe deade vnto the streetes, & left them there vnburied, & to be eaten with dogs. This is written in the letter of DIONYSIVS insert in the historie of Euseb. lib. 7. cap. 21 & 22. so great difference is betweene Christians trained vp in the schoole of Christ, & others, who haue not bene fed with the sincere milke of the worde. Christians in time of sickneſſe were more dutifull to their enemies then others were vnto their friends.

The historie of Eusebius concerning the two brasen images in Cæsarea Philipi.

If any man would defend worshipping of images, to be an ancient custome in the Church, by the two brasen images, which wer set vp in *Cæsarea Philippi*, for a memorial of the miracle that Christ wrought in curing of the woman who had the bloodie issue, Euseb. lib. 7. cap. 18. the foresaide place of EVSEBIVS wil make nothing for him. For these images were not made for adoratiō, neither were they set vp in tēples nor worshipping places, but in the very street before the doore of the womā who had ben cured. The places whereunto Christians were gathered together for diuine seruice at this time are called in the mandat of the Emperour GALLIENVS *Cœmiteria*, Euseb. li. 7. cap. 13. In these places no man readeth that images were set vp. Beside this these images were grauen or

molten

molten by the handes of *Pagans*, and not of Christians: and this fact was done by imitation of the Gentiles, τῶν ἐθνικῶν, συνηθείας, that is, according to the custome of the Gentiles, he saith not τῶν πατρικῶν, συνηθείας according to the custome of her owne kinred, but τῶν, ἐθνικῶν as said is. Yet may we take warning by this place to beware of the small beginnings of errour. Images haue bene like vnto a base borne fellowe who at the first can haue no credite to set his head into the Kings palace, but afterward he getteth ingresse into the vtter court, & in end, his credite dayly increasing by degrees, he getteth fauour to ly in the Kings bed chalmer: euen so in the first *300*. yeere of our Lord images were not brought in into places of holy conuentions: afterward they were brought in into Churches, but not worshipped, as the Epistle of GREGORIVS the first, written to SEVERVS *B*. of *Marsil* clearely testifieth. But in end adoration of images was in so frequent vse, as if it had beene the principall point of the worship of God.

Claudius & Quintilius.

CLAVDIVS after GALLIENVS reigned 2. yeeres, Euseb. lib. 7, cap. 29. And his brother QVINTILIVS *17*. dayes. He is not reckoned by EVSEBIVS in the rol of Emperours.

Aurelianus.

The 9. persecution.

ANN. Ch. 278,

AFter QVINTILIVS AVRELIANVS possessed the crown, *6*. yeeres, Euseb. lib. 7. cap *30*. In the beginning of his reigne he was not a great disturber of Christians. Notwithstanding in continuance of time, his nature somewhat inclinable to seueritie, was altered to plaine tyrannie, which tyrannie first he shewed beginning with the murther of his own sisters sonne, as witnesseth EVTROPIVS. After that, he proceedeth to moue the ninth persecution against Christians: albeit the mercifull working of God

God did soone ouerthrow all the wicked purpose of the Emperour. For as the edict and proclamation should haue bene denounced for the persecuting of Christians the mightie hand of the Lord from aboue did suddenly stop his purpose: clearely declaring to all men, that there is no power to worke any violence against the seruants of God, vnlesse his permission doe suffer them, and giue them lieue, Eusеb. lib.7.cap.30.Func.Chron. Here I see that D.I.FOXE writer of the booke of martyres taketh lieue of VINCENTIVS martyrologie. If others had done the like,they had not heaped vp so many martyres in the dayes of CLAVDIVS QVINTILIVS, and AVRELIAN as they haue done. For EVSEBIVS had assuredly made mention of it, if the number had beene so great as VINCENTIVS recordeth. Before the Emperours minde was altered and inclined to tyrannie against Christians, hee assisted with his authoritie the Bishops conueened at *Antiochia* for the deposition and excommunication of the Heretique SAMOSATENVS. And so the Emperours authoritie beeing interponed, this proud Heretique was compelled to stoop and to giue place, and with great ignominie was driuen from the towne of *Antiochia*, Eusеb. lib.7,cap. 30. In his place DOMNVS was elected to be Bishop of *Antiochia*, a man endued with good graces, the sonne of DEMETRIAN, who immediatly before SAMOSATENVS gouerned the Church of *Antiochia*. And heere againe it is to be marked that the Bishops at this time(albeit it was a time of persecution) yet did they not abhorre from mariage: for DEMETRIANVS Bishop of *Antiochia* was a maried man and had children,and DOMNVS was his sonne, so that the prohibition of mariage to men in spirituall offices is not an ancient doctrine.

Aurelian *with ciuile authoritie assisteth the Church against* Samosatenus.

Annius Tacitus & Florianus.

AFter AVRELIAN was slaine betweene *Bizans* and *Heraclea* the imperial chaire was vacant 6.months The Senat of *Rome* elected ANNIVS TACITVS to be Empe-

Emperour. He continued but 6. months in his gouernment, EVSEBIVS ouerpasseth his name with silence, as likewise the name of his brother FLORIANVS who aspired to the imperiall dignitie, Func. Chron.

Aurelius Probus.

AVRELIVS PROBVS a gentle and peaceable Emperour reigned 6. yeeres 3. months, Euseb. Func. chron. He was inuied by his captaines & souldiers, because hee appointed them to plant vineyardes and saide there was no great neede of souldiers where no enemie was to be feared. Hee was slaine by his souldiers, Func. Chron. Bucolc.

Carus, Carinus, Numerianus.

CARVS with his two sonnes, CARINVS and NVMERIANVS reigned after PROBVS. All these three continued not aboue the space of 3. yeeres, Euseb. lib. 7. cap. 30. And NVMERIANVS was slaine by his owne father in law called APER, Func. Chron. CARVS was slaine by thunder: and CARINVS was ouercome in battell and slaine by DIOCLETIAN, whome the *Romaine* armie had declared to be Emperor while CARINVS was yet aliue, Bucolc. Index chro.

Diocletianus & Maximianus.

LIke as DIOCLETIAN ouercame CARINVS the sonne of CARVS in battell, euen so likewise he slew APER the father in lawe of NVMERIANVS with his owne hands, Func. Chron, Whether this was done for detestation of

of sin, or for desire of gouernment it is vncertaine. Alwayes some affirme that his concubine DRVAS had said vnto him that he should kill a wilde Boare before he should be Emperour. And after the killing of APER (which name by interpretation signifieth a wilde Boare) hee became Emperour. In the beginning of his reigne he chused for his college MAXIMIANVS surnamed HERCVLEVS, father to MAXENTIVS. And these two chused other two, viz. GALERIVS & CONSTANTIVS CHLORVS the father of CONSTANTINE, who they called *Cæsars*: but the honourable title of AVGVSTVS DIOCLETIAN & MAXIMIAN retained to themselues. These two A A. reigned 20. yeers. CONSTANTIVS CHLORVS CÆSAR continued 15. yeeres. GALERIVS CÆSAR 21. yeeres. DIOCLETIAN and MAXIMIANVS HERCVLEVS abstained from persecuting of Christians vntill the 19 yeere of their reigne. Before I touch the historie of the tenth persecution three things are to be premitted. First, that after the persecution of VALERIAN the 8. persecuter, the Church enjoyed great peace, which albeit it was like to be cut off by the altered minde of AVRELIAN, yet the wise dispensation of the wisdome of God prouided that all his cruell enterprises were disappointed. *The righteous Lord cutted the cords of the wicked*, Psal. 129. ver. 4. Secondly Christians were in great fauour and credite with Emperours, and to them was committed the gouernement of Prouinces and nations, as clearely appeared in the preferment of DOROTHEVS and GORGONIVS. Thirdly they had libertie to builde oratories and temples, large and ample in euery citie, Euseb. eccl. hist. lib. 8. cap. 1. All this came to passe in the fourtie yeeres peace that interueened betweene the reigning of VALERIAN, and the nineteenth yeere of the reigne of DIOCLETIAN. Yet the Church of Christ in this shorte time beganne to be feastered with the corrupt maners of carnall and fleshly people, so that contentions abounded, but charitie waxed cold in the Church of God Euseb. ibid. What wonder was it then that the Lorde permitted this tenth and most horrible persecution of DIOCLETIAN to stirre and to waken drowsie Christians who were beginning to be fashioned according to the likenesse of the world?

Temples were built by Christians after the death of Valerian.

In

The 10. persecution. ANN. Ch. 308.

In the 19. yeere of his imperiall authoritie, and in the month of *March* this horrible persecution beganne to arise. DIOCLETIAN in the East, and MAXIMIANVS in the West bending all their forces to root out the profession of Christians out of the world. DIOCLETIAN was puft vp in pride for his manifolde victories and triumphes, and would bee counted a God, & adorned his shoes with gold & precious stones, & commanded the people to kisse his feet. This persecution continued 10 yeeres, euen vntill the seuenth yeere of the reigne of CONSTANTINE the great. So that whatsoeuer crueltie was practised by MAXIMIANVS, MAXIMINVS, MAXENTIVS, and LICINIVS al goeth vnder the name of DIOCLETIAN the authour of this tenth persecution. Cruell edicts and proclamations were set foorth in the beginning of this persecution, commanding to ouerthrow & cast to the ground the temples of Christians, to burne the bookes of holy scripture, to displace all such as were magistrats and were in office, and to cast Christian Bishops into prison, and to compell them with sundrie kinds of punishments, to offer vnto Idoles. Also common people, who would not renounce the profession of Christianitie to bee spoyled of their libertie, Euseb. lib. 8 cap. 3. These edicts were hastely put in execution. Many Christians were scourged, racked, & cruciated with intollerable torments. Some were violently drawne to impure sacrifice, and as though they had sacrificed, when indeede they did not, were let go: some were cast downe vpon the ground, and drawne by the legges a great space, and the people was made to beleeue, that they had sacrificed: some stoutly withstood them, and denied with a loude voice that they had bene, or euer would be partakers of idolatrie. Notwithstanding, of the weake sort many for feare and infirmitie gaue ouer euen at the first brunt, Euseb lib. 8. cap. 3. When the foresaid edicts were proclaimed, both the Emperours hapned to be in the town of *Nicomedia*: notwithstanding a certaine Christian beeing a noble man borne, whose name was IOHN, ran and tooke downe the proclamation, and openly tare and rent it in pieces. For which fact hee was put to a most bitter death, which he patiently indured vntill his last gaspe. Euseb. lib. 8. cap.

John a noble man borne, rent in pieces the Emperours proclamation.

cap. 5. The generall captaine of the armie of DIOCLETIAN gaue choice to the ſouldiers, whether they would obey the Emperours commandement in offering ſacrifices, and keepe ſtill their offices, or elſe lay away their armour, and be depriued of their offices: but the Chriſtian ſouldiers were not onely content to lay away their armour, but alſo to offer themſelues vnto the death, rather then to obey ſuch vnlawfull commandements. Euſeb. lib. 8 cap. 4. In *Nicomedia* the Emperour refrained not from the ſlaughter and death of the children of Emperours, neither yet from the ſlaughter of the chiefeſt princes of his court, ſuch as PETER, whoſe body beeing beaten with whips and torne that a man might ſee the bare bones, and after they had mingled vineger and ſalt, they powred it vpon the moſt tender partes of his body, and laſtly roſted him at a ſoft fire as a man would roſt fleſh to eate, and ſo this victorious martyre ended his life. DOROTHEVS and GORGONIVS beeing in great authoritie and office vnder the Emperour after diuerſe torments were ſtrangled with an halter. The torments that PETER ſuffered, encouraged them to giue a worthy confeſſion that they were of that ſame faith and religion that PETER was of, Euſeb. lib. 8. cap. 6. This perſecution raged moſt vehemently in *Nicomedia*, where the Emperours palace through ſome occaſion beeing ſet on fire, the Chriſtians were blamed as authors of that fact: Therefore ſo many as could bee found out, were burned with fire, or drowned in water, or beheaded with the ſword, amongſt whome was ANTHIMVS Biſhop of *Antiochia*, who was beheaded. The bodies of the ſonnes of Emperours that were buried, they digged out of their graues, and ſent them in boates to be buried into the bottome of the ſea, leſt Chriſtians ſhould haue worſhipped them as gods, if their ſepulchres had bene knowne. Euſeb. lib. 8. cap. 6. ſuch opinion they had of Chriſtians. The number of twentie thouſand burned in one temple of *Nicomedia* by MAXIMIANVS ſmelleth of the libertie that NICEPHORVS taketh in adding many things to the veritie of the hiſtorie. The martyrdome of SERENA the Emperour DIOCLETIANS wife is rejected

The martyrdome of Peter, Dorotheus and Gorgonius.

by learned men as a fable, albeit recorded by HERMANNVS GIGAS. The number of Christians cast into prison and appointed for death was so great, that scarcely if a voide place could be found in a prison to thrust in a murtherer, or an opener of graues, such heapes of Christians were inclosed in darke prisons, Euseb. lib. 8. cap. 6. The martyrs of *Palestina*, of *Tyrus* in *Phenicia*, of *Tarsus*, of *Antiochia*, of *Alexandria*, of *Miletina* in *Armenia*, and of *Pontus*, *Cappadocia* and *Arabia* they could not easily bee numbred. In *Thebaida* horrible and vnnaturall crueltie was vsed against Christian women, whome they hanged vpon gibbetts with their heades down-ward toward the ground, and fastened one of their legges allanerly to the gibbet, the other beeing free: thus their naked bodies hanging vpon trees in maner foresaid presented to the beholders a spectacle of most vile and horrible inhumanitie, Euseb. lib. 8. cap. 9. In like maner the branches of trees were artificially bowed downe to the earth, and the feete and legges of Christians tied to them, so that by their hastie returning againe vnto their naturall places the bodies of Christians were rent in pieces. This was not a crueltie finished in a short space of time, but of long continuance, some dayes 20. some 30. some dayes 60. and at some times an hundreth were with sundrie kindes of torments excruciated vnto the death. And these torments they suffered with joy and gladnesse, and singing of Psalmes vntill the last breath, Euseb. ibid. In *Phrygia* a towne was set on fire by the Emperours commandement (the name whereof EVSEBIVS passeth ouer with silence) and the whole inhabitants beeing Christians, men women and children were burned with fire, Euseb lib. 8. cap. 11. TIRANNION Bishop of *Tyrus*, ZENOBIVS Presbyter of *Sidon*, SILVANVS Bishop of *Gaza*, and PAMPHILVS a worthy Presbyter in *Cæsarea*, whose life and death EVSEBIVS hath described in a seuerall treatise, all these (I say) were crowned with martyrdome, Euseb lib. 8. cap. 13. MAXIMIANVS Emperour of the West, whose persecution EVSEBIVS describeth not at such length as the persecution of DIOCLETIAN in the East, hee was like vnto a wilde Boare trampling vnder his

Horrible crueltie against Christian women.

A towne in Phrygia set on fire, and al the inhabitants burnt with fire.

his feete the vine-yarde of God. Hee ſlewe MAVRITIVS a noble Captaine with a legion of Chriſtian and *Thebane* ſouldiers, becauſe they would not conſent to offer ſacrifice vnto idoles. This was done beſide the riuer of *Rhonne*, hiſt. Magd. Cent. 4. The martyres of *France*, *Italie* and *Germanie*, ſpecially at *Colen* and *Triers*, where the blood of Chriſtians was ſhed in ſuch aboundance, that it ranne like ſmall brookes, and it coloured great and maine riuers, the multitude (I ſay) of theſe holy martyres, and the diuerſitie of tormentes dayly excogitate againſt them, what memorie is able to comprehend, or what tongue is able ſufficiently to expreſſe? In ende, when theſe two Emperours were drunken with the blood of the Saintes of God, and ſawe that the numbers of Chriſtians dayly increaſed, they beganne to relent their furie and madneſſe a litle, beeing at laſt content that the puniſhment of Chriſtians ſhould bee the thruſting out of their right eyes, and the maiming of their left legges with condemning them to the mines of Mettalles, Euſeb. lib. 8. cap. 12. *The mercies of the wicked are cruell*, ſaith SALOMON Prou. 12. ver. 10. Before two yeeres were fully compleete after the beginning of this tenth perſecution, theſe two furious perſecuters (for what cauſe God knoweth) gaue ouer their imperiall function, and remained not Emperours any more, but as priuate perſons, Euſeb. lib. 8. cap. 13. DIOCLETIAN after he had denuded himſelfe of the imperiall dignitie, liued almoſt 9. yeeres. MAXIMIAN within foure yeeres after, was ſlaine by the commandement of CONSTANTINE, Bucolc. The imperiall dominion then remained with CONSTANTIVS CHLORVS and GALERIVS MAXIMINVS. Theſe two diuided the whole monarchie betweene them. CONSTANTIVS contented himſelfe with *France*, *Spaine* and *Brittaine*: GALERIVS MAXIMINVS had the reſt. CONSTANTIVS tooke CONSTANTINVS his ſonne to bee CÆSAR vnder him, and GALERIVS MAXIMINVS chuſed his two ſonnes, MAXIMINVS & SEVERVS to be CÆSARS vnder him. The *Romaine* ſouldiers alſo ſet vp MAXENTIVS the ſon of MAXIMIANVS HERCVLEVS to be their Emperour: againſt whom GALERIVS ſent

Mauritius *with a whole legion of Chriſtian ſouldiers martyred.*

Diocletian *and* Maximian *giue ouer their imperiall function.*

his sonne SEVERVS, who beeing slaine, he chused LICINIVS in his stead. Of these fiue, who reigned all at one time (the like whereof came not to passe at any time before) two Emperours and three *Cæsars*, three of them viz. GALERIVS and MAXIMINVS his sonne, and LICINIVS prosecuted the persecution, begun by DIOCLETIAN, neere the space of 7. or 8. yeeres, which was to the yeere of our Lord 318. The other two, CONSTANTIVS and his sonne CONSTANTINE, were fauourable to Christians.

Constantius & Galerius Maximinus.

CONSTANTIVS CHLORVS reigned as Emperour *13.* yeeres. Others say *16.* some say 11 yeeres. Hee ended his life in peace at *Yorke*, Hist. Magd. Hee was not onely friendly to Christians, but also hee counted them the only faithful subjects to Emperours. And such as hee perceiued that for loue of honour, gaine or any worldly commoditie would make shipwracke of a good conscience and sacrifice to idoles (albeit they had allowance by his owne fained commandement, giuen out for exploration of the religion of his Captaines and souldiers, rather then seriously and from his heart, allowing the worshipping of idoles) these (I say) who made no conscience to worship idoles for conquessing fauour at the Emperours hands, he disauthorized them, remoued them from offices and counted them men who were false to God, and would neuer be true to him, Euseb. *de vita Constantini*: lib. *1.*

Constantius tried his captaines whether they were Christians or not.

MAXIMINVS elder & yonger in the East parts of the world were cruell persecuters. Because ecclesiastical writers do not clearly distinguish the crueltie of the father from the crueltie of the son, I shall comprise al vnder the name of GALERIVS MAXIMINVS the father of the other MAXIMINVS. He was not vnlike vnto PHARAO, for when the correcting hand of God was vpon him, then he relented his furie: but when the plague ceased, hee returned againe to his wonted malice.

First

Firſt God ſmote him with a wonderfull vncouth diſeaſe, ſo that his fleſh began to putrifie & innumerable multitude of vermine ſwarmed out of his inward parts, then hee commanded that the perſecution ſhould ceaſe, and that Chriſtians ſhould pray for him, & he publiſhed edicts of peace in their fauours throughout all his dominions. But ſcarce continued he in this good reſolution 6. months, when as he ſent out contrarie edicts, and cauſed them to be engraued in braſſe (which thing was not done at any time before) & to be ſet vp in euery citie, Euſeb. lib. 9. cap. 7. whereupon enſued grieuous perſecution. SILVANVS B. of *Emiſa*, LVCIANVS B. of *Antiochia*, who ſuffered martyrdome at *Nicomedia* after hee had giuen in his apologie to the Emperour, and PETER B. of *Alexandria*, Euſeb. lib 9. cap. 6. The martyrdome of king ANTHEAS and 37. thouſand moe martyrs with him I paſſe by as a thing vncertaine: becauſe EVSEBIVS could not haue ouerpaſſed with ſilence ſuch a rare and wonderful crueltie committed in his owne time, if it had bene of veritie done, as ſome alledge. Other thirtie thouſand are ſaid till haue beene martyred in ſundrie places, and this is very probable, becauſe the martyres who ſuffered in this tenth perſecution were innumerable. QVIRINVS B. of *Sceſcania* a towne of vpper *Pannonia* was throwne into the flood hauing an hand mill hanged about his necke, and ſo was drowned. I leaue a recitall of the names of all the reſt of the martyres, of whom I reade to haue ſuffered martyrdom at this time, like as I haue done in all the preceeding perſecutions.

Edicts againſt Chriſtians ingraued in braſſe.

Now to ſpeake ſomewhat of the cruell edict of this Emperour ingraued in braſſe, and hanged vp in all principall cities, ſpecially in Tyrus. In it he gloried, that peace, wealth, proſperitie and plentie of all good things were in his time: and he attributed the glory of all this aboundance to the deuote worſhipping of the heathen gods. At this time (ſaith EVSEBIVS) was that fulfilled which the Lord Ieſus foretold that the tribulation of thoſe dayes ſhould be ſo great, that except thoſe dayes had bene ſhortened, no fleſh could haue bene ſaued: but for the Electes ſake thoſe dayes ſhould be ſhortened: yea and if it were poſſible the very Elect ſhould

A ſudden change of the proſperitie of Pagans into aduerſitie.

be deceiued, Mat. 24. ver. 22. & ver. 24. But the Lord pitying the infirmitie of his Saintes, and to ſtop the blaſphemous mouthes of heathen people, turned ſuddenly al their joy into mourning and lamentation, with famine, peſtilence, warfare and vncouth diſeaſes, whereby the eyes of men and women were blinded, the Lord dantoned the inſolent pride of this bloodie Tyrant. It is to be noted that in time of this publicke calamitie, Chriſtians and no others but they onely, were found to be fraughted with loue and full of charitie euen toward their hatefull enemies, Euſeb. lib. 9. cap. 8. The ſecond time whereinto MAXIMINVS ſeemed to change his minde toward Chriſtians was after the victorie obtained by CONSTANTINE and LICINIVS againſt MAXENTIVS. The ſaid two Emperours ſet foorth edictes in fauour of the Chriſtians: and MAXIMINVS rather fearing CONSTANTINE then louing God, began in his bounds alſo to ſtay the rage of eruell perſecution, as the letter written to his Deputie SABINVS clearely declareth, Euſeb. lib. 9. cap. 9. But incontinent after hee altered his minde and ſet foorth newe commandements to perſecute the Chriſtians. Yet the Lord pitying the grieuous afflictions of his perſecuted Church, brought this Tyrant to an ende. For hee made warre againſt LICINIVS beeing counſelled thereto by his ſorcerers and charmers, who promiſed vnto him good ſucceſſe in his battell againſt LICINIVS: but the contrarie fell out: for hee was diſcomfited, and caſt off his imperiall ornaments, and fledde feeble and naked, and mixed himſelfe with the effeminat multitude, wandering through townes, and lurking in villages, hardly eſcaped the handes of his enemies. After this he killed and put to death thoſe enchanters and deceiuers who had bewitched him all his dayes, and had put him in eſperance of victorie in his battell foughten againſt LICINIVS, and ſhortly after oppreſſed with a certaine diſeaſe, glorified the God of the Chriſtians, and made a moſt abſolute lawe for the ſafetie and preſeruation of them. And ſo the Tyrant of Tyrants by the vehemencie of his ſickneſſe ended his life, Euſeb. eccl. hiſt. lib. 9. cap. 10.

Maximinus *was ouercome in battel by* Licinius.

After

CHAP. I.

After wee haue ſpoken a litle of MAXENTIVS who waschoſen Emperour by the *Pretorian* ſouldiers, reſteth nothing but to conclude this ſhort ſumme of the hiſtorie of the ten perſecutions with the ende and death of that notable hypocrite LICINIVS. MAXENTIVS was ſo villanous in his behauiour, that hee abſtained not from abuſing of the wiues of noble ſenatours, whome hee reft violently from their husbands, and contumeliouſly abuſed them, and ſent them backe againe, Euſeb. lib. 8. cap. 14. The like villanie alſo hee intended till haue done to a certaine Chriſtian gentlewoman at *Rome*, called SOPHRONIA, whoſe husband neither could nor durſt make reſiſtance to the vile appetite of the proud Emperour, but this noble woman deſiring libertie to goe to her chalmer to adorne and decke her ſelfe a ſhorte while, and after ſhee would goe with the meſſingers to the Emperour, ſhee chuſed rather to put her ſelfe to death in her chalmer then to be abuſed by him, Euſeb. lib. 8. cap. 15. Which lamentable fact being reported to him, hee was nothing mooued therewith, neither abſtained hee any white from his wonted ſinnes. The people of *Rome* beeing wearie of his villanie ſent to CONSTANTINE for aide, who gathered an armie in *France* and *Britaine* to repreſſe this Tyrant: to whome when hee approched, hee feared MAXENTIVS charmes (wherewith hee was ſupponed to haue vanquiſhed SEVERVS, whome GALERIVS MAXIMINVS had ſent againſt him before) and ſtood in doubt what to doe: and as hee was doubting hee caſt his eyes oftimes to heauen, and ſawe about the going downe of the ſunne a brightneſſe in the heauen in the ſimilitude of a Croſſe, with certaine ſtarres of equall bigneſſe giuing this inſcription like Latin letters, *In hoc vince*, that is in this ouercome, Euſeb. lib. 1. *de vita Conſtantini*. After this viſion his banner was made in the ſimilitude of a Croſſe, and caried before him in his warres. MAXENTIVS was compelled to iſſue out of the towne againſt CONSTANTINE, whoſe force when hee was not able to ſuſtaine, he fled, and retired in hope to get the citie, but was ouerthrowne off his horſe about the bridge called *Pons Milvius* and drowned in the flood.

Sophronia *chuſed rather to kill her ſelfe then to be abuſed by* Maxentius.

Conſtantine *ſeeth the ſimilitude of a bright croſſe in heauen.*

Maxentius *ouercome in battell by* Conſtantine.

DIOCLETIAN hearing tell of the prosperous succesſe of CONSTANTINE, and what edicts hee had ſet foorth for the peace of Chriſtians, for very griefe hee died. Others alledge that he poyſoned himſelfe. Ann. 317.

LICINIVS was made Cæsar by MAXIMINVS, as ſaid is. He was very familiar with CONSTANTINE and was his colleg in the gouernement 7. yeeres, and maried CONSTANTIA the ſiſter of CONSTANTINE, Euſeb. lib. 10. cap. 8. Likewiſe he concurred with him to ſubdue the tyrant MAXENTIVS. Alſo he ouercame MAXIMINVS in battell. He purpoſed likewiſe to haue circumueened and ſlaine the good Emperour CONSTANTINE to whome he was many wayes greatly addebted but the Lord diſappointed his counſells, & preſerued CONSTANTINE to the great benefite and well of his Church. But LICINIVS failing of his purpoſe conuerted his rage againſt the Chriſtians, notwithſtanding he had ſet out edicts before to procure their peace. Hee pretended this quarrell againſt them, that they prayed for the welfare of CONSTANTINE and not for his welfare. Euſeb. lib. 2. *de vita Conſtantini.* He ſet foorth againſt the Chriſtians three cruell edicts. 1. Inhibiting aſſemblies and conuentions of Biſhops to conſult in matters belonging to their religion 2. He diſcharged women to reſort to the aſſemblies where men were to pray or to be inſtructed in matters pertaining to religion. 3. Hee commanded that no man ſhould viſite impriſoned Chriſtians or ſuccour them with any reliefe, threatning againſt the contraueeners ſuch puniſhment as the impriſoned perſons were to ſuffer, Euſeb. li. 10. ca. 8. After theſe edicts the mountaines, woods & wilderneſſes began to be the habitation of the Lords ſaints, Euſeb. lib. 10. cap. 8. The Biſhops about *Libya* and *Egypt* were taken, cut in pieces, and their fleſh caſt into the ſea to be baite to the fiſh. And this was done by the flatterers of LICINIVS, ſupponing to gratifie him by the cruell handling of the Lords ſeruants. In his time were put to death theſe 40. martyres of whome BASILIVS writeth, who were ſet in a pond of water all night lying open to the blaſts of the cold Northerne winds, and in the morning they beeing frozen and almoſt ſenſleſſe with the extremitie of the colde, yet were caried vpon carts to be burned

Three cruell edicts of Licinius againſt Chriſtians.

ned with fire, to the ende their poore carkeiſes might feele by experience whether the extremitie of cold or heate were the greater torment. Of theſe 40. noble ſouldiers of Chriſt one beeing ſtronger then the reſt indured the vehemencie of the cold better, to whome his mother came, not to deſire him to embrace this preſent life by a filthie denial of Chriſt, nor to weepe for the paines of the tormented body of her ſonne, but rather to exhorther ſonne to perſeuere conſtantly in the faith of Chriſt to the ende: for ſhee craued licence to lift vp her ſonne with her owne handes into the cart, admoniſhing him to accompliſh that happie journey he had begunne. But whether theſe were the 40. martyres who ſuffered the like puniſhment in *Sebaſtia* a towne of *Armenia*, or not, Sozom. lib. 9. cap. 2. it is not certaine, in reſpect that ſome circumſtances ſet downe by BASIL. doe not agree to thoſe of *Sebaſtia*, Baſil. Magn. *in 40 martyres.*

Fortie martyrs tormented firſt with cold and next with heate.

Likewiſe in this perſecution ſuffered BARLAN a noble man mentioned in a ſermon of BASILIVS, who after many torments was in end laid vpon the altar, whereupon they vſed to offer ſacrifice to idols, & while there was yet ſome ſtrēgth in his hande, they put franckincenſe into his right hande, thinking that he would haue ſcattered the incenſe vpon the altar, and ſacrificed, but he endured the torment patiently, ſaying the words of the Pſalme 145. *Bleſſed be the Lord who teacheth mine hands to fight.* In end LICINIVS made warre againſt CONSTANTINE and being diuerſe times ouercome both by ſea and land, he yeelded himſelfe at length, and was ſent to *Theſſalia* to liue a priuate life, where he was ſlaine by the ſouldiers. So CONSTANTINE obtained the whole empire alone.

Here ende the ten perſecutions.

CENT.

Biſhops of Rome.
Zephyrinus

TO VICTOR ſucceeded ZEPHYRINVS the *14.* Biſhop of *Rome*, who liued in that charge 8. yeres, 7. months 10. dayes, Platin. EVSEBIVS attributeth vnto him *18.* yeeres, Euſeb. lib 6 cap. 21. ſo vncertaine is the computation of the yeeres of the gouernement of the Biſhops of *Rome.* EVSEBIVS writeth nothing of his decretall epiſtles, and theſe that are forged by late writers are fooliſh and ridiculous. Conſecration of the holy cuppe in a veſſel of glaſſe alanerly. A Biſhop to bee accuſed before honeſt Iudges, twelue in number, whome the Biſhop himſelfe ſhall chuſe if neede bee: honeſt and vnſpotted witneſſes to bee heard in his cauſe no fewer then 72. conforme and aboue the number of theſe 70. diſciples whome Chriſt adjoyned as fellow-labourers in preaching with his Apoſtles. And finally that no definitiue ſentence ſhould bee pronounced againſt a Biſhop vntill the time his cauſe were heard of the Patriarch of *Rome.* This is but a mocking of the Church of God, to attribut ſuch ſwelling pride, ſuch vnaccuſtomed formes of judicatorie, ſuch defenſiue armour, fencing and gwarding vnrighteous men againſt juſt deſerued puniſhment vnto the ſimplicitie of an ancient Church, humbled vnder the croſſe, and ſighing vnder the yocke of heauie and long-laſting afflictions. Theſe falſe and forged decretall epiſtles altogether vnknowne to the fathers, who liued before the dayes of CONSTANTINE, will procure one day a decreete and ſentence of wrath againſt theſe, who haue giuen out new inuented lies vnder the names of ancient and holy fathers.

The canons of the Apoſtles (albeit a booke falſly attributed to the Apoſtles) doe agree better with ſcripture then the conſtitution of ZEPHYRINVS. For the Scripture ſaith, that by the mouth of two or three witneſſes, euery worde ſhall bee confirmed, Matt. *18* ver. *16.* The Canons of the Apoſtles ſay, Ἐπὶ μαρτύρων τριῶν καὶ

κατ' ἐπισκόπου αἱρετικὸν μὴ προσδέχεσθαι, ἀλλὰ μηδὲ πίστον ἕνα μόνον. ἐπὶ στόματος γὰρ δύο ἢ τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα, that is, Let not an Heretique be admitted to beare witnesse against a Bishoppe, neither yet one witnesse alanerly, albeit hee bee farthfull: because that by the mouth of two or three witnesses euery worde shall be confirmed. Canon Apost. cap. 74. The writer of the Canons of the Apostles had some remembrance of the words of Scripture: but the forger of the decretall epistles of ZEPHYRINVS is like vnto a ship-man, who hath hoised vp his saile and auanced his ship so far into the sea, that hee hath tint the sight of lande and townes, as the Poet speaketh *Provehimur Pelago, terraque vrbesque recedunt.* Surely this lying fellowe, who euer hee hath bene, that hath written this supposititicus decretall epistle of ZEPHYRINVS, hee hath hoised vp his saile, and is so bent to lie, that he hath tint both sight and remembrance of the words of holy scripture.

CALLISTVS the *15.* Bishop of *Rome* continued in his charge *5.* yeeres, Euseb. eccles. hist. lib. *6.* cap. 21. PLATINA saith *6.* yeeres, *10.* months, *10.* dayes. The fable of Pope DAMASVS, who affirmeth that CALLISTVS builed a Church to the honour of the virgine MARIE beyond *Tyber* is rejected by PLATINA himselfe, because the historie of the time clearely prooueth that in the daies of SEVERVS and his sonnes, the conuentions of the Christians could not haue bene in magnificke temples, but rather in obscure chappels or subterranean places, so that the multiplied number of lies written of the Bishops of *Rome* who liued in this age, and the decretall epistles falsly attributed vnto them plainely proue, that the garment of antiquitie, vnder the lap whereof Papistes would so faine lurke, is altogether inlacking to them. Callistus.

VRBANVS *1.* was the *18.* Bishoppe of *Rome*. He continued in his office eight yeeres saith Euseb. lib. *6.* cap. 22. PLATINA foure yeeres, ten months, twelue dayes, Of his martyrdome EVSEBIVS maketh no mention. Others who record his martyrdome are not certaine in what Emperours dayes hee was martyred. I proceede to his Vrbanus.

Pontianus. his succeſſour PONTIANVS the *17*. B. of *Rome*. He continued in his charge 9. yeeres, *5*. months, 2. dayes, Platin. Euſeb. ſaith 6. yeeres. He was baniſhed to the Iſle *Sardinia* where he died. Of the two decretall epiſtles aſcribed vnto him, the ſecond is generall written to al men who feare and loue God & the very firſt words of it prooue it to be falſe & forged, *Pontianus ſanctæ & uniuerſalis Eccleſiæ Epiſcopus, &c.* that is, PONTIANVS B. ſhop of the holy vniuerſall Church, to all them who feare & loue God, wiſheth welfare, Tom. *1*. Concil. Such magnificke ſtiles as theſe were not as yet in vſe, and when they crept in into the Church afterward, they were giuen by perſons who admired the vertues of ſome ſingulare and rare men, ſuch as CYPRIAN and ATHANASIVS and EVSEBIVS: but no man did vſurpe ſuch proud and arrogant titles of dignitie in his owne writings direct to other Chriſtians, and therefore the learned reject this epiſtle as compoſed by ſome late vnlearned and flattering fellowe.

Anterus. After PONTIANVS ſucceeded ANTERVS the *18* B. of *Rome*, to whome EVSEBIVS aſſigneth but one month of continuance in his miniſtrie, lib. 6. cap. 29. DAMASVS aſſigneth to him 12. yeeres, PLATINA 11. yeeres. 1. month, 12. dayes, and this diuerſitie of counting cannot be reconciled.

Fabianus. Next to ANTERVS ſucceeded FABIANVS the 19. Biſhop of *Rome*, vpon whoſe head a doue lighted when the people were cõſulting anent the election of a Biſhop, therfore with full conſent of the whole Congregation he was declared to be their Biſhop. The people at this time were ſo far from beeing ſecluded frõ giuing their conſent to the electiõ of him who ſhould be ordained their Paſtour, that the conſent of the people had the principall ſwey in the election of Paſtours, Func. Chron. & Commentar. He ſuffered martyrdome vnder the reigne of DECIVS the 7 great perſecuter, after hee had continued in his office *14*. yeeres, *11*. months, *11*. dayes, Platin *de vit*. Many conſtitutions made by him are cited by GRATIANVS & inſert Tom *1*. Concil. One of them I cannot paſſe by. *We conſtitute that vpon euery Lordes day the oblation of the altar ſhall be made by euery man and woman both of bread and wine to the end that by theſe oblations they may be deliuered from the heapes of their ſinnes*. Firſt marke in this conſtitution that the bread and wine

wine which the people brought with them vpon the Lords day for the miniſtration of the holy communion is called the oblation of the altar: the table whereupon the bread and wine were laide, was called the altar: the bread and the wine are called the offering or the ſacrifice, becauſe part of it was diſtributed in the holy communion to keepe a memoriall of the Lordes death, and the reſt was giuen to the ſuſtentation of the poore, and in that reſpect alſo it was called a ſacrifice as the ſcripture ſpeaketh, *To do good & to diſtribute forget not, for with ſuch ſacrifices God is pleaſed.* Heb. 13. ver. 16. The laſt part of the decreet is blaſphemous and falſly attributed to FABIAN: becauſe the ſinnes of men and women, who beleeue and repent, are forgiuen onely for the merite of that bloodie ſacrifice which the Lord Ieſus offered vpon the croſſe for our ſinnes. But our furniſhing of elements to the communion and ſuſtentation of the poore cannot merite forgiueneſſe of ſinnes.

Cornelius

A councel at Rome againſt Novatus.

The ſucceſſour of FABIANVS was CORNELIVS the 20. Biſhop of *Rome*. He had a great ſtrife againſt NOVATVS & his complices. He aſſembled a Councill at *Rome* of 60. Biſhops, beſides Elders and Deacons, by whome the hereſie of NOVATVS was condemned, and the *Novatians* were ſeparated from the fellowſhip of the Church, Euſeb. lib. 6. cap. 43. CORNELIVS was baniſhed from *Rome* by the Emperour DECIVS and ſent to a towne in *Hetruria* called *Centumcellæ* where he had great comfort by the mutuall letters that paſſed betweene him and CYPRIAN Biſhop of *Carthage*. When the Emperour gote knowledge of this, he ſent for CORNELIVS, & accuſed him as a man who not onely deſpiſed the worſhipping of the gods, & was diſobedient to the Emperours commandement, but alſo that hee was a trafficker againſt the eſtate of the empire by receiuing & ſending letters beyond ſea. CORNELIVS anſwered that he wrote of matters pertaining to Chriſt & the ſaluation of mens ſoules, & not of matters belonging to the eſtate of the empire. Notwithſtanding the Emperour DECIVS commanded that he ſhuld be ſcourged with plumbats (this was a ſort of grieuous whip) and afterward that hee ſhould be led to the temple of MARS with commandement to put him to death, incaſe he

he refuſed to worſhip the image of MARS. Thus was CORNELIVS beheaded for the name of Chriſt, after hee had gouerned 2. yeeres, 3. dayes, Platin *de vit.* Or as EVSEBIVS writeth, 3. yeeres, lib. 7. cap. 2.

Lucius. LVCIVS the 21. Biſhop of *Rome* was ſucceſſour to CORNELIVS, and continued in the gouernement of the Church of *Rome* 3. yeeres, 3 months, 3. dayes, Platin. Euſeb. onely 8. months, lib. 7 cap. 2. One decretall epiſtle is aſſigned vnto him, written vnto the Biſhoppes of *France* and *Spaine*, whereinto hee braggeth that the Biſhops of *Rome* cannot erre in matters of faith, Tom. 1. Concil. but the ineptitude of a barbarous Latine ſtile whereinto the Epiſtle is dited, declareth it hath bene written by an vnlearned Aſſe, and not by LVCIVS Biſhop of *Rome*.

Stephanus. STEPHANVS 22. Biſhop of *Rome* ruled that Church 2. yeres Euſeb. eccl. hiſt. lib. 7. cap. 5. Platin. 7. yeeres, 5. months, 2. dayes. He was greatly commoued againſt CYPRIAN B. of *Carthage*, becauſe, that by his opinion of rebaptizing thoſe who were baptized by Heretiques, the vnitie of the Church of Chriſt was perturbed and rent. PLATINA writeth that CYPRIAN before his martyrdome forſooke his opinion of rebaptizing and was content by impoſition of handes according to the cuſtome of the *Romaine* Church to receiue ſuch as had bene baptized by Heretiques, Platin. *in vit. Lucii.* The conſtitution anent conſecrated garments that men in ſpiritual offices ſhould weare in the Church, & no elſe where, leſt they incurre the like puniſhment with BALTASAR, who abuſed the holy veſſels of the houſe of God, Dan. 5. in my opinion is not judiciouſly attributed by PLATINA vnto this Biſhop STEPHANVS: becauſe the ordinance ſmelleth rather of Iudaiſme then of Chriſtian religion, and the reaſon ſubjoyned to the conſtitution is altogether impertinent. It was ſacriledge indeede and a proude contempt of God in the perſon of BALTASAR to drinke common wine with his harlots in the veſſels of gold dedicated to the holy ſeruice of God, but an holy preacher to walke in that ſame apparell in the ſtreete whereinto hee preached and miniſtred the communion in the Church, this is no ſinne nor a thing forbidden by any Apoſtolicke precept. But PLATINA is dreaming

ming when hee aſcribeth ſuch friuolous conſtitutions to a Biſhop, preparing himſelfe for death, for PLATINA ſuppo-neth that hee was martyred in the dayes of GALLIENVS. Let the reader marke vpon what ſandie ground of friuolous conſtitutions (and falſly alledged) Popiſh faith is grounded. The decree of STEPHANVS anent mariage, bearing that the Prieſtes, Deacons and Subdeacons of the Orientall Church were coupled in matrimonie, but in the *Romaine* Church no perſon in a ſpirituall office frō the Biſhop to the Subdeacon had libertie to marrie, Tom. 1. Concil. *ex Gratiano*. if it were true, as it is aſſuredly falſe, the Oriental Church hath a great commendation, becauſe they would not be wiſer then God, and they would not lay the yocke of the ordinances of men vpon the conſciences of their Church-men: but prohibition of mariage (which I haue prooued to be a doctrine of deuils) cannot be referred to ſo ancient a beginning.

The *Romaine* chūrch deſirous to be masked with a ſhewe of antiquitie, they haue attributed Canons to the Apoſtles which are not found in their writings. Yet it is a ſhame to the forgers of theſe canons to be found the principall impugners and transgreſſers of them, cap. 5 Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τὴν ἑαυτοῦ γυναῖκα μὴ ἐκβαλλέτω προφάσει εὐλαβείας, ἐὰν δὲ ἐκβάλλει ἀφοριζέσθω· ἐπιμένουσα δὲ καθαιρείσθω, that is to ſay, *A Biſhop, elder or Deacon, who vnder pretence of religion repudiateth his owne wife, if he caſt her off, let him be excommunicated: and if hee perſeuere in ſo doing, let him be depoſed.* How can this conſtitution of STEPHANVS agree with the Canons of the Apoſtles? Heere I appeale the conſciences of honeſt and vpright men if they finde not that the lie is not onely repugnant vnto the veritie, but alſo vnto it ſelfe. The ſuppoſititious Canons of the Apoſtles, & the ſuppoſititious conſtitutions of STEPHANVS cannot both conſiſt. I know what they anſwere, viz. that the Canons of the Apoſtles ſpeake of thoſe Biſhops, Elders & Deacons, who had wiues when they were admitted to eccleſiaſtical offices, theſe ſhould not repudiat their wiues vnder pretence of religion: but anent others who were vnmaried in the time of their admiſſion the 25. Canon declareth otherwiſe. Τῶν εἰς πλῆθος προσελευσόντων ἀγάμων κελεύομεν βουλομένους γαμεῖν, ἀνεπιλήπτους ἢ ἁγνεύειν μόνους, that is, to vnmaried men who are

promoted

promoted to the clergie, we command that if they pleaſe, they ſhall marie, but onely readers and ſingers, to wit, ſhall haue this priuiledge. It is an vnſufferable thing to heare ſuch leuitie and inconſtancie imputed to the holy Apoſtles, that they debarred no man from the office of a Biſhop, Elder or Deacon, becauſe he was a maried man. O but if any man enter vnmaried to be a Biſhop Elder or Deacon, then he muſt not marie. If mariage had bene an vncleane thing it might haue debarred men from entering into holy offices, but if it be a cleane thing, it cannot exclude them after they haue entered.

The other decreet alledged out of Gratian, diſt 79. *Oportebat ut hæc, &c.* that by the conſtitution of PETER and his ſucceſſours it was ordained, that one of the Cardinall Elders or Deacons ſhould be conſecrated to be Biſhop of *Rome*, & no other. Such ſtiles of preeminence are vnknowne to ſcripture, and to the antiquitie of this time.

Xiſtus. 2

XISTVS or SIXTVS the 2. of that name, and in number the 23. Biſhop of *Rome* ſucceeded to STEPHANVS, and gouerned 2. yeeres, 10 months, 23. dayes, Euſeb. lib. 7. cap. 27. And Func. Chron *11.* yeeres, ſuch vncertaintie is in counting the yeeres of their adminiſtration. The chaire of *Rome* through the vehemencie of perſecution was vacant without a ſucceſſour one yere *11* months, *15*. dayes, as DAMASVS granteth, and ONVPHRIVS the corrector of PLATINA cannot denie. If the Biſhop of *Rome* be the head of the Church, then was the Church headleſſe almoſt for the ſpace of two yeeres.

Dionyſius.

To XISTVS 2. ſucceeded DIONYSIVS the 24 Biſhop of *Rome*, and continued in his miniſtration 9. yeere, according to the computation of EVSEBIVS. DAMASVS aſſigneth vnto him 6. yeeres & 2. months, MARIANVS 6. yeeres & 5. months ſuch certaintie is in the maine and principall ground of the *Romaine* faith, anent the ſucceſſion of the *Romaine* Biſhops, that ſcarſe two writers doe agree in one minde anent the time of their ſucceſſion.

Felix. *1.*

To DIONYSIVS ſucceeded FELIX 1. the *25*. Biſhop of *Rome*, & gouerned 5. yeeres, Euſeb. lib. 7. cap. 32. Hee liued in the dayes of AVRELIAN the *9.* perſecuter, and obtained the honour of martyrdome, Platin. In the three ſuppoſititious

decretall

decretall epistles assigned to him, the second epistle written to the Bishops of the Prouinces of *France*, very sollicitously careth for Bishops that they be not accused by secular men, but with so many caueats, as in effect exeemeth them from all accusation. The language whereinto the epistle is dited, cannot agree with the ornat stile of the Latin tongue in this age, he being a *Romaine* borne as PLATINA writeth. *Postquam ipse ab iis charitatiuè conuentus fuerit. Ad summos primates causa ejus canonicè deferatur. Concilium regulariter conuocare debebunt, &c.* The *Galilean* language manifested not more euidently that PETER was a man of *Galile*, Mat. 26. ver. 73. then the first of these three phrases manifesteth that the foresaide epistle was compiled into a time of great barbaritie.

Eutychianus

EVTYCHIANVS the 26. B. of *Rome* followed after FELIX 2. He continued scarce ten months in his ministrie, Euseb, lib. 7. cap. 32.

Caius.

CAIVS the 27. B. of *Rome* succeeded to EVTYCHIANVS & continued 15. yeeres, Euseb. lib. 7. cap. 32. Func. Chron He liued in the dayes of the persecution of DIOCLETIAN, & lurked for a time in subterraneall places. In end he was found out by the persecuters, and put to death, and with him his brother GABINIVS & his brothers daughter SVSANNA suffered martyrdome, Platin *de vit.* Here it is to be marked that many martyres died before the edict of horrible persecution was set forth in the 19. yeere of DIOCLETIANS reigne. For MARCELLINVS succeeded to CAIVS, Ann. 298. Func. but the cruel edicts of the persecutiō of DIOCLETIAN were not set forth before the 308. yere of our Lord. Wherby it appeareth euidently, that many Christians were put to death before the edicts of horrible persecution were renued by the Emperour DIOCLETIAN. So hard was the outward estate of Christians, that they were put to death vpon the warrant of the edicts of VALERIAN & AVRELIAN, before the edicts of DIOCLETIAN & MAXIMIAN came forth. To CAIVS is attributed the constitutiō of eccleſiasticall orders & degrees by which men must mount vp to the dignitie of a Bishop. First he must be *Ostiarius*, next *Lector*, 3. *Exorcista*, 4. *Acoluthus*, 5. *Subdiaconus*, 6. *Diaconus*, 7. *Presbyter*, & last of all *Episcopus*, Platin. *decret. Caii, ex lib. Pontif. Damasi.*

This order of aſcending by degrees to the dignitie of a Biſhop is confidently referred to the conſtitution of the Apoſtles: but I ſay, *Beatus qui non credit*, that is, happie is he who beleeueth it not. Like as within ſcripture there is no lie, ſo likewiſe without ſcripture there is no trueth in matters of faith, ordering of maners, & appointing of eccleſiaſtical offices, al that is neceſſarie is contained in the written Word of God. But nowe to performe a part of that which I promiſed in the end of my treatiſe of Antiquitie, and to let euery man ſee what vnlearned Aſſes they haue bene who haue ſet foorth the fained decretall epiſtles of the fathers of this age. In the epiſtle written by CAIVS to the Biſhop FELIX aboue-mentioned he ſaith, *If any man, of what dignitie ſoeuer he be, delate ſuch perſons* (viz. Biſhops, Elders, Deacons) *for faultes that cannot bee prooued, let him vnderſtand that by the authoritie of this conſtitution he ſhall be counted infamous.* This conſtitution hath three partes: Firſt: that no eccleſiaſticall perſon ſhould be accuſed before a ſecular Iudge. Secondly if any accuſation be intended againſt Biſhop, Elder or Deacon it ſhould be qualified by ſufficient probation. Thirdly if the accuſer ſuccumbe in probation, he ſhould be counted infamous how eminent ſo euer his dignitie and eſtate ſhall be. The compiler of this ſuppoſititious decretall epiſtle had no conſideration of the time whereinto CAIVS liued. It was a time of perſecution, Chriſtian Biſhops were continually drawne before ſeculare Iudges, & accuſed of odious crimes wherof they were moſt innocent: & CAIVS himſelf was compelled to lurke a long time in a ſubterraneal caue. At this time to bring in CAIVS, as it were ſitting in a throne, cõmanding that no B. ſhould be accuſed before a ſecular Iudge, &c. what is this elſe but profuſion of words without judgement and vnderſtanding? If this decretall epiſtle had beene attributed to BONIFACIVS 8. GREGORIVS 7. ALEXANDER 3. it had bene a more competent time, and the conſtitution had ſeemed more probable to the reader. Moreouer the language is like vnto the matter it ſelfe. *Intelligat jacturam infamiæ ſe ſuſtinere* in place of *jacturam famæ*.

Marcellinus, MARCELLINVS the 28. B. of *Rome* ſucceeded to CAIVS & ruled 9. yeeres, Platin. Func. Chron. he fainted in time of the perſe-

persecution of DIOCLETIAN, and sacrificed to idoles, but afterward he repented as PETER did, & gaue his life for the testimonie of Christ. He who accuseth himselfe, closeth all other mens mouths from accusation of him: hee who truly repenteth, by his repentance is restored to all the dignities of the children of God which were lost by sinne: hee who suffered martyrdome for Christ, and he whose body lacked the honour of buriall for the space of 30. dayes, for the cause of Christ alanerly, this man (I say) his name should be kept in reuerent remembrance as if he had not fallen.

Marcellus.

After MARCELLINVS succeeded MARCELLVS the 29.B.of *Rome* who continued in that ministration 5.yeres 6.months, 21 dayes. He liued in the dayes of MAXENTIVS, by whom he was enclosed into a filthie stable, to the end that lacking the salubritie of wholsome aire, he might be destroyed with the filth & stinke of the dung of beasts: which thing also came to passe indeede, for he died in the stable. This holy martyr, so long as he liued, he made the stable like vnto a sanctuarie: for hee neuer intermitted the holy exercises of prayer, & fasting, and the Church when peace was granted to them by the mercie of God, they builded a temple in that same place where the stable had beene, whereinto MARCELLVS died, Platin. *de vitis*. The name of MARCELLVS is pretermitted by EVSEBIVS.

Eusebius.

After MARCELLVS succeeded EVSEBIVS the 30.B.of *Rome* and continued 6.yeeres, 1.month, 3.dayes, In his time PLATINA writeth that HELENA the mother of CONSTANTINE found the crosse of Christ. But ONVPHRIVS himselfis compelled to grant that both DAMASVS and PLATINA erred in that narration, because CONSTANTINE at this time had no dominion in *Syria*, neither was hee as yet conuerted to the faith of Christ. But the tyrant MAXIMINVS with great cruelltie oppressed the Church of Christ in the boundes of *Syria* and *Iudea*. And therefore such as read the historie of the primitiue Church, let them read with judgement: because it is an easie thing to erre, if any man giue such vndoubted credit to ecclesiasticall writters as he giueth to sacred scripture.

Of other preachers & doctours.

TERTVLLIAN a learned preacher of the *African* prouince, & of the citie of *Carthage*, a man of a quicke wit & pregnant

Tertullian.

ingine, flourished vnder the reigne of SEVERVS the 5. persecuter. When he came to *Rome*, he was not free of the enuy and reproches of the clergie of the *Romaine* church, and mooued with anger, he declined to the opinion of the Heretique MONTANVS, & wrote books against the true Church such as the volumes following, *De pudicitia, De persecutione, De jejuniis, De monogamia, De extasi*, lib. 6. & his 7. booke against APOLLONIVS. This lamentable defection of TERTVLLIAN may be an example to all men of great vnderstanding and excellent learning, not to be puft vp, nor to be high minded, lest they fall into the snare of the deuill. For TERTVLLIAN wrote learned apologies for the Christians, and mightily confuted the errour of MARCION: notwithstanding of al this, he was high minded, & joyned himself to the opinio of MONTANVS, Ierom. *Catal. script. eccl.* if he had kept himself free of this foule spot, he was worthy for his giftes to haue ben counted amog the most famous doctors of the Church after the dayes of the Apostles, Hist. Magd. Cent. 3. cap. 10.

Origen.

ORIGEN the sonne of LEONIDES an *Egyptian* was a yong man of 17. yeeres of age, when his father was martyred in the persecution of SEVERVS, Ierom. *Catal. script. eccles.* His ingine was so pregnant in his youth and so capable of all kinde of instruction, that his father would oftimes vncouer his brest when he was on sleepe, and kisse it, giuing thanks to God who had made him father of so happie a sonne, hist. Magd, Cent. 3. cap. 10. After his fathers death, he sostained himselfe, his mother & sixe brethren by keeping a schoole, for all his fathers goods were confiscate for his confession of Christ. When ORIGEN had spent his young age, the description of his life in Greeke saith, μεσηλιξ γενόμενος, that is, when he was in his mid age, the Churches of *Achaia* vexed with Heretiques sent for him: & as he was vpon his journey to *Athens* he went through *Palestina*, & was ordained to be a preaching Elder by ALEXANDER B. of *Ierusalem*, & THEOCTISTVS B. of *Cæsarea*. This fact offended DEMETRIVS B. of *Alexandria* so highly, that he was full of rage against ORIGEN: and wherefore? because he being a man of *Alexandria* receiued ordination to an ecclesiasticall office from the Bishops of *Ierusalem* and *Cæsarea*.

When

CHAP. II.

When Biſhops become ſerious in trifling matters, and haue a greater regarde to their owne glory then to the aduancement of the kingdome of God, then that may bee ſpoken of them which IEROM writeth of DEMETRIVS, *Qui tanta in eum debacchatus eſt inſania, vt per totum mundum ſuper ejus nomine ſcriberet*, that is, He was ſo ful of rage againſt him that he repleniſhed the world with writings mentioning the name of ORIGEN. But conſider, what fault was in ORIGEN, who was crauing no ordination: And what fault was in ALEXANDER and THEOCTISTVS, men whoſe names ſhall be had in euerlaſting remembrance. They did nothing of intention to grieue the heart of DEMETRIVS B. of *Alexandria*, but onely beeing carefull of the aduancement of the kingdome of God, they endeuoured to ſtrengthen the hands of ORIGEN, againſt the Heretiques of *Achaia*, by conferring vnto him the calling of a Presbyter. No man can juſtly offend againſt me, if I caſt in this ſentence, as a common admonition to all preachers μὴ γινώμεθα σπουδαῖοι ἐν γελοίοις, Let vs not be ouer ſerious in ridiculous matters. The name of ORIGEN was ſo famous, that not onely the Biſhops of *Achaia* ſollicited him to come to their bounds for ſtopping the mouthes of Heretiques, but alſo he was ſent for at two diuerſe times to bee preſent at the Councils conueened in *Arabia* againſt Heretiques. Some Heretiques affirmed that the ſoules of men periſh with their bodies, and are raiſed vp againe in the day of the reſurrection with the bodies, whom ORIGEN mightily refuted, Comment. Func. in Chron. lib. 6. Likewiſe he was preſent at the Councill in *Arabia* gathered againſt BERYLLVS B. of *Boſtra*, who denied that Chriſt was exiſtent before his manifeſtation in the fleſh, and by the trauelles of ORIGEN BERYLLVS was reclaimed and reduced to the true faith: therefore I reckone him not into the roll of Heretiques, Euſeb lib. 6. cap. 33, FIRMILIANVS B. of *Caſarea* in *Cappadocia* inuited ORIGEN to come to *Cappadocia* where he deteined him a long time. Likewiſe MAMMEA, the mother of ALEXANDER the Emperour, ſent for him to come to *Antiochia*, and had him in reuerent regarde. Likewiſe hee wrote to the Emperour PHILIP, and to his mother who was the firſt Emperour that

profeſſed the Name of Chriſt, Ierom. *catal. ſcript. eccl.* He ſtudied to be acquainted with the Hebrew language, farre contrarie to the cuſtome of his own nation: & he conferred the Hebrewe text with the Greeke tranſlations, not onely the *Septuagints*, but alſo the tranſlations of AQVILA, THEODOSION and SYMMACHVS, and hee found out the fift, ſixt and ſeuenth editions, Euſeb. lib. 6. cap. 17. Ierom *catal. ſcrip. eccleſ.* Notwithſtanding of all theſe excellent gifts and renoumed fame of ORIGEN, he wanted not his owne groſſe errours & fooliſh facts. In expoūding of ſcripturs he became a curious ſearcher out of allegories. Yet this father of allegories ORIGEN took the words of Chriſt ſpoken of Eunuches, *There be ſome chaſtē, which haue made themſelues chaſte for the kingdome of heauen*, Mat. 19. ver. 12. theſe words, I ſay, ſpoken in an allegoricall ſenſe, he tooke in a ſimple and vnfigurat meaning, and gelded himſelfe, to the ende he might liue without all ſuſpition of vncleanneſſe, Euſeb. lib. 6. cap. 8. No learned man hath commended this fact of ORIGEN ſo far as my reading can extend, for if a man might lawfully diſmember his own body, to the end that he might liue chaſtly, why might not a man in like maner cut off his owne hand, to the ende hee ſhould not in haſtie motion of anger kil his neighbour? But the obedience of the commandements of God is ſeated in the heart, and more commended for voluntarie ſubjection, then for neceſſity of abſtinence of committing euil, becauſe there is not an inſtrument in the body able to commit tranſgreſſion. Finally by ſeeking of diuinitie without the bounds of the holy ſcriptures of God, in ſtead of true diuinitie he was intangled with fooliſh errours, anent the creation of many worlds, one ſucceeding to another, anent the paines of deuils and wicked men after long torments to be finiſhed, and anent the poſſibilitie of mans nature to keepe the whole law of God. For which opinions long after his death he was excommunicat in the 5, generall Council holden Ann 551. Concerning his weakneſſe in offering to idols rather then to ſuffer his chaſte body to be abuſed, I haue ſpoken in the hiſtory of the 7. perſecution. He liued vntil the dayes of GALLVS & VOLVSIANVS, & died in the 69. yeere of his age in the towne of *Tyrus* where he was alſo buried.

CYPRIAN

Chap. II.

Cyprian.

Cyprian was an *African*, borne in *Carthage*, in his youth altogether giuen to the ſtudy & practiſe of Magical artes. His cõuerſion was by the means of Cecilivs a preacher, whoſe name after hee bare, and through occaſion of hearing the hiſtorie of the Prophet Ionah, Ierom *catal ſcript. eccleſ.* & Ierom. *comment in Ionam.* After his conuerſion he diſtributed all his ſubſtance to the poore, Ierom. ibid. and became firſt a preaching elder, and afterward Biſhop of *Carthage*. He was baniſhed in the perſecution of Decivs, and martyred vnder Valerian, Nazianz. *in laudem Cypriani.* The worthy D. I. Foxe thinketh that Nazianzen commendeth another Biſhop of that ſame name, borne in *Antiochia* and Biſhop in *Antiochia*, who ſuffered martyrdome in the dayes of Diocletian. This Cyprian B. of *Carthage* was a man full of loue, a great comforter of Cornelivs B. of *Rome*. He ſuffered martyrdome as Ierom writeth, that ſame day, albeit not in that ſame yeere, that Cornelivs concluded his life by glorious martyrdome, Ierom. *Catal. ſcript. eccleſ.* He had great ſtriſe againſt two contrarie ſectes, viz. againſt Novatvs, who was exceſſiue rigorous againſt thoſe who had fallen in time of perſecution: and againſt Novatianvs & Felicissimvs, who by the contrarie would haue had both Heretiques and Apoſtats receiued without all forme of eccleſiaſticall diſcipline, Hiſt. Magd Cent. 3. cap. 10. He eſteemed much of thoſe who ſuffered rebuke for the Name of Chriſt: & he ſaid of the mettall mines, and thoſe that were condemned for Chriſts ſake to worke in them, that whereas they were wont to deliuer golde and ſiluer and precious things vnto the world, nowe by the contrarie the mines receiued golde and ſiluer and the moſt precious things in the world, counting the Confeſſours and martyrs of Chriſt the rich treaſures of the earth, of whom the world was not worthy.

His opinion anent rebaptizing ſuch as were baptized by Heretiques, albeit it was erroneous, yet his modeſtie in not damning thẽ raſhly, who were of a contrary opinion, is greatly praiſed by S. Avsten, who ſaith that the modeſtie of Cyprian in his error was more to be regarded then a ſound & right opiniõ anent baptiſme without humility & modeſty

Auguſt. *de Baptiſ. contra Donat.* lib. 5. cap. 17. He was a faithfull builder of the houſe of God, not by word onely, but alſo by write, and his bookes remaine vntill this day as a precious treaſure in the Church of Chriſt. The booke *de Revelatione capitis Ioannis Baptiſtæ* is ſuppoſititious, becauſe in it mention is made of the reuerence that PIPINVS king of *France* did to the heade of IOHN Baptiſt, when it was tranſported from *Conſtantinople* to *France*, and it is knowne that PIPINVS was not borne three hundreth yeeres after the martyrdome of CYPRIAN: how then could CYPRIAN write of a fact done ſo long time after his death?

The Church of Chriſt was multiplied vnder the perſecutions of SEVERVS, MAXIMINVS, DECIVS, VALERIAN, AVRELIAN & DIOCLETIAN. All theſe ſixe perſecutions are comprehended in the third Centurie. In *Ieruſalem* was NARCISSVS, againſt whome wicked men banded themſelues together, with forged accuſations and falſe teſtimonies ſealed vp with othes and imprecations to grieue the heart of NARCISSVS, in ſo much that he left his calling, and fledde to the wilderneſſe where he lurked a long time. But the falſe witneſſes who bare teſtimony againſt him eſcaped not the puniſhment of God: One of them and his whole familie and ſubſtance was burned with ſudden fire: another of them was ſtricken with an heauie diſeaſe, ſuch as hee himſelfe in his imprecation had wiſhed vnto himſelfe: the third was terrified with the ſight of the judgements of God that lighted vpon the other two, and hee repented and powred out the griefe of his dolorous heart in ſuch aboundance of teares that hee became blinde. All theſe falſe witneſſes were puniſhed, Euſeb. lib 6. cap. 9. and hee who was penitent, albeit the Lorde pardoned his ſinne, yet hee chaſtiſed him with temporal puniſhments. The Biſhops of the next adjacent Churches, becauſe they knewe not what was become of NARCISSVS, they admitted another called DIOS, who continued but a ſhorte time. To him ſucceeded GERMANION and after GERMANION GORDIVS, in whoſe time NARCISSVS manifeſted himſelfe againe to the Church of *Ieruſalem*, who requeſted him to vndertake his office againe: for they reuerenced him as a man raiſed from death to life againe

and

and the punishment of God inflicted vpon his accusers increassed their reuerence toward him. He was old and not able to discharge the weightie office of a Bishop therefore ALEXANDER a worthie man was joyned as fellow-labourer with him. EVSEBIVS writeth that hee was admonished, by a celestiall vision of the will of God, that hee should be Bishop of *Ierusalem* with NARCISSVS (for hee had beene Bishoppe of another parochin before in *Cappadocia*:) by the like celestiall vision NARCISSVS and others of the clergie were admonished, that the day next following a Bishoppe should enter into *Ierusalem* whome God had appointed to be an helper to NARCISSVS, Ierom *Catal. scrip. eccl.* He defended ORIGEN against the furie and madnesse of DEMETRIVS B. of *Alexandria*, who set both himselfe and others to great businesse for a matter of no importance as said is, Ierom ibid. In the persecution of DECIVS he was caried to *Cæsarea*, closed into a darke prison, and died a martyre as hath beene declared. ALEXANDER is supponed till haue beene the *35.* Bishop of *Ierusalem*. MAZABANES, HYMENEVS, LEBDAS, THERMON, all these followed ALEXANDER, Euseb. lib 7. cap. 14 Func, Chronol.

Bishops of Alexandria.

In *Alexandria* to PHILETVS and DEMETRIVS succeeded HERACLAS the 12 Bishop of that towne. He was the disciple of ORIGEN and a fellow-labourer with him in gouerning the schoole of *Alexandria*, in ende he was chosen to be Bishop of *Alexandria*: whose successour was DIONYSIVS 13. Bishop, whom God deliuered miraculously from the hands of persecuters, in the dayes of DECIVS, by the sudden onset of a number of people who had beene at a mariage feast. When they heard that DIONYSIVS was taken by souldiers and led away to *Taposiris*, they arose from table and followed with a speedie pace, and with a tumultuarie voyce, so that the souldiers who had DIONYSIVS in keeping, were afraid and fled: and so DIONYSIVS by the great prouidence of God was deliuered out of the hands of his enemies, *Euseb. lib. 6. cap. 40.* After him MAXIMVS, THEONAS, PETRVS, a martyre vnder DIOCLETIAN and ACHILLAS were Bishops of *Alexandria*, Func. Chron.

Bishops of Antiochia

After SERAPION succeeded ASCLEPIADES the 9. Bishop of

of *Antiochia*, of whome ALEXANDER B. of *Ieruſalem*, (beeing the priſoner of Chriſt in *Caſarea*) wrote vnto the people of *Antiochia*, that it was a comfort to him, and it made his impriſonment and bandes the more eaſie, that hee heard it reported that ASCLEPIADES, a man well exerciſed in the true faith, by the prouidence of God was made Biſhop of *Antiochia*, Euſeb. lib. 6. cap. 11. PHILETVS was the 10. ZEBENVS the 11. and BABYLAS was the 12. Biſhop of *Antiochia*, of whom EVSEBIVS recordeth that he died in priſon, like as ALEXANDER B. of *Ieruſalem* ended his life in priſon, both the one and the other ſuffered ſuch kind of martyrdome vnder the perſecution of DECIVS, Euſeb. lib. 6 cap. 39. In the catalogue of Emperours, catholick Biſhops and Heretiques ſubjoyned to the eccleſiaſticall hiſtorie of THEODORETVS, wee reade that BABYLAS B. of *Antiochia* would not ſuffer DECIVS to enter into the Temple whereinto Chriſtians were conueened, and that before hee was beheaded, he gaue direction to burie into the ſepulchre with his deade body the chaine alſo, wherewith his body had bene bound, as a funerall ornament of his buried body. But EVSEBIVS deſerueth beſt credite, who affirmeth that he died in priſon, and maketh no mention of his beheading. Some imagine that he who died in priſon, and he who was beheaded were both Biſhops of *Antiochia*, but liuing in different ages: yet ſeeing the catalogue foreſaid ſpeaketh of this ſuffering vnder the Emperour DECIVS, it is more probable that there is ſome ouerſight in the writer of the catalogue. To BABYLAS ſucceeded FABIVS. He was entangled with the errour of NOVATVS, but was reclaimed againe by the vigilant trauels of DIONYSIVS B. of *Alexandria*, Euſeb. lib. 6 cap. 44. DEMETRIANVS a maried man was ſucceſſour to FABIVS. PAVLVS SAMOSATENVS a peſtilent Heretique was the 15. Biſhop of *Antiochia*. DOMNVS the ſonne of DEMETRIAN the 16. TIMEVS the 17. CYRILLVS the 18. and TYRANNVS the 19. Biſhop of *Antiochia*.

The names of the Biſhops of *Rome*, *Alexandria* and *Antiochia* were the more accuratly obſerued and regiſtrat after the Councill of *Nice* (albeit I recite them before) becauſe it hapned in that generall Councill that for timous ſuppreſ-

ſing.

fing of hereſies the Biſhops of theſe places were called Patriarches, and had power to convocat Councils within their owne boundes for ſuppreſſing of Heretiques. Alwayes it fell out far contrarie to the expectation of holy fathers: for the Patriarches were the chiefe protectours of hereſie, as the hiſtorie of the ſubſequent Centuries euidently declareth. Neuertheleſſe in this Centurie beſide thoſe men of God aboue mentioned (nothing inferiour in ſpirituall graces to the Biſhops of *Rome*, *Alexandria*, *Antiochia* and *Ieruſalem*) there were many worthy men in other places ſuch as FIRMILIANVS B. of *Cæſarea* in *Cappadocia*, a man familiarly acquainted with ORIGEN. GREGORIVS and ATHENODORVS, brethren and Paſtours in *Pontus*. HELENVS in *Tarſus*, and NICOMAS in *Iconium*. THEOTECTVS in *Cæſarea Paleſtinæ*. MAXIMVS in *Boſtra*, Euſeb. lib. 7. cap. 28. EVSEBIVS and ANATHOLIVS Biſhops of *Laodicea*. QVIRINVS B. of *Sceſiana*, or as others call it, *Sceſcania*, a worthy martyr, about whoſe necke a milſtone was hanged, as hath bene before declared, Func. Chron.

I make an end of this ſecond head with the greater gladneſſe, that I perceiue the litle ſtone hewed out of the mountaine without handes to be waxing and growing to the bigneſſe of a great mountaine, repleniſhing the whole earth, euen in the time of moſt horrible perſecutions, Dan. 2.

CENT.

CENT. III. Cap. 3.

Of Heretiques.

IVstly did EPIPHANIVS compare an Heretique to a modiwart, a beast in quantitie litle, lurking in subterraneall holes, and yet working great harme to well laboured ground: Neuertheleſſe when it hapneth that this noyſome and blinde beast creepeth out of her hole, and runneth vpon the ſuperfice of the earth, ſhe is a ridiculous, wandering and feeble beast, ſhee cannot ſee the hole out of which ſhe hath crept forth, & ſhe is easily taken and ſlaine: Euen ſo Heretiques, ſo long as they lurke in ſecret, they peruert the heartes of many ſimple and ignorant people: but when they ſet out their heades, and their doctrine is examined by the light of Gods euerlasting word, they are found to be ridiculous and feeble beastes. In the former Centuries by way of preterition I passed by many obſcure hereſies. The like order I intend God willing to keepe in this Centurie alſo. The Heretiques called *Artotyritæ* who added vnto the adminiſtration of their ſacrament cheeſe vnto the bread. *Alogi* who rejected the writings of the holy Apoſtle IOHN, and ſaid they were written by CERINTHVS. Albeit the Euangeliſt IOHN of purpoſe wrote the hiſtorie of his Euangell againſt EBION and CERINTHVS. *Adamiani* who had their conuenticles in ſubterraneall places called *Hypocauſta*, becauſe that vnder the place of their meetings, a fornace of fire was kindled to warme the place of their conuentions: for they vnclothed themſelues when they entered into it, and ſtood naked both men and women according to the ſimilitude of ADAM and EVA before their fall. *Theodotiani* who denied the diuinitie of Chriſt, taking the name of their ſect from a miſerable man in *Conſtantinople* called THEODOTVS, who in time of perſecution, for loue of temporall life, denied the King of glory Ieſus Chriſt, and when this filthie deniall was objected to him as a reproche of

Artotyritæ.

Alogi.

Adamiani.

Theodotiani.

of a cowardly heart, hee answered that he denied not God, but man, by this answere signifying that Christ was man onely and not God manifested in our nature. *Melchisedeciani* magnified Melchisedeck aboue Christ. *Bardesianistæ* were but a branch of the heresie of the *Valentinians* and *Gnostici*, who denied the resurrection as is already declared in the second Centurie. *Valesii*, who gelded themselues. *Angelici*, whose name was better knowne to Epiphanius then the originall of their sect. *Apostolici*, who would haue no possessions, but rejoyced in voluntarie pouertie, & detested mariage, giuing out a sentence against themselues, that they were vncleane, because they were procreated by mariage. *Origemani*, & *Turpes*. These were vile and filthie beastes, not abhorring from whoredome, but from procreation of children, to the end they might seeme to be chaste. They were like to Onan the sonne of Iudah whome the Lord destroyed, Gen. 38. ver. 9. 10. All these heresies mentioned by Epiphan. *contra hæreses*, lib. 2. I passe by almost with silence, because they were like vnto abortiue birthes, and continued not long to perturbe the peace of the Church.

Melchisedeciani.

Bardesianistæ.

Valesii.

Apostolici.

Origeniani

Now concerning other Heretiques, by whose venemous doctrine the Church of Christ had greater strife and perturbation. Artemon and Beryllus B. of *Bostra* in *Arabia* denied the diuinitie of Christ, and affirmed that he was not existent before hee tooke flesh of the Virgine. With Beryllus Origen conferred, & reduced him backe againe to the true faith, and therefore I set not his name in the Catalogue of Heretiques, because he added not vnto the fault of his bad opinion an obstinate defending of the same, Euseb eccl. hist. lib. 6 cap. 33.

Artemon.

The heresie of *Helcesaitæ* otherwise called *Sampsei*, because of the shorte continuance of it is scarce worthy to bee reckoned, as I haue declared in the treatise of heresie. They mixed the religion of the Iewes, Gentiles and Christians together, but were more addicted to the superstition of the Iewes then to any one of the other two. Epiphan. *contra hæreses* lib. 2. They rejected the writings of the Apostle Paul and affirmed that a man who denied the Lorde with his mouth in the time of persecution, if so be he adhered to the faith

Helcesaitæ.

faith in his hart, he had committed no sinne. They caried about with them a singulare book which they said was sent downe from heauen, and they promised remission of sinnes to euery man who would hearken to the wordes of that booke. Comment. Func. in Chronol.

NOVATVS a Presbyter at *Rome* was a man of a contentious spirit, and men that are humorous, high minded and contentious, they are wise to doe euill, but they can do no good. Such a man was NOVATVS, who disquieted with schisme, and heresie two of the most notable Churches in the world at that time, viz *Carthage* and *Rome* by giuing out a rigorous sentence against those who in time of persecution had fallen, albeit they had repented after their fall, and all outward tokens of vnfained repentance had beene seene in them, yet his opinion was that they should not be admitted againe to the fellowship of the Church. This opinion was not onely repugnant to the wordes of Isai. Ezech. 18. Mat. 11. & to innumerable moe places of sacred scripture, but also it was a fooliſh opinion aduancing the kingdome of the deuill and not the kingdome of God. For the two great wheeles of the cart of the deuill, whereby hee carieth men headlong to hell are presumption and desperation: & mercilesse NOVATVS taching a doctrine that strengthened not the knees of the weake, he did what in him lay to moue sinners to despare. Therefore CYPRIAN B. of *Carthage* who excommunicated him, and CORNELIVS B. of *Rome* who did the like with aduise of a graue and worthy Councill gathered at *Rome*, Euseb. lib. 6. cap. 43. are to be counted wise men, because they endeuoured timonsly to suppresse those errors that weakened the harts of the children of God. I reade of no heresie preceeding the heresie of ARRIVS and EVTYCHES that continued longer time in the Church of God then the heresie of NOVATVS, partly because it crept in vnder pretence of zeale to the glory of God, and vnder pretence of a detestation of sin: partly also, because the *Novatian* Heretiques in the question concerning the diuinitie of Christ were comformable to the opinion of the true Church, Sozom. lib. 7. cap. 12. Thirdly, because in time of the *Arrian* persecution the *Novatians* were banished and troubled with no

leſſe hatefull malice and deſpite then the members of the true Church were: yea and the true *Catholickes* and *Novatianes* beeing companions of one and the ſelfe-ſame ſuffering were content alſo to giue their liues one for another, Socrat. lib. 2. cap. 38. And the foreſaide authour ſaith, *Parúmque abfuit quin coadunarentur*, Socrat. ibid. that is, They were neere by vnited and agreed together, to wit, the true *Catholickes* and *Novatians*. But what was the impediment that hindered their vnion? Reade the hiſtorie, and it ſhall not bee found in the true *Catholickes*, but in the obſtinacie and wilfulneſſe of the *Novatians*. And ſo it falleth out at all times that men who are authours of hereſies and ſchiſmes, are alſo the principall hinderers of the redintegration of the vnitie of the Church. The razing and demoliſhing of the Temple of the *Novatians* in *Cyzicum* a famous towne of *Bithynia* together with the calamitie of the people of *Mantinium* a towne of *Paphlagonia*, Socrat. lib. 2. cap. 38, clearely proueth that the *Novatian* hereſie continued vntill the dayes of CONSTANTIVS the ſonne of CONSTANTINE an *Arrian* Emperour and perſecuter of the true faith. The fauour that they obtained in the dayes of IVLIAN I paſſe ouer with ſilence. But in the dayes of the reigne of THEODOSIVS, the *Novatians* by the Emperours edict were permitted to haue publicke conuentions in *Conſtantinople*, to enjoy ſuch priuiledges as other Chriſtians had, & to poſſeſſe the oratories and temples whereinto they were accuſtomed to ſerue God. All this toleration and libertie was granted to them by the good Emperour THEODOSIVS, becauſe in the heade of doctrine anent the diuinitie of Chriſt they damned the *Arrians*, & agreed with the *Homouſians*, Socrat. lib. 5. cap. 10. The *Magdeburg* hiſtorie ſaith that this hereſie continued in *Conſtantinople* vntill the time that it was conqueſſed by the *Turkes*, Cent. 3. cap. 5. I haue written of this hereſie at greater length to admoniſh all true Chriſtians that it is not enough to adhere to ſome pointes of the true faith, and to ſuffer perſecution for righteouſneſſe at ſome times, and to loue brotherly fellowſhippe at ſome times, ſo that we are content to ſacrifice our

liſe

life for our brethren: all these things did the *Nouatians*, and were fauoured by the Emperour THEODOSIVS, as said is, yet were they both schismatickes and Heretiques, because they would be wiser then God, and debarred them from the bosome of Christs compassions whom Christ inviteth to come vnto him, saying, *Come vnto me all ye that are weary and laden, and I will ease you*, Mat. 11. ver. 28. Let the example of the *Nouatians* admonish men, who studie to singularitie, and to bring in newe customes or opinions into the Church of God, to take heede that their opinions be not repugnant vnto the written word: lest, after they haue continued a long time, in ende they be rejected as opinions, foolish, vaine, hereticall, and not agreeing with the scriptures of God. His followers were called καθαροι or *puritans*, Euseb. lib. 6. cap. 43. Hist. Magd. cent. 3. cap. 5. Let this name rest in the bosome of Heretiques. And men who are not guiltie of the faultes, that were in the *Nouatians*, if they be vndeseruedly charged with this name giuen of olde to Heretiques, let them say with humble heartes, that in one sense they are καθαροι because they are purged from sinne in the fountaine of the blood of Christ, 1 Iohn 1. ver. 7. But in no other sense & meaning can true Christians be called καθαροι, except onely in this, because their sinnes are freely forgiuen in Christ, and God hath begun the worke of sanctification in them, to be a testimonie that they are planted in the stocke of Christ. In this sense speaketh the Euangelist IOHN, ἤδη ὑμεῖς καθαροι ἐστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν, that is, *Now are yee cleane through the word that I haue spoken vnto you*, Ioh. 15. ver. 3.

Sabelliani. The heresie of SABELLIVS began to shew it selfe vnto the world, about the yeere of our Lord 257. vnder the reigne of GALLVS. It was first set foorth by NOETVS in *Ptolemaida*, afterward by HERMOGENES, and PRAXEAS, and last it was propagated by SABELLIVS the disciple of NOETVS. Alwayes the heresie rather taketh the name from the disciple then from the master. They confessed that there was but one God alonerly, but they denied that there were three distinct persons in this one Godhead, viz. The Father, Sonne and holy Ghost. By this their opinion they confounded the two Greek words, οὐσία & ὑπόστασις, as if there wer no differencee betweene

betweene them. No man dare presume to say that in God there are three distinct substances, therefore SABELLIVS and his adherents saide that there were not three distinct subsistences or persons in the Godhead, but the three names of Father, Sonne and holy Ghost were giuen to one person allanerly, but pointed not out distinction of persons or subsistences in the Godhead, Ruffin. hist. lib. 1. cap. 29. By this opinion they were compelled to grant that it was the Father who clad himselfe with our nature, and died for our sinnes, and therefore they were called *Patrispassiani* because their opinion imported that the Father suffered.

Nepotiani.

In the reigne of GALLIENVS, and about the yeere of our Lord 264, a certaine Bishop in *Egypt* called NEPOS beganne to affirme that at the latter day the godly should rise before the wicked, and should liue with Christ heere in the earth a thousand yeeres in aboundance of all kinde of delicate earthly pleasures. The ground of this errour was the misunderstanding of the wordes of the Reuelation of IOHN chap. 20. ver. 5. 6. In refuting of this heresie DIONYSIVS Bishoppe of *Alexandria* bestowed his trauels with good successe: for hee disputed against CORACION a man professing this errour in *Arsenoitis* a place of *Egypt*, whome hee refuted in presence of many brethren, who were auditours of that disputation, for the space of three dayes from morning till euening. So that in end CORACION yeelded, and promised that hee should not maintaine any such opinion in time to come, Euseb. lib. 7. cap. 24.

Samosatenus.

About that same time, that is, in the time of the reigne of GALLIENVS, CLAVDIVS and AVRELIANVS. PAVLVS SAMOSATENVS Bishop of *Antiochia*, a pestilent fellowe, denied the diuinitie of the Sonne of God, and affirmed that Christ obtained the name of the Sonne of God through his vertuous behauiour & patient suffering, but he was not naturally & truly the Son of God begotten of the substance of the father. His life correspondent to his doctrine was wicked and profane. Hee was accustomed to walke through the streetes of *Antiochia* accompanied with a number of flattering friendes and seruants, some going before him and others following after him, and hee himselfe in the

mids, reading or meditating letters to his secretaries, Euseb. lib. 7. cap. 30. Which forme of presumptuous and stately behauiour was offensiue to the people, who thought that pompe and pride was not beseeming to Bishops, who were preachers of the humilitie, meekenesse and patient sufferings of Christ. But if the men of *Antiochia* (saith PLATINA) had beene in his dayes, and had seene the stately traine of the Bishop of *Rome* & his Cardinals, accompanied with so many seruants, clothed in silke and sumptuous apparell, and riding vpon gallant and lustie horses, richly deckt with gold & costly foot-mantles of diuerse collours, they would haue beene more offended, and would haue said, that such pride had nothing to doe with the simplicitie and humilitie of Christ. Platin. *in vit.* Sixt. 2. But to returne againe to PAVLVS SAMOSATENVS, he was so couetous of vaine glory, that he built vnto himselfe in the Church a glorious seate according to the similitud of a princely throne, & frō this seat he spake vnto the people, whome he was accustomed to reproue with sharp words, if they had not receiued his words with cheerefull acclamations and shoutings, such as were wont to be vsed in stage places, Euseb. lib. 7. cap. 30. The Psalmes also, that were sung in the Church to the praise of God, hee abrogated, and was not ashamed to hire women to sing his owne praises in the Congregation of the Lordes people. For this his damnable doctrine and lewd life he was most justly deposed by the Councill conueened at *Antiochia*, and excommunicated by all Christian Churches in the whole world, and was so detested by all good men, that FIRMILIANVS Bishop of *Cæsarea* in *Cappadocia*, and DIONYSIVS ALEXANDRINVS, who for his olde age might not trauell and bee present at the Councill of *Antiochia*, yet they both damned the Heretique SAMOSATENVS by their letters sent to the Congregation of *Antiochia*, but not to the Bishop thereof, because hee was not worthy that any man should salute him either by worde or write, Euseb. ibid.

Manes & *Manichei.*

MANES a *Persian*, otherwise called MANICHEVS, a man furious and madde, answering well vnto his name set foorth the venome of his heresie in the time of the

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reigne of DIOCLETIAN, Euſeb.lib.7.cap.31. a man both in ſpeech and maners rude and barbarous, in inclination deuiliſh: yet he durſt preſume to cal himſelfe the holy ſpirit, as MONTANVS had done before, and to repreſent Chriſtes actions in chuſing vnto him 12. diſciples, whome he ſent forth to propagat his errours into diuerſe parts of the world, Euſeb.ibid. His hereſie contained a maſſe or venemous compoſition of olde extinguiſhed errours, which he renued and maſſed together, ſuch as the errour of CERDON and MARCION concerning two beginnings: The error of *Eneratita* in prohibition of meates which God hath appointed for the vſe of man with thanksgiuing, ſpecially fleſh and wine: He vtterly rejected the olde Teſtament, as many other Heretiques had done before him. He aſcribed not ſinne to the free wil of man and his voluntarie defection from the eſtate of his firſt creation, but to neceſſitie, becauſe mans body was made of the ſubſtance of the prince of darkeneſſe. This was that hereſie wherewith AVGVSTINE was infected before his conuerſion, but the Lord who brought foorth light out of darknes, & made PAVL, ſometime a perſecuter, to be a preacher of his Goſpell, and CYPRIAN a ſorcerer to bee a worthy preacher and martyre: this ſame gratious Lord (I ſay) in the multitude of his vnſpeakable compaſſions drewe AVGVSTINE out of this filthie mire of abominable hereſie, and made him like vnto a bright ſtarre ſending foorth the beames of light to the comfort of Gods houſe. The opinion of MANES anent the creation of the world, and the creation of man, the manifeſtation of Chriſt in our nature rather in ſhewe and appearance then in veritie, and the horrible abomination of their vile Euchariſt, no man can be ignorant of theſe things who hath read but a litle of the bookes of AVGVSTINE written againſt the *Manicheans*. In ende like as MANES exceeded all the reſt of the Heretiques in madneſſe of fooliſh opinions: euen ſo the Lorde pointed him out among all the reſt to be a ſpectacle of his wrath and vengeance. For the king of *Perſia* hearing of the fame of MANES, ſent for him to cure his ſonne, who was deadly diſeaſed: but when he ſawe that his ſonne died in his hands, he caſt him into priſon and

was purposed to put him to death: but hee escaped out of prison and fled to *Mesopotamia*. Neuertheless the king of *Persia* vnderstanding in what place MANES did lurke, sent men who pursued him, tooke him and excoriated his body, and stopped his skinne full of chaffe, and set it vp before the entrie of a certaine citie of *Mesopotamia*, Socrat. eccles. hist. lib. 1. cap. 22. If any man bee desirous to haue greater knowledge of this remarkable Heretique, both in respect of his life and death, he may reade the fore-mentioned chapter of the ecclesiasticall historie of SOCRATES, and hee shall finde that the first man called MANICHEVS, who renued the errour of two beginnings was a man of *Scythia*. He had a disciple first called BVDDAS, afterward TEREBYNTHVS who dwelt in *Babylon*. This man TEREBYNTHVS was the composer of these bookes which MANES gaue out vnder his owne name. MANES was but a slauish boy bought with money by a woman of *Babylon*, in whose house TEREBYNTHVS had lodged, and shee brought vp the boy at schoole: his name was CVRBICVS when he was bought, but when this woman died, she left in legacie to CVRBICVS the money and bookes of TEREBYNTHVS, and he went from *Babylon* to *Persia*, changed his name and called himselfe MANES, and set forth the bookes of TEREBYNTHVS as if they had beene composed by himselfe, so that hee added vnto the rest of his villanies this fault also, that he was from his very youth a dissembled and deceitfull fellow, Reade the historie of Socrat. lib. 1. cap. 22.

Hieracitæ. After MANES sprang vp HIERAX, who spake of the Father, and the Sonne as of two lights different in substance. He damned mariage, denied the resurrection of the body, & excluded infants from the kingdome of God, Epiph. *contra hæres.* Hist. Magd. Marke in this Catalogue of the heresies of the first three hundreth yeres how many of the deuils trumpeters sounded the doctrine of the prohibition of mariage. The *Nicolaitans*, *Gnostici*, *Encratitæ*, *Montanistæ*, *Apostolici*, *Origeniani* called *Turpes*, *Manichei* and *Hieracitæ*. Satan hateth mariage to the end that his kingdome might be aduanced by fornication and all kinde of vncleanneſſe.

CENT.

CENT. 3. A Treatise of

Purgatorie and prayer for the dead.

Purgatorie and worshipping of reliques, errors borrowed frō Pagans.

IN this Centurie also the opinion of ORIGEN anent purgatory paines before a man can enter into the kingdome of heauen giueth me manifest occasion to speak of Purgatorie. In the beginning of this treatise I protest, that I detest the worshipping of reliques, and the conceit of Purgatorie fire as two heades of doctrine borrowed from Ethnickes and *Pagans*. The bones of THESEVS (saith PLVTARCH) being transported & placed in the middle part of the towne of *Athens*, they honoured his ashes as if hee himselfe had beene returned to the towne, and gaue vnto him all these diuine honours, calling him φύξιος, that is, he who diuerteth euill from them: also they called him προστατικὸς & βοηθητικὸς, that is, a patron & a helper: & προσδεχόμενος τὰς τῶν ταπεινοτέρων δεήσεις, that is, who receiueth the supplications of the humble. What was this else but to honour THESEVS with diuine honours? And the excessiue honours attributed to the reliques of saints in the Popish church, with confidence to be helped and better heard of God, because they were prostrate before the reliques of saints, what was it else but a counterfaiting of the superstition of the *Pagans*? In like maner the opinion of Purgatorie is but an Ethnicke inuention, & PLATO seemeth to be the first authour of it, (except any man of greater reading can reduce it to a more ancient beginning) for PLATO in his dialogue called *Phedo, vel de anima* hath three opinions concerning the soules of men. First, hee thinketh that the soules of men who haue liued a very honest and vnreproouable life, when they depart out of their bodies, they goe to a place of vnspeakable happinesse. Secondly he thinketh that the soules of men who haue continued into incorrigible wickednesse, they goe to a place called

Tartarus there to be punished with endlesse paines. These two foresaide opinions PLATO by his trauelling to *Egypt* (where the people of the *Iewes* had remained a long time) might haue learned, to wit, that the soules of good men goe to heauen, and the soules of euill men goe to hell. But PLATO thought by Philosophie to mend the want that was in ancient Theologie, and he deuised a third place whereinto soules should be both tried and purged, and after suffering of paines should be set at libertie, namely the soules of men who had heauily grieued their parents & afterward repented, or had committed filthie murthers, and afterward repented, these mens soules (I say) according to the opinion of PLATO, behooued to goe through infernall floods, specially through *Acheron*, *Cocytus*, and *Phlegeton* to be tried & purged, & in end to be set at libertie, prouiding they had fully satisfied the persons whom they had offended. These beginnings of PLATOES conceites had neuer hurt Christian religion, if CLEMENS ALEXANDRINVS, and after him ORIGEN had not mingled prophane Philosophie with Theologie. But when the question is riped vp to the very ground, the defenders of Purgatorie fire & worshipping of reliques haue cause to be ashamed, as disciples of *Pagans*, and not of the holy Apostles, in these two points of doctrine.

Foolish borrowing.

The foolishnes of CLEMENS and ORIGEN hath beene very pernicious to the Church of God, because they borrowed not from PLATO siluer and golde, as the *Iewes* borrowed from the *Egyptians*, by warrant of Gods commandement, Exod. 11. but they borrowed chaffe and doung, lies and fables, which some time spreading, sometime growing, sometime altering the first similitude fashioned in the combes of PLATO, in end became an article of Popish faith, and was so straitly vrged, that they who would not beleeue the fained fire of Purgatorie were burned as Heretiques with true flammes of tormenting fire.

Foolish following.

AMBROSE and HILARIVS as foolishly followed the opinion of ORIGEN without examining it in the balance of holy scripture. Ambros. in Psal. 118. saith that all men must goe through the fire at the latter day, euen IOHN himselfe the beloued disciple of Christ, of whose death also some doub-

doubted, yet no man can doubt of his passing through the fire. Thus AMBROSE suffered this opinion of ORIGEN to sincke into his heart, as though it had beene the vndoubted Oracle of God, which no man should call in question. HILARIVS maketh no exception of the blessed Virgine the mother of our Lord in Psa. *118*, but she must also go through this fire at the latter day. And this is a foolish thing to followe any man further then he doth follow Christ, & the warrant of the written word of God, 1. Cor. *11*. And therefore the first generall Councill Ann. 551. (as wise behind the hand) was compelled to examine the bookes of ORIGEN & to excõmunicat himself (albeit dead long afore) & to damne his books and vaine opinions specially anent his Purgatorie.

Error growing worse & worse.

This *Origenian* errour before it was seriously impugned, it was changed to the worse, and grew neerer to the originall of PLATOES *Phlegeton* againe: for ORIGEN, AMBROSE and HILARIVS spake of a fire that should burne at the latter day which al men behooued to passe through before they could enter into the place of refreshment, but PLATO in his dialogue *Phedo* spake of a flood of fire whereinto men behoued to bee tried and purged immediatly after their soules were separated from their bodies, and what soules I pray you? Not the soules of the best men which went to heauen, nor the worst men, for they went to hell, but the soules of men that were not into a mid rancke, neither very good nor very euill. This opinion, I say, somewhat neerer to the opinion of PLATO then to the opinion of ORIGEN, beganne to take place about the foure hundreth yeere of our Lord, as the distinctions of AVGVSTINE clearely witnesse. *Valde boni, valde mali, non valde mali.* Augustin *enchiridion ad Laurent.* Idem *de octo Dulcitii quæst.* Thus wandering errours once taking place, became like vnto a fretting canker euery day worse & worse. If any man think strange that so vile an error neither agreable to scripture, neither yet to it self, but changing the similitude of it, as the Chameleon doth his collour, it preuailed wonderfully and was so fastened into the peoples hearrts, that scarcely can it be rooted out of their mindes in our dayes. To this I answere, that besides the authoritie of the fathers aboue specified,

The error of Purgatorie fire misliked by Augustine, but not fully impugned.

who were entangled with errour, euen they also who found out the opinion of Purgatorie fire to be erroneous and repugnant to scripture, yet did they not fully and in all points impugne this false and lying doctrine, but onely in a parte. As namely AVGVSTINE refuteth that part of CLEMENS and ORIGENS opinion wherein they thought that the deuils and wicked men after suffering of long tormentes may possibly be forgiuen and finde mercy. By one place of scripture he vtterly vndoeth that opinion, *Depart vnto the euerlasting fire prepared for Sathan and his angels*, Mat. 25. ver 4. And in the booke of the Reuelation. *And they shall bee tormented night and day for euer and euer*, Apoc. 20, August lib. 20. & 21. *de civit. Dei.* Yet the other parte of the errour, that tooke deepe root in his dayes, AVGVSTINE knewe it better then he impugned it, lest he should gain-say the receiued opinion among all the people, who thought that the soules of many men after their death were tormented with fire for a while, vntill a full satisfaction were made for the faultes that men committed in their life-time. Against this opinion AVGVTINE speaketh but softly. *Non valde coarguo, forsitan verum est*, that is, I doe not greatly reproue it, possibly it is true, August. *De civit. Dei.* lib. 21. cap. 26. This was also some strengthening of errour, that it was not fully in all points & clearely refuted by godly fathers, whose comporting with the weakenesse of the people in a parte CHEMNITIVS himselfe calleth prudence and wisdome: but serious impugning of erroneous doctrine had beene more agreable to the will of God. Alwayes AVGVSTINE in his doubtsome speach giueth no ground to Papists to make vp a newe article of faith anent Purgatorie. For like as *Constantinople* was a great citie, yet when it was shaken with an earthquake three dayes and three nights, no man taried in that great towne to builde a new house during that time: euen so AVGVSTINE is a great doctour, yet when hee taketh him to *forsitan* or perhaps, this is not a sure ground to leane vpon.

Simil.

Many handmaids of Purgatorie.

This vnhappie conceit of Purgatorie fire had many handmaids waiting vpon her, some going before, and others following after her. Before the conceit of Purgatorie goeth an

an opinion of our owne satisfactions. For the faultes committed by vs after Baptisme, if we do not perfitly satisfie for them before our death, it resteth that in Purgatorie fire we should absolue the rest of our pennance that is vnfulfilled. How much this first handmaide derogateth from the glory of Christ, the Apostle witnesseth when he saith, *The blood of Christ purgeth vs from all sinne*, 1. Ioh. 1. making no exception of sinnes after Baptisme committed. The other handmaide preceeding the conceit of Purgatorie, is praier for the dead albeit in all the old and new Testament there be not one example of praying for the deade, or yet offering of sacrifice for the dead. Pardons followed (sometimes called indulgences in another sense then now they are) these pardons, I say, are the handmaids following Purgatorie, by which the B. of *Rome* (as absolut commander of Purgatorie) hath made vnto himselfe infinite gaine.

An exhortation to detest the originall of Purgatorie.

Before I proceede any further, I exhort all true Christians, as they detest Paganisme, euen so to detest all Ethnick errours, when they are creeping in into the sanctuarie of God. The golden Eagle of the *Romanes* was more abominable when it was set vp in the Temple of *Ierusalem* by HEROD, Ioseph. *de bello Iudaico*, lib. 1. cap. 21. then when it was set vp in the Capitoll of *Rome*. And the image of CAIVS CALIGVLA sent to PETRONIVS his Deputie to be set vp in the Temple of *Ierusalem* made all the Iewes agast, and they were more willing to die then to see their Temple so filthily abused with idolatrie, Ioseph. *antiq.* lib. 18. cap. 11. It is more seemely then that the golden Eagle and image of CAIVS remaine at *Rome*, where they were first fashioned, then to bee brought to the Temple of *Ierusalem*. And it is more seemly also that the opinió of Purgatory remaine in the schoole of PLATO at *Athens*, or in the schoole of CLEMENS at *Alexandria*, rather then to send it abroade through all Christian Congregations to bee beleeued.

Simil.

For Christians ought to be like to the forlorne sonne after he returned home againe to his father, Luc. 15. Hee was so well fed and clothed in his fathers house, that he would not eat any longer of husks and the food of Swine: euen so our heauenly father hath fed vs with that Manna that came downe from heauen, and it is

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no time nowe to vs to be fed with the huskes of PLATOES schoole any longer.

Prepoſterous feare & credulity of people vpholds popish.

The cauſe wherefore fooliſh people are ſo addicted to Purgatorie, albeit it be but an Ethnicke inuention, is this, a carnall affection that men carie toward their defunct, parents or friendes: to whome they are ſo affectionat, that if any action done by liuing men could helpe them that are deade, they would doe it with all their heart: and of olde time it was a cuſtome that when men were recently departed this life, their friends would thruſt the ſacrament in the mouth of the dead body, meaning thereby to procure ſome reliefe to the ſoule, which cuſtome was damned in the third Councill of *Carthage*, Canon. 6. In reſpect Chriſt biddeth giue the ſacrament with this commandement, *Take, eat*, but dead bodies can neither take nor eate. Alwayes it was carnall affection not ordered with knowledge that mooued friends ſo to doe. And in our dayes men that are in heauineſſe and full of affection toward their owne friendes are both timorous and credulous: ſo timorous, that they feare that their friendes after death ſhould be pined in Purgatorie: ſo credulous that they beleeue that the prayers and almes deades of the liuing, their ſaying of Maſſes or buying of pardons can helpe the dead, either to mitigat their paine, or to procure vnto them haiſtie reliefe out of paine. If theſe two grounds could be remoued, that ſimple people would not prepoſterouſly bee both timorous and credulous, the conceit of Purgatorie would ceaſe.

An exhortation to corrigible Papiſts.

Papiſts themſelues that are corrigible I would exhort before I anſwere to their arguments, that they would doe this honour to Ieſus Chriſt, not to make his majeſtie like vnto ADONIIAH, 1. Reg. 1. This proud man called IOAB the Captaine of the hoſte, and ABIATHAR the Prieſt, and the kings ſonnes except SALOMON to banket, and by not inuiting to that banket SALOMON and BATHSHEBA his mother, and NATHAN the Prophet, and ZADOCK and BENAIAH, no doubt but hee was minded to bring innocent people vnder the guiltineſſe of treaſon, as their ſpeeches to DAVID clearely declare, that they forſawe this inconuenient. But Ieſus Chriſt is not like vnto ADONIIAH

to

to seeke a quarrell against innocent people, whom he himselfe hath purged from all sinne in the precious fountaine of his blood, 1. Ioh. 1. Will the Lorde Iesus after hee hath purged vs from all spot of sin in the fountaine of his owne blood, send vs to Purgatorie when wee die, and not call vs to that celestiall banket of endlesse pleasure in heauen: seeing the not calling of vs to that banket importeth a disliking and casting off of vs, as ADONIIAH disliked SALOMON and his mother, and NATHAN the Prophet, & the rest whom he inuited not to his banket? Surely whomsoeuer the Lord hath loued so dearely, that hee hath purged them from all spot of sinne by his blood, he will not be vncouth to them, by sending them to Purgatorie when they should be inuited to his banket.

The vse of temporall paines.

Now in this disputation of Purgatory fire a solide ground is to be laide downe, that euery man may know of what sort of paines after this life we dispute. All paines are either temporall or eternall. Of eternall paines there is no disputation in this treatise. Temporall paines (say we) are inflicted vpon men onely in this life for their amendement, if they bee of the number of Gods elect, or else are forerunning tokens of euerlasting wrath, if they be of the number of the reprobate. For this cause the Apostle saith, that there is no chastisement joyous for the present vntill it bring foorth the good fruite of righteousnesse, Heb. 12. ver 11. And heere hee declareth clearely that temporall chastisements are inflicted vpon the godly for their amendement.

On the other part the prophecie that was in the mouth of ZARESH the wife of HAMAN (albeit grounded onely vpon experience) yet it declareth that the downe-casting of wicked men is a forerunning token of a greater downe cast to followe after, Ester chap. 6. ver. 13. And this is a shorte summe of our opinion anent temporall punishments. But Papistes defend that euen after this life there is temporall punishments in Purgatorie, the suffering whereof satisfieth God for offences committed by men when they were aliue, and purgeth them that their soules may be meet to goe to heauen.

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Fault and punishment thereof both abolished in Christ.

This opinion of theirs is linked with another absurde opinion, that when our sinnes are freely forgiuen, wee are not absolued both from guiltinesse and paine, but from guiltinesse only, but it remaineth still, that we should suffer paines yea such paines, whereby we satisfie for our sinnes committed after Baptisme, what is this else but to make vs our own sauiours in a part, and manifestly to contradict both scriptures and fathers? for the scripture plainly saith. *There is no condemnation to them that are in Christ, who walke not after the flesh, but after the spirit*, Rom. 8. And AVGVSTINE saith, *Culpa est quod injustus es, pœna quod mortalis es. Christus suscipiendo pœnam & non culpam, & pœnam delevit & culpam.* August. *de verbis domini*, serm. 37. that is, thy fault is this, that thou art vnrighteous, thy punishment that thou art mortall, but Christ by taking vpon himselfe our punishment and not our fault, hath abolished both our fault and our punishment.

Places of the old Testament abused for stablishing of Purgatorie

Arguments brought in to prooue Popish Purgatorie are of three rankes, First, some arguments taken out of the wordes of Canonicke and Apocryph scripture. Secondly out of the writings of fathers. Thirdly out of visions, dreames and apparitions, whereof some are put in write for a memorial to the posteritie. In the booke of the Psalms it is written. *Wee passed through fire and water into thy rest*, Psal. 65. ver. 12. *alias* Psal. 66. ver. 12. Here say they mention is made of Purgatorie fire. But AVGVSTINE writing vpon this Psalme doth expone it otherwise. The fire, saith hee, burneth, the water rotteth, both are to be feared, the burning of trouble, and rotting of water. When there are disasters and vnhappie things in this world, they are like vnto fire: when we are in prosperitie and al things plenteously abound, this is like water. This is the exposition of AVGVSTINE. In the prophecie of ZACHARIE it is written, *Thou also shalt be saued through the blood of thy couenant, I haue loosed thy prisoners out of the pit wherein is no water.* Is this also spoken of Purgatorie? There is in that chapter a prophecie of Christ of his office, humilitie, power, loue, and the operatiue vertue of his blood, by which blood beeing his own blood, & the blood of the euerlasting couenant of God, we who were sinners and bond-men of Satan are set at libertie, and wee who

who were heires of hell and condemnation, are fred from that terrible pit whereinto there is not one drop of conſolation, & ſo Chriſt hath found out to vs by his ſuffering foreſaid αἰωνίαν λύτρωσιν. as the Apoſtle ſaith, Heb. 9. ver. 12, that is, euerlaſting redemption. This is the true ſenſe of that place, for ſcripture conferred with ſcripture will find out the right meaning of ſcripture: but the wreſting of ſcripture to the conceits of our minde is a perpetuall deteining of vs in blindneſſe and ignorance. To this agreeth wel the expoſition of Auguſt *de civit. Dei*, lib. 18. cap. 35. and Theodoret. in Zach. cap. 9. In like maner in the prophecie of Malach. *Behold I will ſend my meſſinger, and he ſhall prepare the way before me: and the Lord whome yee ſeeke, ſhall ſpeedely come to his temple: euen the meſſinger of the couenant whome ye deſire: behold he ſhall come, ſaith the Lord of hoſtes. But who may abide the day of his comming? and who ſhall endure when he appeareth? for he is like a purging fire, and like fullers ſope. And hee ſhall ſit downe to trie & fine the ſiluer: he ſhall euen fine the ſonnes of Leui, and puriſie them as golde and ſiluer, that they may bring offerings vnto the Lord in righteouſneſſe.* Malac. 3. ver. 1. 2. 3. If we credite the holy Euangeliſts, this is ſpoken of Chriſts firſt comming, and of IOHN Baptiſt his forerunner, and of the effectuall miniſtrie of the Goſpel in purging ſinne, Mat. 11. ver. 10. Marc. 1. ver. 2 Luc. 1. ver. 76. But Papiſtes not conferring ſcripture with ſcripture, wherſoeuer they find fire or darkneſſe, or a deepe pit and dungeon, or a terrible tempeſt, there they thinke mention is made of Purgatorie, as I could eaſily prooue by many other places: but let theſe ſuffice for examples of the old Teſtament wreſted and abuſed.

Places of the new Teſtament abuſed.

In the new Teſtament it is ſaid, *And whoſoeuer ſhall ſpeake a word againſt the Son of man, it ſhall be forgiuen him, but whoſoeuer ſhall ſpeake againſt the holy Ghoſt, it ſhall not be forgiuen him, neither in this world, nor in the world to come*, Mat. 12. ver. 32. Of theſe words it is inferred that ſome faults ſhal be forgiuen in the world to come, albeit the ſinne againſt the holy Ghoſt ſhall neuer be forgiuen. The true ſenſe and meaning of theſe words is ſet down by the Euangeliſt MARKE in theſe words, *But he that blaſphemeth againſt the holy Ghoſt ſhall neuer haue forgiuenneſſe, but is culpable of eternall damnation*, Marc. 3. ver. 29.

What

What needeth further requisition when the spirit of God hath interpreted his owne meaning? Againe it is is said in the new Testament. *For other foundation can no man lay then that which is laid, which is Iesus Christ: And if any man build on this foundation golde, siluer, pretious stones, timber hay or stubble, Euery mans worke shall bee made manifest: for the day shall declare it, because it shall bee reueiled by the fire: and the fire shall try euery mans worke of what sort it is. If any mans worke that he hath built vpon, abide, he shall receiue wages. If any mans worke burne, he shall lose, but he shall be saued himselfe: neuertheless yet as it were by the fire,* 1. Cor. 3. ver. 11. 12. 13. 14. 15. The last of these verses is brought foorth as a testimonie of scripture prooving Purgatorie fire: & so much the rather becauſe S. AMBROSE doeth so expone the foresaide verse. Let vs therefore with AMBROSE agree vpon all the rest, and contrauert onely vpon the last verse. The foundation of Christ, the golde, siluer and precious stones is true and solide doctrine, the timber, hay, and stubble is friuolous doctrine: the triall by day, and fire is a triall by the worde of God, full of light, as the day, and mightie in operation as the fire. In this triall hee whose doctrine is authorized and not ouerthrowne by the worde, hee hath double vantage: first his worke standeth, next himselfe shall be rewarded as a good builder. But if in the triall a mans doctrine be found friuolous, albeit not hereticall, hee shall sustaine double losse: First hee shall see his doctrine ouerthrowne by the light and fire, that is, by the worde of God, next, albeit himselfe shall be saued, because hee adhereth by faith to the foundation, yet because hee hath beene a slouthfull teacher in teaching friuolous things with a glorious shewe of eloquence in steade of solide and necessarie things, hee shall bee saued by fire, that is, as wee say, hee shall be cast into the fornace of temporal troubles to learne repentance and amendement in this life, wherein onely is time and place of repentance. But the Papistes thinke that men after their death shall bee cast into the fire of Purgatorie, there to satisfie for their fault, and after satisfaction to be purged and saued Here first note, that the Apostle vttering by a continuated allegorie the estate of those who build

build vpon the right foundation any kinde of doctrine either ſolide or friuolous, in the end he perfiteth his allegorie, comparing the chaſtiſements of God ſent for our amendement vnto a fire. This agreeth better then to interpret all the reſt allegorically, and the laſt words into a ſimple meaning without any figure, & to father that opinion vpon PAVL whereof neither hee nor any other Apoſtle maketh mention in their writings. Next conſider that they would ſeeme to be followers of the interpretation of AMBROSE, when as their conſcience (I meane of thoſe that are learned amongſt them) knoweth the contrarie, that AMBROSE meaneth of that fire at the latter day, whereof ORIGEN writeth, but not of that Purgatorie fire immediatly after the iſſue of this life, whereof the Papiſtes ſpeake. Indeed if Purgatorie fire ſhould be ſet forth as an article of Chriſtian faith, it ſhould bee grounded not vpon allegories or obſcure places of ſcripture, but vpon cleare and plaine places, as all the ancient fathers in one voyce doe conſent, but this place of ſcripture is an allegorie and an obſcure place. ORIGEN and AMBROSE take it in one ſenſe, the Papiſtes take it in another ſenſe, we take it in the third ſenſe, and ſome of their owne ſcholaſticke doctors are ſo daſhed with the varietie of diuerſe interpretations, that they dare determine nothing certainely, but ſay that either with the fire of Purgatorie, or with the fire of tribulation, or with the fire that goeth before the face of the great Iudge men who haue committed veniall ſinnes ſhall be purged and ſaued. THOMAS AQVINAS in 1. Cor. 3. When their owne ſcholaſticke Doctours are in ſuch doubts, there was no time to ſtep forwarde, and to make it an article of their faith.

A place out of the booke of the Maccabees for confirmation of ſacrifice for the dead, and conſequently of Purgatorie

The chiefe place cited out of Apocrypha bookes is Macab. 2. cha. 12. frō the 40 ver. to the end of the cha, in theſe words. *Now vnder the coates of euerie one that was ſlaine, they found jewels that had bene conſecrated to the idoles of the Jamnites, which thing is forbidden the Jewes by the Law. Then euerie man ſaw that this was the cauſe wherefore they were ſlaine. And ſo euerie man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid. And they gaue themſelues to prayer, and beſought him that*

that they should not be destroyed for the fault committed. Besides that, noble Iudas exhorted the people to keepe themselues from sinne: for so much as they saw before their eyes the things that came to passe by the sinne of those that were slaine. And hauing made a gathering through the company sent to Ierusalem about two thousand drachmes of siluer to offer for a sinne offering. Hitherto doth the author of that booke write the history of that fact, which was done by IVDAS MACCABEVS and his souldiers. First they were about to burie the dead bodies of their brethren who were slaine in the battell fighting against GORGIAS. Secondly they found secretly couered vnder their garments jewels consecrated to idoles. Thirdly they acknowledged this to be a sinne, and to haue beene the cause of the destruction of their brethren. Fourthly they thanked God who discouered this secret: for the punishment of their slaine brethren was an admonition to them that were aliue to abstaine frō the like fault. Fiftly they gaue themselues to praier, fearing lest the whole army should be plagued by God for the fault committed by a few number of the armie, as the fault of ACHAN troubled the whole hoste in the dayes of IOSHVA, Ios. 7. Sixtly to prayer is added an exhortation of IVDAS to abstaine from the like faults. Seuenthly a collection is gathered to be sent vp to *Ierusalem* that a sinne-offering might be offered, not for the deade, but for the liuing, who had not searched out the faultes of the host diligently as became them: And therfore there was some guiltinesse also in them. The rest that followeth is the opinion of the author of that second booke in these words, Doing very well and honestly that he thought of the resurrection: for if hee had not hoped that they which were slaine should rise againe, it had beene superfluous and vaine to pray for the dead. And therefore he perceiued that there was great fauour laid vp for those that died godly. (It was an holy and a good thought) So he made a reconciliation for the dead, that they might be deliuered from sinne. When I read this opinion of the author of the second booke of the *Maccabees* I am nothing moued with it: first becausse it seemeth to be a lie that IVDAS MACCABEVS sent to *Ierusalem* to offer sacrifice for the dead. Hee knewe the law of God, and fought so

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the law of GOD wherein was no ſacrifice for the deade, nor yet example in all the old Teſtament that any man did offer ſacrifice for the dead: but this author bringeth in Iudas fighting with his ſworde for the lawe, and with his alledged ſacrifice againſt the lawe. And it is leſſe inconuenient to rub this foule ſpot vpon the vnwiſe writer then vpon that wiſe, valiant and godly man Iudas Maccabeus. And I am the bolder to rub this fault vpon the writer, rather then vpon the valiant Captaine of whome hee writeth, becauſe in other places alſo he taketh boldnes to commend things forbidden in the Lawe of God, as namely the fact of Rhasis in ſlaying of himſelfe, 2. Macab. cap. 14. ver. 46. Likewiſe I am emboldened to do it, becauſe I read this ſame hiſtorie in other authours more worthie then this man is, who impute no ſuch fault to Iudas Maccabeus, as namely Ioſeph. antiq. lib. 12, cap. 12. If any man ſhal think me preſumptuous in charging the writer of the booke rather then the worthy gouernour with a fault, let him vnderſtand that the veritie of God is in nothing empared albeit there had bene a fault in both, that is, in Iudas doing a thing repugnant to the Law, and in the authour prayſing a thing done contrarie to the law. For like as there was no grace in David, that could grace his adulterie: euen ſo there was no gift in Iudas Maccabeus that could excuſe his offering of a ſacrifice for the deade, which no man did before him in the old Teſtament, and no man is found to haue followed him in the new Teſtament, as ſaith Chemnicius. *Simil.*

In the next place arguments are brought out of ancient fathers to proue Purgatorie by their prayers for the deade. For after this maner they reaſon. If ſoules of men departing from their bodies went ſtraight wayes either to heauen or hell, what needed prayers for the deade? for they who are in heauen are in glorie and reſt, and they who are in hell cannot be ſupported by prayers. But (ſay they) the ancient fathers praied for the dead, whereby it is cleare that they beleeued a third place, to wit, Purgatory, whereinto the ſoules of ſome men are tormented, and haue neede of the ſupport of the liuing: but the conſequence is very falſe: for they cannot be ignorant that in Cyprians daies the name *By the praiers made for the dead of old Purgatorie cannot be ſufficiently confirmed.*

of holy martyres were mentioned in prayers at the ministration of the holy sacrament, lib. 3. epist. 6: yet no man thought that the martyrs were pained in Purgatorie. In like maner AMBROSE affirmeth that hee will pray for the soule of VALENTINIAN the second, of whome he said before, *aeterna vita fruitur voluptate*, that is, he enjoyeth the pleasure of eternal life, Ambros. *de obitu Valentiniani*. And NAZIANZEN prayeth for his brother CESARIVS, of whose rest with God hee had the like hope, Nazianz. *orat.* 7. All these prayed for the dead without any opinion of Purgatorie. And therefore LINDANVS for all his confident assertion that Purgatorie is fully prooued by the testimonies of AVGVSTINE and CHRYSOSTOME, who make mentiō of the praiers for the dead, the one calling it a custome vsed by the whole Church, August. *serm. 32. de verbis Apostoli*: the other calling it a traditiō of the Apostles, Chrysost. homil. 3. *ad Philippenses*, yet I say, neither of these two beleeued Purgatorie. AVGVSTINE doubted of it as said is, and CHRYSOSTOME knew it not, as shall be declared Godwilling, Lindan. lib. 4. cap. 63.

The place of Augustine serm. 32. de verbis Apostoli examined.

But now let vs examine these two places whereunto LINDANVS leaneth as infallible grounds, and surer then that any exception can be taken against them, August. *serm. 32. de verbis Apostoli*. *It is not to be doubted that the deade are helped by the prayers of the holy Church & by the healthful sacrifice & almes deedes that are bestowed for their spirits, in such wayes, that God dealeth more gently with them then their sinnes haue deserued* First, I doubt if this be a sermon of AVGVSTINE. It seemeth rather to be a sermon of BEDA, who liued long after AVGVSTINE, because al this sermon is found in BEDA writing vpō 1. Thess. Next, like as AVGVSTINE doubted of Purgatorie, so likewise he doubted if it was lawful to pray for the dead, as his own words testifie, August. *Confess.* lib. 9. cap. 12. after that he had prayed for the soule of his mother MONICA he subjoyneth this: *If any think I haue done wrong in praying in few words for her who prayed so oft for me, let him not mock me, but if he hath great charitie, let him weepe for my sins to the common father of al Christs brethren.* If AVGVSTINE speake so doubtfully of Purgatorie, *de civit. dei*. lib. 21. cap. 26. and of prayer for the deade, *Confess.* 9. cap. 12. LINDANVS had no great ground to proclaime

claime the triumph of victorie for this alledged sermon of AVGVSTINE.

The place of Chrysostom homil 3. in epist. ad Phillip. examined.

The place cited out of CHRYSOSTOME writing vpon the first chapter of the Epistle of PAVL to the *Philippians*, homil 3, Οὐκ ἰσχὺν ταῦτα ἐνομοθέτησεν ὑπὲρ τῶν ἀποστόλων τὸ ἐπὶ τῶν φρικτῶν μυστηρίων μνήμην, γίνεσθαι τῶν ἀπελθόντων, that is, It was not in vaine that the Apostles constituted this as a law, that in the reuerent mysteries a remembrance should be made of those that are departed. For answere. First, I demande of LINDANVS, if all these of his religion beleeue this that CHRYSOSTOME speaketh, that prayer for the deade in time of celebration of the holy communion is an Apostolick tradition? Is GREGORIVS *1.* in that opinion, who affirmeth that the Apostles in ministring that holy sacramēt vsed no other prayer but only the Lords prayer? Gregor. *in regist.* lib. 7. epist. 63 Is PLTAINA in that opiniō, who writing the life of XISTVS *1.* saith thus, *Petrus enim vbi consecrauerat oratione Pater noster missus est?* This being the opinió of the most part of the *Romaine* Church that the Apostles vsed no other prayer but only the Lords praier before the ministration of the holy cōmunion, howe can they adhere to this place of CHRYSOSTOME, who calleth it an Apostolicke institution to make mention of the dead in these prayers? Secondly I demande of LINDANVS (if the passages in that same homilie be not excused by the figure hyperbole) howe doth CHRYSOSTOME agree with himselfe when hee speaketh of them that are departed this life without Baptisme, hee saith that they are ἔξω τῶν βασιλείων μετὰ τῶν καταδίκων, μετὰ τῶν κατεγνωσμένων, that is, They are without the palace with them who are appointed for paine, and with them who are condemned. Which opinion, or rather hard and mercilesse sentence he would confirme by testimonie of scripture, *Except a man be borne of water and the holy Ghost, he cannot enter into the kingdome of heauen.* Iohn 3. ver. 5. and yet a litle after, for such hee biddeth distribute almes to the poore, and this distribution of almes saith he ποιεῖ τινα ἀνῆσιν τοῖς ἐκεῖ ψυχαῖς, that is it worketh some refreshment vnto them. What is this that CHRYSOSTOM speaketh, persons whō he calleth condemned & perpetually excluded from the kingdome of heauen may haue some refreshment by the almes deedes done by the ir

friends on earth? In this CHRYSOSTOME neither agreeth with ſcripture nor with him ſelfe: hee agreeth not with ſcripture, becauſe it is plainely ſaide that not ſo much as a drop of colde water can be miniſtred to thoſe that are condemned, Luc. *16*. He agreeth not with himſelfe, in one word counting them perpetually excluded from the kingdome of heauen, and ſoone after ſpeaking of ſome refreſhment, that they may get by actions done by the liuing. Are we more louing, kinde and mercifull then ABRAHAM, in whome loue and all true vertues are perfited: yet he ſawe no refreſhment to a condemned man? Thirdly I demand of LINDANVS and thoſe that bee of his opinion if CHRYSOSTOME was as deepe in the opinion of Purgatorie as in the opinion of prayer for the dead? CHRYSOSTOME neuer knew what Popiſh Purgatorie meaned, becauſe in his time men who died in the faith, albeit not altogether faultleſſe, yet they were conueyed to the burial places with torches and hymnes and ſpirituall ſongs. And wherefore were theſe funerall rites vſed, ſaith CHRYSOSTOME. Do we not conuey them (ſaith he) as victorious warriours? Do we not praiſe God, becauſe hee hath crowned with glory him who is departed? Chryſoſt. *in* cap. 2 epiſt *ad* Heb. homil. 4. The funeral Pſalme that was vſually ſung was the *116*. Pſalme (the 7. verſe whereof is this) *Returne my ſoule vnto thy reſt: for the Lord hath bene beneficiall vnto thee*: This was not to Purgatorie, but to endleſſe reſt. But to ſpeake freely what I thinke of that ancient father CHRYSOSTOME in calling prayer for the dead an Apoſtolicke tradition, I think he hath ſpoken hyperbolically calling all theſe opinions, Apoſtolick traditions, which were deliuered to him by good men, who kept the chiefe heads of Apoſtolicke faith, and this amongſt the reſt (albeit no article of faith) yet beeing deliuered to him by Chriſtians more ancient then himſelfe, he calleth it by a figure an Apoſtolicke tradition. But the conceite of Popiſh Purgatorie neuer entred into the heartes of NAZIANZENVS, BASILIVS, ATHANASIVS, (albeit DAMASCENE falſly alledgeth his teſtimonie) THEODORETVS, CHRYSOSTOMVS and the ancient learned fathers of the Greeke Church, as clearely appeareth by the

first protestation giuen in at the Councill of *Florence* by the *Grecians* there conueened Ann. 1439.. How soeuer weake men for hope of helpe from the West were feeble defenders of the truth, yet they clearly knew that the opinió of Popish Purgatory was vnknown to their ancient orthodoxe fathers.

Fables of Damascene *for stablishing of Purgatory*

In end, Purgatorie finding no sure allowance in scripture, nor yet in the writings of ancient fathers began to creepe vnder the skirts of apparitions of dead men: & by dreames, fables, apparitions and fooliſh inuentions it was so strengthened, that the verity of the Gospel was not so much regarded by a fooliſh bewitched people as the fables confirming Purgatorie. It were tedious to rehearse all the fables of DAMASCENE in his sermons *de defunctis*. Yet all are not to be past ouer with silence: He saith that THECLA one of the first feminine martyrs prayed for FALCONILLA after her death, and obtained pardon to her, albeit shee was an Ethnicke idolatresse, and died without the knowledge of Christ. This woman behooued to be deliuered out of hell, and not out of Purgatorie. But who should lend his eares once to hearken to fables so repugnant to scripture, Luc. 16. In like maner he saith that holy MACARIVS prayed night and day for the dead, and in end he demanded at the dry pow or head of a deade man if hee felt any comfort by the prayers of the liuing, and the dry pow or braine pan answered that they found some litle refreshment. Likewise he bringeth in the fable of an ancient teacher (whose name he expresseth not, because fables delite to haue their head lapped vp in darkneſſe of shadowes and silence) who had a disciple that liued licentiously in excesse and riot all his dayes, and so without repentance concluded his life: the teacher made prayers night and day for his disciple, and in end the Lord opened his eyes to see his disciple burning in flames of fire to the necke: after this hee increased the earnestneſſe of his prayers, & afterward he saw his disciple burning in fire vnto the middle part of his body. Finally by the feruencie of multiplied prayers he was fully deliuered. The fable of GREGORIVS 1. cited also by DAMASCENE goeth beyond all the rest in absurditie, that he prayed for the soule of TRAIAN the third persecuting Emperour, and obtained pardon to

it as a voyce that came downe from heauen, witnessed, saying, I haue heard thy prayers and granted pardon to TRAIANVS, but in time to come make no prayers for wicked men. All these fables are like vnto the gourd of IONAS, that had a worme within it, which smote it, so that it withered incontinent, Ion.4. euen so in al these fables there are circumstances declaring that God would not heare the prayers made for impenitent sinners after they had died in sinne.

True Christians leane vpon the purging blood of Christ.

Heare I leaue Papists dreaming vpon Purgatory and confirming it with dreames, & yet vncertaine where it is. As for vs, we will leane alanerly vpon the blood of Christ, which purgeth vs from all sinnes, 1.Ioh.1. and we know certainely that our high Priest the Lorde Iesus with his owne finger sprinkleth his owne blood vpon our soules, that we may be found a pure virgine to Christ. 2.Cor.11. that being purged from all sinne, we may enter into that holy celestial *Ierusalem* whereinto no foule and vncleane thing getteth entresse, Apocal.21. Now he who hath prepared this holy mansion for vs, prepare vs also for it, to whome be praise and glory for euer. Amen.

CENT. 3. A Treatise of *Reliques of Saints.*

The corruption of mans nature.

SVch is the corruption of mans nature, that in nothing can we keepe the golden mediocritie commanded by God. Sometimes wee hate and persecute Gods seruants, at other times wee giue vnto them the honour that is due to God alone. And in this great confusion and disorder howe can order bee kept? yea these idolaters themselues, who at sometimes honour the saintes with excessiue and vncompetent honour, they keepe not one and the selfe-same order. Sometime they begin at excessiue honour, and they end at excessiue contempt, as the men of *Listra*, first, they called PAVL & BARNABAS gods, and afterward

ward they ſtoned Pavl as an euill doer, Act.14. At other times they begin at exceſſiue contempt, and they mount vp to exceſſiue honour as the people of the Iſle of *Malta* firſt counted Pavl to be a murtherer, after to be a god, Act.28. Many other examples may be giuen, ſpecially in the perſon of Moses vnder the Lawe, and of the Apoſtles vnder the Goſpell. The carnal *Iewes* that came out of *Egypt* murmured many times againſt Moses, but their more carnall and vnhappy poſteritie preferred Moses to Chriſt, Ioh.9.ver.29. ſaying, *We know that God ſpake to Moſes, but this man know wee not from whence he is.* This is the malice of Satan changing our priſon, but not ſuffering vs to be ſet at libertie. For when a man is incarcerate in any vpper houſe, and then his priſon is changed, and hee is priſoned in the lower priſon, where there is leſſe libertie of aire, and great ſtincke & filth, the eſtate of this man is not better but worſe by his change: euen ſo when men haue miſregarded in moſt contemptible maner the ſeruants of God, this is a ſnare of the deuill, but when they giue vnto them the honour that is due to God, this is a greater ſnare, for they who called Pavl a mutherer (who was indeed the priſoner of Chriſt) at that time they lied, yet they attributed nothing to Pavl but that ſin wherunto by nature hee was inclined, and alſo practiſed before his conuerſion, Act.9. but when they called him a god, they attributed vnto him that honour that was not competent to a mortall man, Act.28. *Simil.*

Albeit we be not able to comprehend the deepe and ſubtle ſlights of Satan, yet in the firſt entrie we may grope ſome deceitfulneſſe in Satans dealing, becauſe hee dealeth one way with *Gentiles* and *Pagans* who knew not God, and another way with Iewes and Chriſtians who had ſome knowledge of the true God. He ſtirreth vp the Gentiles forthwith to call men Gods, by whoſe hands the Lord wrought a miraculous worke, Act.14. and Act.28. but hee dealeth otherwiſe with the Iewes who had ſome knowledge of God, not incontinent to equall Moses to God, but to preferre him vnto other teachers, and to Ieſus whome they denied to be God. In like maner he moued the Iewes to deck and beautifie the ſepulchres of the Prophets, Mat.23. which *The great ſlight of Satan.*

seemed to be no fault, but Satan was craftily vnder colour of honouring the seruants of God, leading them to persecute the master himselfe, euen Christ Iesus the great prince of all Pastours. And therefore Christians should beware of the slights of the deuill, because vpon very small and not disalowable beginnings (as would appeare he laboureth to leade them in end to horrible idolatrie.

Another craft of Satan.

Againe Satan is so craftie and deceitfull that he wil build vpon another mans foundation. It was not Satan but the Lord himselfe that would haue the funerals of his Saintes reuerently handled. God saide vnto IACOB that IOSEPH should close his eyes, and that the Lord himselfe would reduce him backe againe to *Canaan*, that is, the Lord would attend vpon his funeral in his backe comming againe, Gen. 46. ver. 4. yet that craftie aduersarie Satan, building as it were vpon the Lordes owne ground vnder pretence of honour to bee done to the bodies of the Saintes, as the temples whereinto the holy Ghost dwelt, he hath brought men so farre forwarde, that they haue opened the graues of the Saints, raised their bones, caried them in procession, and made their prayers before them with hope to be the better heard of God, because they bowe themselues before the reliques of Saintes,

The third craft of Satan.

Also Satans craft appeareth in this, that as the *Philistims* did not send SAMPSON immediatly to grind in their mill vntill they had first pulled out his eyes, Iudg. 16 21. euen so Satan mooued not men to bowe their knees and to say their prayers before dead mens bones at the first instance, vntill he had of a long time blind-folded their eyes with a mistie cloud of ignorance, so that all things were welcome that pleased their blind guides to thrust into their hands. And so we shall see (Godwilling) that in the first 300. yeeres after the ascension of our Lord there was no adoratiō of reliques.

We reade of graues opened for dishonouring but not for honouring of bones.

Now let the history speak for it self. In the old Testamēt we read that some mens bones were raised out of their graues to dishonor thē, as the bones of the priests of *Bethel*, which were burned vpon the altar of *Bethel* by IOSIAH, 2. Reg. cap. 23. 16. but in that same chapter it is expresly noted, that the bones of the true Prophet who came from *Iudah* and foretold

told all these things,ibid.ver.17.these bones,I say, were not raised to honour them as the bones of the idolatrous priestes were raised out of their graues to dishonour them. The body of MOSES buried in the plaine of *Moab*,Deut 34. ver.6.whose sepulchre was vnknowne to man, but knowne to Satan, yet he who knew it had not libertie to open it, & to discouer the reliques of his body, lest it should haue bene an occasion of idolatrie, because MICHAEL the Archangell of God stroue against him in this point,epist.Iud.ver.9.The graue of the Prophet ELIZEVS was opened not of purpose to raise his bones, and to honour them, but vpon a great suddentie to cast in another dead man: and albeit the Lord wrought a great miracle by touching of ELIZEVS bones,2. Reg.13.ver.21.yet no man was so fooliſh as to raise them out of the graue, or to carie them into the Temple to be adored and worshipped. The bones of IOSEPH that were in a chest, and transported out of *Egypt* by MOSES,Exod.13 ver 19.yet in the wildernesse were not worshipped, no not by these carnall *Iewes*, who worshipped the golden calfe. And so the historie of the old Testament may be laide aside as an holy historie furnishing no fuel to hold in this fire of Popish superstition anent adorations of dead mens bones.

No example in the new Testament of raising bones out of the graue to be worshipped.

In the new Testament like as the doctrine of resurrection was clearely preached and beleeued amongst all Christian people: so likewise a great care was had that the bodies of the Saintes should be honourably buried as bodies appointed to an happie resurrection. This perswasion grounded in the heartes of Christians made them to count death a sleep,the graue a bed,& resurrection a wakening of men out of their sleepe,Ioh.11.Act.7.Now this sleepe differeth from other sleepes in this,that when a seruant conueyeth his masters sonne to bed to sleepe and rest, possibly this same seruant will waken him againe in the morning that he may rise and walke: but when we are conueyed to the graue by the Lordes seruants, these seruants will not get that honour to raise vs vp againe out of our bed,but let vs sleepe on still vntill it shall please our Lord and master Christ Iesus to come againe,and raise vs vp out of our bed and sleepe. But fooliſh seruants to be troubling the graues of the Saintes and

digging

digging out their bones which they cannot cloth with flesh, sinewes and skin, neither can they breath a spirit in them, it is both fooliſh, ſuperfluous, and vntimous diligence, whereof no example is to be found in the new Teſtament.

The fathers neereſt to the Apoſtles dayes, freeſt of ſuperſtition

In the eccleſiaſticall hiſtorie it is to be noted that the fathers who liued neereſt vnto the dayes of the Apoſtles were alſo freeſt of this ſuperſtition of worſhipping of bones and other reliques. In the fourth perſecution POLYCARPVS Biſhop of *Smyrna* was martyred (as hath bene declared) at what time great care was taken both by Iewes and Paganes that the dead body of POLYCARPVS ſhould not come into the handes of Chriſtians: and to this purpoſe it was burned with fire. The Chriſtians who waited on diligently to honour that bleſſed body, which had patiently ſuffered rebuke for the cauſe of Chriſt, in end they got his bones, which albeit they counted to bee more pretious then gold and ſiluer, yet they worſhipped them not, as EVSEBIVS clearely declareth, lib. 4. eccleſ. hiſt. cap. 16. but they buried them honourablie into a convenient place. Moreouer that day whereinto hee was burnt for the Name of Chriſt, was called by the fathers *natalis*, or *natalitium* POLYCARPI, that is, the birth-day of POLYCARPVS, becauſe by his death he made it manifeſt that he was the true childe of GOD, begotten and borne of the vncorruptible ſeede of the Word. And in that place where his bones were buried, and vpon the very day of his martyrdome, Chriſtians conveened to glorifie God for the conſtant ſuffring of the Martyr. & to exhort others with conſtant perſeuerance to be ready to do the like, Euſeb. *ibid.*

Buriall of Chriſtians hindered to quench the hope of reſurrection.

Theſe things no man can juſtly vituperat in the ancient Church, becauſe their purpoſe was to glorifie GOD by meanes not vnlawfull, and to foſter in the heartes of the people, the aſſurance of the reſurrection of the dead, by honourable buriall of ſuch as died for Chriſt. And ſo much the more they were moued ſo to do, becauſe the perſecuting Pagans hindered the Chriſtians from burying their dead, to the end they might quench the hope of the reſurrection in their hearts, as Euſeb. lib. 5. cap. 1. clearely declareth ſpeaking of the Martyrs in *France*, who ſuffered death in the fourth

fourth perſecution vnder Antoninvs Vervs, whoſe bodies were left vnburied for a time, and afterward were burnt with fire, and reſolued into aſhes, and the aſhes were caſt into the riuer of *Rhodanus, ne ullam amplius reſurrectionis ſpem habeant*, that is, to the end they ſhould haue no more hope of the reſurrection. And doubtleſſe there is no Chriſtian heart that liued in theſe dayes, but behoued to encreaſe their cair in burying the bodies of the Saints, becauſe in want of burial all the Pagans wold haue quenched the hope of reſurrectiō.

What time tranſporting of the bones of the Saints began, and how long this cuſtome continued without adoration

The cuſtome of tranſporting the bones of the holy men of God from one place to another more honourable place (as ſeemed to the tranſporters) it was not ſo ancient as it can be prooued by examples for the ſpace of three hundreth yeeres after the aſcenſion of our Lord, yet theſe bones were tranſported after a manner, as the bones of Ioseph from *Egypt* to *Canaan*, to be buried in a more honourable place. Ioſu. 24. verſ. 22. without any kind of adoration, as the bones of Babylas B. of *Antiochia*, in the dayes of Ivlian the apoſtat. Theodoret. lib. 3. cap 3. 10. The bones of Paul B. of *Conſtantinople*, were tranſported and buried in the Church of *Conſtantinople*, that was builded by his perſecuter Macedonivs. Sozom. lib. 7. cap. 10. This was done in the dayes of Theodosivs the Emperour, and the wordes are to be marked. *tranſtulit corpus ejus & in Eccleſia condidit quam* Macedonivs *perſecutor ejus ædificaverat*, that is to ſay, he tranſferred his body, and buried it into the Church which his perſecuter Macedonivs had builded. In the dayes of the Emperour Arcadivs the reliques of Samvel were brought to *Conſtantinople*. Theodor. *lector collect. lib. 2.* & in the daies of Theodosivs 2. his ſon, the bones of Chrysostom were tranſported to *Cōſtantinople*. Al this time, bones & other reliques were trāſported & buried, but not ſet vp vpon altars nor worſhipped.

An anſwere to an obiection.

If it be objected that Ierome diſputing againſt Vigilantivs defendeth the cuſtom of women, who in the very day time went to the graues of the martyres with lighted torches of waxe to honour them by ſo doing. To this I anſwere that the wordes of Ierome make litle againſt our opinion. Firſt, becauſe his wordes import that the bones of the ſaintes were lying in their graues.

Secondly, the women who lighted these waxe torches IEROM granteth that they had a zeale to God, but not according to knowledge. Thirdly IEROM in cõparing these lighted torches to the pretious oyntment powred out by MARIE vpon Christs head, Ioh. 12. whereof Christ had no neede, and no more haue the martyres neede of waxe torches to bee lighted at the places of their sepulchres, with IEROMS fauour (for honour of his learning) his comparisons are not good: for MARIES fact was done in zeale, mixed with knowledge, & hath an approbation in Christs own mouth: but the fact of those women was done in zeale without knowledge, and hath but a slender approbation in IEROMS own mouth Hieron *contra Vigilant.*.

Answere to another objection.

Againe if it be objected that miracles were wrought at the graues of the Martyrs, as namelie in *Millain*, where AVGVSTINE was present, at the sepulchres of PROTASIVS and GERVASIVS a blinde man was restored to his sight, and AVGVSTINE himselfe beareth witnesse of this miracle, because he saw it done with his owne eyes. August *lib. confess.* 9. cap. 7 To this I answere that God wrought a miracle at the sepulchre of this holy Martyr PROTASIVS to confirme that true faith for which he suffred martyrdome. Like as God wroght a greater miracle at the sepulchre of ELISEVS in restoring a dead man to life againe. 2. Reg 13. to confirme the doctrine of ELISEVS that it was of God. But the end of these miracles was not to raise vp their bones out of the graue & to worship them, in regarde that such superstitious facts plainly repugned to the summe of their faith and doctrine. Now by good reason the Papists are reduced to this strait, that either they must prooue that the adoration of dead mens bones was a point of ELISEVS doctrine, and PROTASIVS faith, or else these miracles were wroght to teach men to raise out of the graue, and to worship the dead bones of the Prophets & martyrs of God. And AVGVSTINE himselfe clearelie declareth what was the issue of this miracle. First, men tooke occasion by the sight of that miracle to glorify God, but not to worship PROTASIVS & GERVASIVS bones. The other end of the working of that miracle was to stay the fury of IVSTINA the mother of VALENTINIAN the second in persecuting of

of Ambrose B. of *Millain*, albeit the fame and notoriousnes of this miracle did not convert her to the true faith, yet it auailed to abate her furie and rage in persecuting the innocent seruant of Christ. August *ibid. confess.* lib. 9. cap. 7.

An answere to the thirde objection.

Againe, if it be objected that the dead bones of Babylas stopped the mouth of Apollo, so that he could not vtter his oracle, vntill Babylas bones were raised, and transported into an other place. Sozom. lib. 5. cap. 19. and therefore there is vertue in the bones of the Saints to helpe the godly, and to confound the power of the deuill. For answere I say we should not hearken to the deceitfull speeches of Satan, who seeing Christians already inclined to transport the dead bones of the Saints, for al his simulat and fained dumnesse, yet he could speake that whereby superstition afterward should be mightilie increased and augmented. Hist. Magdeb. Cent. 4. cap. *de miraculis*. But arguments drawen out of the fountaines of Scripture, if they were rightly inferred, should haue greater countenance, credite and regarde, then the testimonies of all the fathers ioyned together. Therefore they will not seeme to be destitute of this armour also. The shadow of Peter Acts. 5. 15. was helpfull to diseased persons, and the napkins, and hand-kercheefes taken from the bodie of Paul, helped diseases, and made vncleane spirits to depart from men. And therefore (say they) to attribute vertue to reliques of Saints, is no derogation to the glorie of God, but rather a great confirmation of Gods trueth. To this I answere, that scripture hauing intention to glorifie God indeed doth in these miracles neither magnifie Peter nor Paul, nor Peters shadow, nor Pauls napkins, wherin there was no sauing vertue, but the text clearlie saith that *God wought miracles by the hands of* Paul Acts 19. ver. *11.* Which verse is cast in of purpose to turne our hearts from Paul the instrument, alanerly to God the author of these miracles. And if the holy Scripture will not suffer vs to repose vpon Peter and Paul, and other Apostles, as if by their owne power and vertue they had made any man whole, Acts 3. ver. *12.* how much lesse can God be pleased with this, that power and vertue be attributed to Peters shadowe, and Pauls napkins? And albeit vertue had bene in these things,

No testimonie in scripture to proue the worshipping of reliques.

yet

yet PETERS ſhadow could not haue bene kept as a permanent relique to the poſteritie, nor yet PAVLS napkin, except miraculouſlie, could haue continued ſo long. But this ſufficeth our purpoſe, that in al the ſcripture there is not a word of the worſhipping of PETERS ſhadow, nor PAVLS napkin. If I were diſputing vpon words, I would demand of thoſe that recken PETERS ſhadow among reliques, by what reaſon they do it, ſeeing that it hath no remaining amongſt vs, after that his body is taken from vs, and therefore, cannot be called a relique? But I leaue off to ſpeake of the ſhadow of words aſwell, as of the ſhadow of bodies.

The ſheepheards ſtaffe of Moſes.

Let vs remember this well, that GOD worketh great works by very contemptible meanes, to the end the glory may be attributed to GOD alone. Now ſeeing that GOD wrought great workes by the ſheep-heards ſtaffe that was in the hand of MOSES, he dantoned the land of *Egypt*, divided the red ſea, and by the ſtroke of the ſtaffe broght forth waters out of the hard rocke: Seing (I ſay) that God wroght ſo great workes by ſo contemptible a meane, what became of this ſheepheards ſtaffe after the death of MOSES? Some of the learned ſay that God buried it with MOSES in the plain of *Moab*, leſt it ſhould haue bene an occaſion of idolatry: How euer it be, the remembrance of it is buried in ſcriptures, and we cannot tell what became of it. But if it had bene in time of Poperie, it had bene laid vp and worſhipped among their principall reliques.

The cloake of Elias.

The cloake of *ELIAS* where-with ELIZEVS divided the waters of *Iordan* ſemeth to be a relique of ELIAS, hauing vertue to worke miraculous works, but the text it ſelfe declareth the contrary, that there was no power in the cloake, but in the GOD of ELIAS: for when ELIZEVS came to the riuer ſide, he lifted vp his heart to GOD, ſaying, where is now the GOD of ELIAS? 2 Reg. 2. ver. 15. So that all ſcripture both in old and new Teſtament with one conſent ſendeth vs from cloakes, ſtaues, ſhadowes, hand-kerchiefes, and ſuch like means, to the power of almighty GOD, working where, when, and by what meanes he pleaſeth.

The Church of the Iewes might haue had moe reliques then the Romane Church.

Now if al things wherby or wherin God wroght miracles, ſhould be kept as holy reliques, then the church of the Iewes might

might haue ſurpaſſed the *Romane* church infinit degrees. For who can deny but God wrought miraculous workes in and by all the coates, hoſe, ſhooes, ſhirts, headcouerings, napkins, and ſuch other garments that were among the people of the Iewes? Their garments waxed not old, and their feete ſwelled not all the ſpace of fourtie yeeres that they were in the wilderneſſe. Deut. 8. ver. 4. If all theſe garments had bene laide vp in ſtore after they entred into the land of *Canaan*, the Iewes might ſay that their Church was holier then all the Churches in our daies, if holines be eſteemed according to the multitude of reliques. Let vs now ſet forward and declare when this corruption of worſhipping of reliques crept in into the Church of God. In the Apoſtles dayes no ſuch thing. In time of the ten perſecutions was burying of Martyrs and celebration of *Natalitia Martyrum*, as hath bene declared. From the three hundreth yeere of our Lord, till the foure hundreth, & almoſt till the fiue hundreth yere there was ſome tranſporting of holy mens bones to be buried in a more honorable place (as ſaid is) but not worſhipping. There were torches and waxe candles caried to the ſepulchres of the martyrs, which cuſtome was diſallowed by ſome, and excuſed by others: there was alſo banquetting at the ſepulchres of the Martyrs, which cuſtome hath not great allowance of Avgvstine, *de moribus eccleſiæ catholicæ, cap.* 34. for he thought that ſome of them who banquetted in ſuch places, buried themſelues aboue buried men. Yet all this time no worſhipping of reliques,

Worſhipping of reliques after the 392. yeere of our Lord.

But after the fiue hundreth yeere of our Lord, in the daies of Anastasivs, Ivstinvs the elder, Ivstinian, Ivstinvs the yonger, Tiberivs, Mavritivs, Phocas *&c.* ſuperſtition began to abound, and reliques were worſhipped, and the very pens of eccleſiaſticall writers, who wrote the hiſtorie of that time ſuch as Evagrivs, ſmell of ſuperſtition. We reade that the croſſe of Chriſt was caried through *Apamia*, & worſhipped *Euag. lib. 4. cap. 26.* The reliques of S. Sebastian were caried out of *Rome* to *Ticinum*, & laid vpon an altar for ſtaying of the deuouring plague. Pavlvs Diaconvs *de geſtis Longobard. lib. 6. cap. 2.* Sergiopolis is ſaide to bee preſerued from the furie of Cosroes king of *Perſia* by the vertue and holineſſe of the reliques of the martyre Sergivs.

Euag.

Euagr. lib. 4 cap. 28. Yea, the blind guides of this time were not content to fill the world with the reliques of the Saints, but also to ground this opinion in the peoples hearts, that these reliques ought to be worshipped, they found out a thousand lieing miracles, so that it was fulfilled that was spoken by the Apostle PAVL, that *the comming of the Antichrist should be by the operation of Satan in all power, and signes and Wonders of lying.* 2 Thess. 2. ver. 9 Surely at this time the fore-runners of the Antichrist were ryding poste, and busilie preparing the way to that man of sin, and child of perdition, and therefore lying miracles were neuer more frequent then at this time.

Object. The miracle wrought at *Apamia* in the bearing about of the crosse by THOMAS Bishop of *Apamia*, is more regarded then many other miracles, because EVAGRIVS witnesseth that he himselfe was present in the town, and that he saw the bearing about of the crosse. Likewise, that he saw a fire compassing the crosse, and the Bishop THOMAS whithersoeuer he went: and that this sight was more miraculous, that this fire had a shining vertue to encrease light, but not a consuming power to offend the Bishop that bare the crosse. And the sight of this miracle so mooued the heart of EVAGRIVS, that he himselfe fell down & worshipped the crosse that was in the hands of THOMAS Bishop of *Apamia*.

The first answer. To this I giue these answers. First, that EVAGRIVS in describing the deliuerie of *Apamia* from the expected siege of COSROES King of *Persia*, and the miraculous deliuerance of SERGIOPOLIS and EDESSA two townes besieged, indeed is so fabulous, that he deserueth no more credit in this narration, then in the description of the life of BARSANVPHIVS an Egyptian monke of whom EVAGRIVS writeth, that he inclosed himselfe within a shop beside *Gaza* fiftie yeeres, seene of no man, and vsing no kind of earthly thing, that is, neither meat, drinke, raiment, nor any other refreshment of earthly things. Euagr. lib. 4. cap. 33 He who can excuse this ouersight of EVAGRIVS, let him accuse me that I giue not credite to all that EVAGRIVS writeth.

The second answer. Secondly the authority of THOMAS Bishop of *Apamia* & EVAGRIVS an ecclesiastical writer, are both nothing in com-

parison

patiſō of the authoritie of Ambross, who was nerer vnto the Apoſtles dayes, & tooke better attendance to the ſcriptures of God then Evagrivs did: he writeth of Helena the mother of Constantine who is ſaide to haue found out the croſſe wheron Ieſus ſuffered, yet he ſaith of her *Regem adorauit non lignum*, that is, ſhe worſhipped the king & not the tree, for that had bene (ſaith he) the error of Ethnickes, & the vanitie of vngodly people, Ambroſ. *de obitu Theodoſij*.

Thirdly I affirme that in ſcripture is ſet downe two ſortes of lying miracles, & both are to be miſregarded alike. 1. falſe miracles wherein the ſenſes of men only are deluded, but nothing wroght neither contrarie to nature nor aboue nature, ſuch as were the miracles wrought by the ſorcerers of *Egypt*, Exod. 7. 8. 9. Other miracles are called lying miracles, not becauſe the ſenſes of men are deluded, but becauſe they are brought forth by the operatiō of Satan to cōfirme a lying doctrine, Deut. 13. 1. 2. 3. And in 2. Theſſ. cap. 2. 9. they are called τέρατα ψεύδους, becauſe they are both wrought and alledged to confirme a doctrine of lies. In this rancke let vs count the miracle cited by Evagrivs. *The third anſwere.*

Finally I ſay that if the cōfidence in the croſſe was ſo powerfūl as to ſtay Cosroes king of *Perſia* frō beſieging *Apamia*, why was it not alſo as powerful (the people remaining no leſſe ſuperſtitious thē they were afore) to ſaue *Apamia* frō the ſiege of Adaarmanes the captain of the armie of Cosroes who afterward tooke the towne of *Apamia* & ſet it on fire? Euagr. lib. 5. cap. 10. Notwithſtanding of their confidence in the croſſe this ſuperſtitiō was no defence vnto them, but rather fuell to augment the flame of the wrath and indignation of God againſt them. And thus I leaue Evagrivs ſporting himſelfe with his own conceits, wherof what account I make, I haue already declared. *The fourth anſwere.*

In end, Satan counting the ignorance of mankinde to be his gaining, brought in falſe reliques into the world, which were worſhipped with no leſſe reuerence and deuotion then the true reliques were. And Satan vſed the world as the *Philiſtims* vſed Samson, Iudg. 16. Firſt they bound him, ſecondly they pulled out his eyes, thirdly they compelled him to grind in their mil: and laſt of all they made a play-foole *False reliques.*

Stuil. of him. But when they were at the hight of their contempt, then suddenly came their destruction. Euen so after that Satan had bound the world with the bands of idolatrie, and blindfolded them, and made them to serue in vile and filthy offices, in end with false and forged reliques, he would mak a playfoole of the world: but then in the mercie of God the kingdome of the deuill began to be shaken and ouerturned. The coat of Christ, his purple garment, his teares, the foreskin of his circumcision, the crowne of thornes, the speare, that pearced his side, the lots that were cast for his garments, the linnen clothes whereinto his blessed body was wrapped, all these reliques the *Romaine* Church bragge that they haue them, together with the very house of *Bethleem* wherein the Lord was borne, miraculously transported from *Iudea* to *Italie*: so impudent are they in forging lies. But if all these things had bene left by Christ in testamental Legacie to the Church of *Rome*, they had not bene so careful in keeping of thē, as the negligent keeping of the purity of the word & holy sacramēts clearly declareth: for they haue lost the key of knowledge. They haue added many things to Baptisme, and paired a substantiall part from the Supper of the Lord. And no doubt if the forenamed reliques had bene left in Testament also to the church of *Rome* (like vnto false executers) they had made hauocke of these in like maner.

The false reliques attributed to the blessed Virgin the mother of our Lord, to MICHAEL the Archangel, and to the martyrs & saints, some of them haue such babish conceits in them, others such absurditie, as it were a shame to make rehearsall of them, if so be we had not to do with a shamelesse harlot, who hath dighted her mouth, & saith, I haue cōmitted none iniquity, Prou. 30. ver. 20. The virgins haire in quantitie more then is beseeming to attribute to one person, her milke in qualitie better then is beseeming to attribut to any mortal creature: her combe wherwith she combed her haire, her girdle & many other reliques vnknowne to antiquitie. In the strife of MICHAEL the Archangell of God against the deuil for the body of MOSES, epist. Iud. ver. 9. the dagger and shield wherewith he fought, are among the number of Popish reliques: as if Satan could be ouercome with the weapons of corporal warfare, whē as men themselues are taught by

by the Apoſtle to fight againſt ſpirituall wickednesse with ſpirituall armour. Epheſ. 6.

The coales of S. Lavrence, the incorruptible finger of Iohn Baptiſt that pointed out Chriſt, the yron chaine that boũd Peter, the teeth of Apollonia, the body of S. Dionise cõplet aleged to be both in *France* & *Germany*, the multiplied body of S. Sebastian & innumerable other forged reliques wherof they who haue inuẽted thẽ haue cauſe to be aſhamed. And what ſhal we ſay of the ſuperlatiue degree of al abſurditie in defending forged reliques? The arrowes that pearced S. Sebastian, the ſtones that ſtoned S. Stephan, the 30. pieces of money which the traitor Ivdas receiued to betray his maſter, ſhal all theſe alſo be conſecrated & worſhipped? Simon Magvs mony was curſed & execrable as wel as himſelf, Act. 8. 20. becauſe he thoght that the gift of the holy ſpirit could be bought with money. Shall not the 30. pieces of money wherewith the blood of Chriſt was bought be alſo curſed & execrable? Now we ſee in our time a filthie ſtable ful of forged reliques & more filthy then euer the ſtable of Avgias king of *Elis* was, which couldby no other means be purged, but by the riuer of *Alpheus*, which beeing let in into the ſtable the great heape of 30 yeres dung was in few dayes waſhed away: Euen ſo the great heape of forged reliques, wherewith the world hath bene bewitched theſe many hundreth yeres, can by no other means be aboliſhed but by the ſpate of the authoritie of godly Princes, whoſe harts the Lord ſtir vp to purge the world from the filth & ſtincke of falſe reliques by falſe teachers, ſo obſtinatly defended.

The beſt remedie to correct all abuſes in the Church was euer this, to reduce all things vnto the firſt & originall purity which was this, to do as the men of God in the Apoſtles daies did. They followed the ſaints in ſo farre as the ſaintes followed Chriſt, 1. Cor. 11. If the ſaints departed this life, they buried them honeſtly, as deuote men did burie Stephan, Act. 8 2. with ſome lamentation, but not exceſſiue as they doe who are without hope, 1. Theſſ. 4 13 After their death if they remembred any good they had done in their lifetime, they commended it, that others might follow their example, becauſe Chriſt ſaith that the fact of Marie ſhould be told for a memoriall of her, & that in all places wherſoeuer the Goſpel ſhould be taught, Mat. 26. ver. 13. If they had

patiently suffered any euill for Christs sake, they kept a memoriall of that also, as the godly fathers of the primitiue Church did in *natalitijs martyrum*. Thus doing, we honour the saintes and follow them as they followed Christ, but we cloth them not with the royall apparell which is only due to Christ, to whom be euerlasting glory and honour. Amen.

CENT. 3. A Treatise of the supremacie of the B. of Rome.

ALbeit that the Bishop of *Rome* was not openly proclaimed to be the heade of all Bishops, vntill the yeere of our Lord 607. by the Emperour PHOCAS, yet is this supremacie coloured with forged lies & appearance of greater antiquitie, & for refutatiō of alledged antiquitie I cast in this treatise in the third Centurie. And first of all let vs consider the grounds of this alledged supremacie, next let vs consider the steps of this ladder (not like to the ladder of IACOB leading vp to heauen, but like to the manifestation of the man of sinne) wherby the B. of *Rome*, by litle & litle climmed vp vnto this soueraignitie, that in end he sat as a lawgiuer in the chaire of Christ. And thirdly God willing we shal declare the tragical euent of this supremacie.

Great businesse to destroy Christ after he was borne as great businesse to aduance the Antichrist.

Now first the principall ground whereupon Papistes doe ground the supremacie of the Pope, is the supremacie of PETER aboue the rest of the Apostles, which if it were grantes they will inferre the superioritie of the Bishop of *Rome*, as his successour aboue all Bishops. In this argument I perceiue great businesse to aduance the Antichrist, and to set him vp into an eminent chair, like as when Christ was borne there was great businesse to make him out of the way, Mat. 2. but all in vaine, the crueltie and craft of HEROD, cannot vn doe the counsell of God: so great businesse is to aduance the Roman Antichrist, and to make vs beleeue that Christ himselfe hath set him in his own chaire, & giuē vnto him a soueraine gouernment ouer al his sheep, but al this trauel is also taken in vain: for the roome of Christ must not be filled vntill it be vacant, & the breath of Christs mouth destroying the man

man of sinne, will one day declare that Christ is liuing, sitting in his owne chaire, and mightie in operation to make his enemies his footstoole, Psal. 110.

Christ instituted none of the Apostles to be supreme heade ouer the rest.

Now to examine the parts of this argument, the first part is, PETER is the heade of the Apostles, and this they proue by the words of Christ, *I will giue vnto thee the keyes of the kingdome of heauen, &c.* Mat. 16. In the contrarie we affirme that if in these wordes Christ had giuen any supremacie to PETER aboue the rest, then afterward when they stroue who should be greatest, Christ had not damned this fault in all his disciples, but he had only damned the eleuen disciples, for that they were not voluntarly subiect to PETER whom he had alreadie made head of all the rest. But in so farre as striuing for superioritie is damned in them all, Mat. 18. it is certaine that Christ appointed none of the Apostles to be supreme head of all the rest. And CYPRIAN plainly affirmeth in his booke *de simplicitate Prælatorum. Hoc erant utique & cæteri Apostoli quod fuit Petrus pari consortio præditi & honoris & potestatis.* that is, Al the rest of the Apostles were that same thing that PETER was furnished with like fellowshippe and honour. The second part of the argument that the Bishop of *Rome* is the successour of PETER hath beene alreadie intreated in the head of succession.

The decretal epistles attributed to the Bishops of Rome of old are forged & false.

Another argument prooving the supremacie of the *Romaine* Bishops is taken out of the decretall epistles attributed to the Bishoppes of *Rome* who liued in the second Centurie making mention of the superioritie of the Bishop of *Rome* aboue all other Bishoppes. To this I answere, that these epistles attributed vnto them are suppositicious and false, as *hist. Magdeburg.* clearly prooueth by many reasons, whereof I shall rehearse a fewe. First, the stile and ditement of all these epistles declareth that one and the selfsame man hath endited them all. 1.

Secondly the ineptitude and barbaritie of language, no wise agreeing with the tightnesse of the Latin tongue vsed in this age. 2.

Thirdly, these decretall epistles agree not with the estate of the Church at that time persecuted by Tyrants, troubled by Heretiques, & slandered by the world. If these forenamed 3

Biſhops had writtē epiſtles indeed they had cōtained exhortatiōs to patiēt ſuffring, apologies againſt ſlādrous mouths, refutatiō of Hereticks: but ſeing they ſoūd for the moſt part to the eſtabliſhing of their own ſupremacy the very circumſtāce of time declareth that they are ſuppoſititious & forged.

4 Fourthly the reaſons whereby theſe epiſtles doe prooue the ſupremacie of the *Romaine* chaire, are fooliſh, ridiculous & vnworthie to be attributed to ſo worthie men. As namely, that PETER was called CEPHAS, that is an heade, for his ſupremacie. Likewiſe PETER and PAVL died at *Rome*, therefore the *Romaine* B. is head of all other Biſhops. Alſo PAVL ſaide that hee had continuall remembrance of the *Romans* in his prayers Rom. 1. therfore the *Romaine* Church muſt be head of all other Churches.

5. Fiftly, theſe decretal epiſtles were vnknown to IVSTINVS *martyr*, IRENEVS, CLEMENS ALEXANDRINVS who liued about this time, as likewiſe to IEROME an accurat ſearcher of al antiquities, for none of thē mak mētiō of theſe decretal epiſtles.

6. Sixtly, when the queſtion of appellation to the *Romaine* Biſhop, and the queſtion of ſupremacie was reaſoned in the ſixt Councill of *Carthage*, if ſuch decretall epiſtles had bene then exſtant the ambaſſadours of the Biſhop of *Rome* had alledged them for corroboration of their cauſe, but they were not as yet faſhioned and ſhaped.

Finally in theſe decretall epiſtles CLEMENS B. of *Rome* is broght in writing to IAMES ſurnamed IVSTVS after the death of PETER: & it is known by the hiſtory that IAMES ſurnamed IVSTVS was ſlain at the leaſt 8. yeres before the martyrdome of PETER. For Iames was ſlaine before NERO entended his perſecution, but PETER was martyred in the very furie of NEROES perſecutiō, Ioſeph antiq. l. 20. c. 8 Euſeb. l. 2. c. 23. & 25.

The 3. principall argument they vſe is taken from the vtilitie of the Church of God whereinto vnitie is very requiſit, Ioh. 17. & for keeping of vnitie one miniſteriall head vnder Chriſt is neceſſarie, like as in the Church of the *Iewes* one high Prieſt, to whom all the people were ſubject in matters of religion, was a band of vnitie amongſt the *Iewes*: euen ſo ſay they, one miniſteriall head (viz. the B. of *Rome*) is neceſſary for keeping vnitie, peace & concord amongſt Chriſtians. To this I anſwere, that all things happened to them in figure

gures, 1. Cor. 10. and like as the nation of the *Iewes* had one high Prieſt as a band of vnitie, ſo likewiſe they had one altar, & one citie of their conuentions, Iſa. 33. & theſe alſo were bands of vnitie to keepe the nation of the *Iewes* into an holy fellowſhip: yet no man wil ſay that it is neceſſary to vs in our dayes to reſort thriſe in the yere to any one citie for keeping the vnitie of Chriſt. No more is it neceſſary in our dayes for keeping of vnitie to haue one high Prieſt vpon whome we ſhall all depend, but rather this beeing a figure (as ſaid is) teacheth vs to depend vpon Ieſus Chriſt the great biſhop of our ſoules, becauſe we are all members of his body, we are quickned with his ſpirit, wee haue one hope of calling, we haue one faith & one Baptiſme, Eph. 4. Theſe are the bands of our cõjunctiõ both with Chriſt our head & with his mẽbers: but the Apoſtle PAVL in reckoning out the bands of our conjunction with Chriſt, and amongſt our ſelues ſpeaketh nothing of one miniſteriall head vnder Chriſt: neither is it poſſible that there can be one miniſterial head in al the world, as there was one high Prieſt in one nation of the *Iewes*.

The ſecond head of this treatiſe is to conſider the ſteps & degrees wherby the B. of *Rome* was moũted vp in the chair of Chriſt. 1. The honorable ſtiles attributed by other churches vnto the chair of *Rome* began to puſt vp ſome of them into great cõceit of thẽſelues. The chaire of *Rome* was called the Apoſtolick chaire & the B. of *Rome* was called the vniuerſal Biſhop: ſuch honourable ſtiles by hyperbolicall ſpeaches giuen vnto them ſhould not haue puſt them vp in pride to conceit ſupremacie ouer all other Biſhops, becauſe the like ſtiles of dignitie are attributed to other Biſhops and other chaires who neuer vſurped ſuperioritie ouer all Churches, Nazianz. *in laudem Cypriani* ſaith that he was counted in his time not only a gouernour of the Church of *Carthage* and of all *Africke* & of all the regions of the Weſt, but alſo of al the Eaſt & South & North. The like is written of ATHANASIVS, Nazian *in laudẽ Athanaſii*. The like alſo the Emperor CONSTANTINE ſpak of EVSEBIVS PAMPHILI B. of *Ceſarea Paleſtinæ* whẽ he refuſed the biſhoprick of *Antiochia*. In this (ſaith CONSTANTINE to EVSEBIVS) thou art bleſſed that by the teſtimony of the world thou art thoght worthy to be B. of the whol church Euſeb. *in vita Cõſtantin. l. 3. c. 59* yet for al this neither CYPRIAN

The firſt ſtep.

nor ATHANASIVS nor EVSEBIVS were puft vp in pride to think more of themſelues then became the humble diſpenſators of the myſteries of God. Here is to be noted that ſi-

Simil. militude of BASILIVS, that a good Chriſtian ſhould be like vnto a ſtraight line, that neither crooketh vpward nor downward: euē ſo a good Chriſtian ſhould neither be daſhed with infamy & trouble, nor puft vp with honor & proſperity.

The ſecond ſtep. The ſecond ſtep of this vnhappie ſupremacie was the appellations of Heretiques, and men liuing inordinatly from the diſcipline of their own Biſhops vnto the Biſhops of *Rome*, whome they receiued vnder their ſhadowe, not ſo much for fauour to their vnhoneſt cauſes, as for deſire of ſupremacie aboue all other Churches. For APIARIVS appealed to the B. of *Rome*, & EVTYCHES Abbot in *Conſtantinople* appealed frō his B. FLAVIANVS to LEO B. of *Rome*, to whoſe excommunication albeit in end LEO agreed in the Council of *Chalcedon*, yet it is certaine that the cauſe of the propagation of EVTYCHES error was the lingering of LEO B. of *Rome*, who did not incontinent ſeparat this peſtilent Heretique frō his cōmunion: albeit FLAVIANVS B. of *Conſtantinople* had moſt juſtly excōmunicat him. Likewiſe BASILIDES and MARTIALIS Biſhops of *Aſturica* & *Emerita* in *Spaine* who had ſacrificed to idoles, and defended their apoſtaſie in writtē bookes, after they were both excommunicate & depoſed by the Biſhops of *Spaine*, they had recourſe to STEPHANVS B of *Rome*: whoſe falſe apologies were ſo much the more fauourably heard, that they ſought refuge vnder his wings. But CYPRIAN gathered a Council in *Africke*, & abſolutely damned theſe Apoſtats, Hiſt Magd. cent. 3, Cypr. lib. 1. epiſt. 4. And albeit the *African* Councils laboured to remead this inſolencie in time by ordaining theſe perſons to be excōmunicate who ſhould appeale frō their own Biſhops to any other beyond ſea, yet it was hard to correct by reaſon or authority of Councils that errour which the *Romaine* Biſhop (beeing once admitted to be called *prima ſedis Epiſcopus*) did receiue and embrace. Yea the filthie daſh the *Romaine* Biſhoppes gote in the ſixt Councill of *Carthage*, wherein the act of the Council of *Nice* alledged by them to proue the B. of *Rome* to be ſupreme Iudge of all appellations was found to be ſuppoſititious

and

and false, this filthie dash (I say) did not correct their effrontted impudencie. And with that learned Moderne I. CALVIN I wonder what malice or ignorance moued GRATIANVS 2. *quæst. 4. c. placuit.* when he had mentioned the fore-said decreet of the 6. Councill of *Carthage*, that these persons who should happen to appeale to bishops beyond sea should be excommunicat, he addeth this exception, vnlesse they appeale to the chaire of *Rome*. What shalbe done (saith he) to those beasts who are so void of common sense, that they except from the Law, that thing alanerlie for whose cause the Law was made and constitute, for it is euident that the foresaid constitution in damning those that made appellations to Bishops beyond sea, was expreslie made to inhibit men of *Africk* from appealing to the B. of *Rome*.

Gratianus exception frō the councill of Carthage is foolish.

Also the defection and beastlie cowardlinesse of some Bishops dwelling in places where the pride of the Roman Bishops had bene chieflie abandoned, their defection (I say) from the footsteps and good decrees of their antecessours, gaue encouragement to the Roman B. to set forward his vsurped supremacie, as namely EVLALIVS B of *Carthage*, damned the decrees of the Councils of *Carthage*, and submitted himselfe to the chaire of *Rome* in the dayes of BONIFACIVS 2. promising to do all things according to his aduise and direction. Of the which victorie BONIFACIVS 2. rejoyced, and gloried, and wrote to the Bishop of *Alexandria*, that this promise of subjection which EVLALIVS made to the chaire of *Rome*, should be divulgat and notified vnto other Churches. But the argument taken from the authoritie and example of EVLALIVS, is like vnto himselfe. If he being weyed in a just ballance, will be found foolish vnconstant, timorous, rash & naughtie, what can we say of the argument taken from his authoritie and example but the like? Beside this from the 6. Councill of *Carthage*, vntill the dayes of BONIFACIVS, B. of *Rome*, and EVLALIVS B. of *Carthage* interveened 100. yeeres All this time the godly and learned fathers that were in the sixt Councill of *Carthage* (not AVGVSTINE himselfe except) were vnder the sentence of CELESTINVS cursing: and yet we hope in the mercie of GOD, that AVRELIVS B. of *Carthage*, AVGVSTINE B. of *Hippo*, and the rest of the fathers whom he cur-

The third step

curſed, are reigning with Chriſt in heauen, notwithſtanding of CELESTINVS fooliſh curſing & EVLALIVS more fooliſh repentance. This is wel noted by PHILIP MORNEY that Phœnix of *France. Lib. myſter. iniquitatis.*

The fourth ſteppe.

The Roman Biſhops hunting for al occaſions of preferment were like to a wild halke in the morning, hungrie, and ſwiftly ſoaring in the aire, if he cannot catch a Partridge, he will make a Lauerock his prey: euen ſo the Biſhops of *Rome*, taking their vantage by euery light occaſion, laboured to bring their brethren in ſubjection to their ſoueraignitie. In witneſſe whereof ACACIVS B. of *Conſtantinople*, vſed the aduiſe and counſell of FELIX 3. B. of *Rome*, in diſauthorizing and excommunicating PETRVS MOGGVS a fauourer of the Eutychian hereſie. This thing ACACIVS did by no neceſſitie, but of good will, and as a brother ſeeking the aduiſe and ſupport of another brother. After this PETRVS MOGGVS being both diſauthorized & excommunicat, he repented, forſooke his errour, and offered his ſupplicant bill to ACACIVS craving relaxation from that fearful ſentence of excommunication. FELIX 3. on the other ſide, becauſe his aduiſe was not craued in the relaxation aſwell as in the excommunication, he curſed ACACIVS B. of *Conſtantinople*, and GELASIVS 1. his ſucceſſor did the like. What meeting ACACIVS gaue to FELIX it is not needful to reherſe, it is ſufficiently known he was not behind with him. Here euery man may ſee that the *Romans* biſhops made vantage of theſe who ſoght their counſell, as if it were neceſſarie that he who craueth our aduiſe in one thing ſhould be bound to doe nothing without our aduiſe in any time to come.

The firſt ſtep.

Moreouer, the hearts of the Roman biſhops being exceſſiuely bent to preferment, could not abſtain from flattering of Emperours & Princes, thereby gaining vantage & preferment, but loſſing the fauour of God, and falling vnder that heauie ſentence of the curſe of God, ſpoken by ISAIAH the Prophet. *Woe vnto them which ſpeak good of euill, and euill of good, which put darkneſſe for light, and light for darkneſſe, that put bitter for ſweet, and ſweet for ſowre.* Iſa. 5. ver. 20. It is not known to the world that BONIFACIVS 3. flattered PHOCAS emperour, who by treaſon & vnſpeakable cruelty, put out of the way MAVRITIVS his maſter, his wife and children: And for this cauſe

he

he was aduanced to this honour to be called bishop of al bishops. But marke well by whom, by PHOCAS a tyrant, a traitor & a murtherer of his master MAVRITIVS. Yet the chair of *Rome* should had lesse rebuke, if this flatterie had begun at the person of BONIFACIVS 3. or yet ended in him, but before him GREGORIVS *1.* of whom the Roman Church braggeth so much, he also in whose dayes that detestable fact was cõmitted, flattered the tyrant PHOCAS, abusing the celestial sõg of the Angels of God in the time of Christs nativity, Luc. 2. 13 14 This same holy song *gloria in excelsis*, GREGORIVS singeth rejoicing for the inauguratiõ of this wicked emperor. Greg. *lib. 2. epist. 36.* And in epist. 48 anent the same purpose, *Lætentur cœli, & exultet terra, & de vestris benignis actibus universa reipublica populus hilarescat*, that is to say, Let the heauens & earth rejoice, & let the whole multitud of the cõmonwelth rejoice for the bountifulnes of your actions. O flattring GREGORIVS coũtèd the worst among the best, & the best amõg the worst, but a flatterer indeed from whom the tongue of DEMOSTHENES & CICERO both cãnot rub away this foul spot of flattery SABINIANVS the successour of GREGORIVS *1.* a Halke of the right nest continued but few months in his gouernmẽt, therfore I will not opẽ his graue, but I let him ly stil. BONIFACIVS 3. barked not without a bone. BALAAM loued the wages of iniquity, but got thẽ not. BONIFACIVS loued thẽ, & got them but not in mercie, but in the wrath of God. What ZACHARIAS B. of *Rome* did afterward more prosperously thẽ deuotly in fauor of PIPINVS *anno 750.* hee is very ignorant of historie that misknoweth. CHILDERICVS the lawful heir of the kingdom, at the commãdemẽt of ZACHARIAS was shauẽ, & thrust into a monasterie, & PIPINVS son of CAROLVS MARTELLVS, was made king. STEPHANVS 2. after ZACHARIAS walking on stil in the paths of flatterie, obtained from PIPINVS king of *France*, not only aid against AISTVLPHVS king of *Lombardie*, but also the exarchat of *Rauenna* & *Pentapolis*. And to the end that this great territory pertaining justly to the emperour of *Constãtinople*, should not returne back againto the righteous owners of it, what order was takẽ by PAVLVS *1.* STEPHANVS 3. & ADRIAN *1.* the changing of the Empire from the East to the West, and setting vp CAROLVS MAGNVS clearely declareth.

So

So that the fift ſtep of the Romane eminencie was falſehood and flatterie as hath bene declared.

The ſixt ſtep. Now if there be any interſtice or intervall betweene the fift & ſixt ſtep, marueill not at it, becauſe it is a great point, and he who was a let to the man of ſin behoued to be made out of the way. 2. Theſſ. 2. that is (as CHRYSOSTOME expoſeth it) the Emperours power behooued to be vtterly trode vnder foot before the man of ſin could vſurpe abſolute authority, & ſit as God in the Lords Temple, Chryſoſt. *in 2. Theſſ. 2. homil. 4.* Therfore the next attempt was the inveſtiment of Biſhops, *per baculum & annulũ* (as the cuſtom then was) muſt be violẽtly extorted & wrung out of Emperors hands. This was hard to bring to paſſe in reſpect the Emperors had bin in ſo long poſſeſſion of this right, but it was ſo neceſſarie a point that the abſolut ſoueraignitie whereat they aimed of a long time, could no otherwiſe be obtained. Therfore the Biſhops of *Rome* put on their armour, & batter at the authority of the Emperours with all their might, ſpecially with the thunderbolts of their curſings, to haue the inveſtiment of Biſhops, *per baculum & annulum* giuen ouer into their hands. This bargaine began in the dayes of GREGORY the 7. and inthe dayes of HENRY 4. and laſted almoſt 200. yeeres, ſome call it *bellum Pontificium.* HENRY 4. was curſed by GREGORY 7. HENRY 5. by PASCHALIS. LOTHARIVS 2. was rather cõtent to giue ouer the inveſtiment of Biſhops, then to contend with INNOCENTIVS 2. and ſo eſcaped the ſentence of curſing. CVNRADVS 3. was occupied in warrefare againſt the *Saracens* and was traiterouſly deceiued by EMANVEL Emperour of *Conſtantinople*: but if he had taried long at home, there was great appearance of a bargaine becauſe hee receiued not his coronation from the B. of *Rome*. FRIDERICVS the firſt called BARBAROSSA was curſed by ALEXANDER the third, who alſo in VENICE, and in the porch of the Church of S. MARKE trampled vpon his necke. HENRY 6. was curſed by CELESTINVS, who alſo when he repented and was crowned Emperour by him, he put on the crowne vpon HENRYES head with his hand, and dang it off againe with his foot. PHILIP brother to HENRY 6 was curſed by INNOCENTIVS. OTTO 4. was curſed by INNOCENTIVS 3. FRIDERICK 2. by HONORIVS 3

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GREGORIVS 9. and INNOCENTIVS 4. CVRADINVS the nephew of FREDERICKE 2. in ſtead of curſing was beheaded by the ſpeciall aduiſe of CLEMENS 4. ſuch clemencie was in our holy fathers. This large hiſtorie I haue only touched in few words to let you vnderſtand that the Biſhops of *Rome* can be ſerious in maine points, whereinto the ſtanding or falling of their ſupremacie doth cõſiſt. If the inueſtiment of biſhops be thrown out of the hands of the emperours, then will all biſhops follow the biſhop of *Rome*, and not their own ſoueraigne Lords, and therefore moe curſes then euer were pronounced out of mount Eball. Deut. 27. were thundered out: but againſt whom I pray you? Againſt the anointed of the Lord, of whom it is ſaid, *Thou ſhalt not curſe the Prince of thy people.* Exod. 22. ver. 28. But wonder not good reader of the great difference betweene the curſes pronounced out of mount Eball, and the curſes pronounced out of mount Tarpeius. The curſes from mount Eball were giuen out to bring the people vnder the obedience of God. but the curſes pronounced out of mount Tarpeius, were ſet foorth to bring Princes vnder the ſoueraignitie of the *Romane* biſhop.

The ſeuinth ſteppe.

The ſeuinth ſteppe is nothing elſe but an appendicle of the ſixt, to wit after that the Biſhops of *Rome* had obtained the right of inueſtmẽt not by reaſon but by force & might, then the ancient order muſt be inverted. Of old no man could be made biſhop of *Rome* without the aduiſe of the Emperour: Now by the contrarie, no man muſt be Emperour without the Popes coronation. What is this but like a nauigation to the Eaſt *Indes*? We loſe the ſight of the North pole, and find the degrees of the eleuation of the South pole. The authority of the Emperour is vtterly troden vnder foot, & what remaineth but to ſee that man of ſinne and childe of perdition with abſolut ſoueraignitie commanding al things at his pleaſure?

Simil.

The eight ſteppe.

One thing is yet inlacking to perfit this myſtery of iniquity. The B. of *Rome*, muſt haue power alſo to convocate generall coũcils: thẽſelues or elſe their ſubſtituts muſt be moderators in theſe Councils, and their determinations muſt haue equal authoritie with the written word of GOD. All theſe things were obtained, as it were, without ſtroke of ſword, and without

out gainsaying & reluctation. For albeit Emperours were in continuall custome of appointing generall Councils, and the place of their meeting, and to point out the person, who should be moderator, yet after the investment of bishops was violently plucked out of the Emperours hands, & the Emperours must receiue their coronation from the B. of *Rome*, all the courage of Emperours vtterly failed, and the B. of *Rome*, will needs convocat generall Councils, & will guide al at his owne appetite & pleasure. It is known that Constantine convocated the Councill of *Nice*, Theodosius the Councill of *Constantinople*. Theodosius 2. and Valentinian the Councill of *Ephesus*, Martianvs the Councill of *Chalcedon*. Iystinian the fift generall Councill, Constantinvs Pogonatvs the sixt, Constantinvs Copronymvs the seuinth Basilivs emperour of *Constantinople* gathered the eight generall Councill. Hitherto the Emperours kept their right of conuocating OEcumenick Councils, neither was their right so much as once controlled. The main question between the Emperors & the bishops of *Rome* was *de investitura* as said is. This being once setled in the persons of the Bishops of *Rome* the question anent gathering generall Councils slept, from the eight generall Councill, till the Councill of *Lateran*, that is, about 400 yeeres. And then Innocentivs 3. at his owne hand no man making opposition in the contrarie steppeth to the rudder, gathered the generall Councill of *Lateran* in *Rome anno* 1215. and the bishops following him did the like, no man making opposition in the contrarie, except in such Councils as were to be gathered for impairing the Empesours estate. And they gaue out to the world such lawes and ordinances as shalbe declared hereafter Godwilling. Gregorie 10. gathered a generall Councill at *Lions* in *France*, *ann.* 1273. Clemens 5. gathered a generall Councill at *Vien anno* 1311. Pope Iohn 23. gathered the Councill of *Constance ann.* 1414. with aduise of Sigismvnd the Emperour, but welcome God against your will. There were three Popes at one time contending for the Popedome, Iohn, Gregorie, and Benedict: and Pope Iohn to obtain fauour at the Empesours hands, maketh him associat to himselfe in cõvocating the Councill of *Constance*, but sore against his heart vouch-

laueth he vpon the Emperour a lap of his own garment. EVGENIVS 4. gathered the Counsell of *Basil an. 1431.* as likewise the Councill of *Florence, an. 1439.* And finally the Councill of *Trent* was gathered by PAVLVS 3. *an. 1546.* Now we haue conveyed by historicall narration the B. of *Rome* to the top of the mast, Prov. 23. ver. 34. where we leaue him fast asleep, and the world also bewitched with his enchantments sleeping into a dead sleep, vntill it please the Lord with his terrible tempest to giue them both a wakening.

The last head of this treatise is to declare the tragicall euent of this supremacie of the Roman B. not like to the supremacie of AARON & his successours, which was a band of vnity amongst the nation of the Iewes: but like vnto the supremacie of ABIMELECH, tending not onely to the murthering of his brethren, but also to the vtter vndoing of the *Sichemits* who by vnlawfull meanes advanced him to that honour. Iudg. 9. But in the beginning of the last head before I say any further, in few words I wil institut a comparison between Christ & the Antichrist, as a Preface to the last head. Christ Iesus after his humiliation ascended vnto heauen, led captivity captiue, & distributed good things to men, Eph. 4. ver. 8. Psal. 68. ver. 18. & the hier he ascended the greater benefite redounded to mankinde: the Apostles receiued the gift of tongues Act. 2. & strength promised from aboue Act. 1 & a sanctified memory to remember all things that Christ had taught his disciples, John 14. And more then this, seeing he ascended to the heauens to sit at the right hand of his father Psal. 110. and to be our Advocat. 1. Iohn 2. it is certaine that not only the Apostles, but also all Christians haue a great & vnspeakable benefit by the ascēsion of Christ on high. Howbeit this ascension of Christ, and sitting at the right hand of his Father is not a new dignity that Christ had not before, but this excellent glory was something obscured διὰ τὸ πάθημα τοῦ θανάτου. Heb. 2. that is, through the suffering of death. But when he ascended to heauen, that mistie cloud was remoued, and the glory of Christ was clearely knowne.

A comparison between Christ, and the Antichrist.

But when the Antichrist ascended on hie, not by the decreet of the mercy of God appointing him to sit at the right hand of the father, psl 110. but by such vnlawful means, as haue bin decla-

declared before, and by the operation of Satan, 2. Thess. 2. ver 9 and by the decreet of the justice of God punishing the world for the contempt of his trueth *ibid.* ver. 12. Then I say, gifts were not distributed to men, but the great Vials of the wrath of God were powred vpon the earth, as shall clearely appeare by a particular declaration of the miseries that happened to the world by the aduancement of the B. of *Rome* to the supremacie foresaid. And aboue all other things when as he was not content to sit in the chaire of PETER, but also he would make himselfe a new law-giuer, not onely equall to Christ, but also ἀντικείμενος καὶ ὑπεραιρόμενος an aduersarie to Christ, and exalting himselfe aboue Christ. 2. Thess. 2. ver. 4. Then I say, the fountaines of the great deep were broken vp and the windowes of heauen were opened Gen. 7. not to bring down raine, as in the dayes of NOAH, but to reueil the wrath of God from heauen against all vngodlinesse and vnrighteousnesse of men, who with-hold the truth into vnrighteousnesse. Rom. 1. ver. 18

Now to keep some order in this great Ocean, whereinto I am embarked, the principall Tragedies following the Romane supremacie I divide them in three. First the warre called *bellum sacrum*, that is the holy warre followed vpon the necke of this supremacie. Secondly, the warre called *Pontificium*. Thirdly, lawes and constitutions since the 1215. yeere of our Lord, so flatly repugnant to the ordinances of Christ, that no man can be Christs seruant, except he shake off this vnhappie yocke of the ordinances of the Antichrist.

The first Tragedie. After GREGORIVS 7. and VICTOR 3, succeeded VRBANVS 2 This man gathered a Conncill at *Claremont* in *France*, and incitat the Christian Princes to vndertake a most hazardous and dangerous warrefare for recouerie of *Ierusalem*, and the holy land out of the hands of the *Turkes* and *Saracens*, for both these people were massed together, as PLATINA granteth *in vita Vrbani* 2. This warfare was vndertaken in the yere of our Lord 1084. *Bullinger de Conciliis* saith 1096. Three hundreth thousand men marched to this warfare vnder the conduct of GODFREY Duke of LORAINE, and BALDVINE, and EVSTACE his brethren. ROBERT Duke of *Normandie*, and

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ROBERT earle of *Flanders*, HVGO brother to the king of *France*, BOEMIVS duke of *Apulia*, and TANCREDVS ſonne to ROGERIVS BOEMVNDS brother. In the firſt entrie of this warfare at *Antiochia* and at *Ieruſalem*, ſuch aboundance of blood was ſhed, as BVLLINGER by the teſtimony of VSPERGENSIS citeth that the horſe dipped their legges in blood vnto the knees. At *Aſcalon* a cruell battell was foughten betwene the Chriſtians & the *Saracens*, vnder the cõduct of the SVLTAN of *Babylon*, wherein an hundreth thouſand men were ſlaine. Thus was *Ieruſalem* recouered out of the hands of the *Saracens* with great effuſion of blood, and GODFREY crowned king of *Ieruſalem*. But it was ſo deare bought, and ſo ſoone loſt againe (for this kingdome continued not 100. yeeres) that God gaue cleare teſtimonies to the world that he liked not that vnhappie Councill of *Claremont*, whereby the peace of the world was perturbed, and blood was ſhed aboundantly like water powred out vpon the ground, the mindes of the infidels ſo exaſperat againſt Chriſtians, that albeit they haue payed vs home againe with the conqueſt of *Thracia*, *Bulgaria*, *Macedonia*, *Graecia*, *Peloponeſus*, and a great part of *Hungaria*, and *Illyricum*, yet are not their hearts ſatiſfied, but ſet on edge through remembrance of the armie that came to beſiege *Ieruſalem*. I leaue off to ſpeake of the vnproſperous ſucceſſe of CONRADVS 3. and howe his armie beſieging *Iconium*, was impoyſoned by the falſhood of EMANVEL Emperour of *Conſtantinople*: and the ſucceſſe of LEWES king of *France*, and ROGERIVS duke of *Sicil*, to whome all things ſucceeded not to their contentment, as the ſiege of *Damaſcus* clearly declareth. No better ſucceſſe had PHILIP king of *France*, and RICHARD king of *England* who enterpriſed likewiſe to recouer againe all that was loſt but king RICHARDS ſhipwrack, captiuitie & ranſome witneſſeth that the voyages to the holy lande ſeldome had a good ſucceſſe. The calamitie of BARBAROSSA who ſeemed to proſper, but was pitifully drowned in the paſſage of a riuer: And finally the compelled returning of FRIDERICKE the 2. in the mids of his victories to ſaue his owne dominions from the outrage and oppreſſion of the Pope: the bad ſucceſſe, I ſay of all theſe expeditions and other moe declareth that God

gaue not his blessing to the Councill of *Clarimont*. So that in very deede the aduancement of the Bishop of *Rome* tendeth to the calamitie of the whole world.

The second Tragedie.

The second tragedie that followed the high aduancement of the B. of *Rome* was *bellum pontificium*, others call it *bellum Imperatorium*, a cruell and hatefull warfare betweene the Emperours and Bishops of *Rome*, wherein no sort of villanie, falshood & barbarous crueltie was left vnpractised against noble and worthy Emperours. GREGORIE 7 caused the Emperour HENRY 4. at *Canusium* in sharpe winter weather to stand barefooted, and to craue absolution from him. He vttered a false prophecie of the Emperours death within yeere and day: which when the issue declared to be a lying prophecie, he took him to his shifting mental meaning, that he spake of the spirituall death of the Emperours soule, and not of his bodily death Pope. PASCALIS 2. stirred vp HENRY 5. against his owne naturall father HENRY 4. and caused raise the body of the noble Emperour HENRY 4 out of his sepulchre, so that it remained 5. yeeres vnburied. Pope ADRIAN 4. was offended because the Emperour BARBAROSSA held his left stirrop in stead of the right stirrop when the Pope mounted vp vpon his horse. Pope ALEXANDER 3. trampled vpon the same Emperours necke. Pope GREGORY 9. by his cursings compelled the Emperour FREDERICKE 2. to leade an armie to *Asia* against the *Turkes* and *Saracens*, and in his absence like vnto a deceitfull traitor inuaded the kingdome of *Naples*, and the rest of the dominions which in heritage belonged to the Emperour. Thus we see clearly in this second tragedie that the B. of *Rome* was like vnto the melt in the body, when it waxeth great by swelling and hardnesse, all the rest of the noble parts are lessened and become weake: euen so the excessiue preferment of the Bishoppes of *Rome* was the vndoing of the Emperours and princes of the earth.

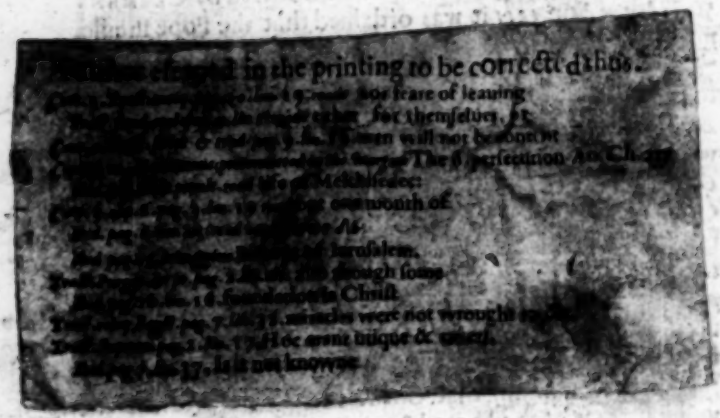
Simil.

The third Tragedie.

The Bishops of *Rome* not contented with the two tragedies already mentioned, to wit, to haue filled the world with blood, and to haue trampled the Emperours & princes vnder foot, they added the third tragedie worst of all. They would be lawgiuers, sitting in the very chaire of Christ, and ma-

making of none effect the ordinances of Christ, to the ende that place might be giuen to their constitutions. Innocentius 3 in the Councill of *Lateran* confirmed the blasphemous doctrine of transubstantiation Ann. 1215. In the generall Councill holden by Gregorie.10. Ann. 1273. forgiuenes of sinnes was promised in most ample maner to those that would bee marked with the badge of the crosse, and would goe and fight against the *Saracens*. But Christ promiseth remission of sinnes to such onely as repent their sinnes beleeue in him, & in token of true repentance to these who beare the easie yocke & light burden of Christ, Mat. 11. ver. 28 29. & 30. In the generall Council gathered by Clemens 5. in *Vienne* Ann. 1311. it was ordained that the Pope should not be subject to the Emperour, but rather the Emperor to the Pope, & that the Emperor shal giue his oth of alledgance to the Pope expresse contrary to the written word of God. *Let euery soule be subiect vnto the hier powers*, Ro. 13 ver. 1. Ioh 23. with aduise of Sigismvnd gathered a generall Councill at *Constance*, Ann. 1414. wherein the very testamental legacie of Christ was altered and impaired by sacrilegious prelats in taking from the people the vse of the holy cup in the sacrament. And the clause, *Non obstante* set down in their act, made the whole people of Christendome to tremble that they durst not set their mouthes against the heauen and correct the ordinance of Christ, and that in such rude maner, that notwithstanding that Christ instituted this sacrament vnder formes both of bread & wine. yet the church thought meete that the sacrament shal be giuen to laicke people vnder the forme of bread only. The late Councils of *Basil* & *Florence* are flat repugnant one to another in the head of supremacie. And last of all the Councill of *Trent* wherein some piece of reformation was expected, made it knowne to the world, that the whore will neuer reforme the Borthell, and the Antichrist will not be consumed with the breath of his own mouth, but with the breath of the mouth of Christ, which thing the Lord performe in his owne time. Amen.

FINIS.



...ted in the printing to be corrected thus.

...for feare of leauing

...for themselues, &c.

...men will not be content

...The 8 perfection Act. Ch. 2

...one worth of

...Ierusalem.

...through some

...Christ.

...miracles were not wrought

...et erant frigot & caeci.

...is not knowne.

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1613
598

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(6), 238 p.

A SHORT COMPEND OF THE HISTORIE OF THE FIRST TEN PERSECVTIONS MOVED AGAINST CHRISTIANS, DIVIDED INTO III. CENTVRIES.

WHEREVNTO ARE ADded in the end of euery Centurie treatises arising vpon occasion offered in the historie, clearely declaring the noveltie of Popish Religion, and that it neither flowed from the mouthes of Christs holy Apostles, *neither was it confirmed by the blood of the holy* Martyrs who died in these ten persecutions.

IEREM. 6, ver. 16.

Thus saith the Lord, Stand in the wayes, and behold, and aske of the old way, which is the good way, and walke therein, and ye shall find rest vnto your soules: but they said, We will not walke therein.

LVC. 10, ver. 42.

Marie hath chosen the good part which shall not be taken away from her.



EDINBVRGH,
Printed by *Andro Hart*, and are to be solde at his shop on the North side of the high streete a litle beneath the Crosse,
ANNO DOM. 1613.

A SHORT COMPEND, OF THE ARRIAN and EVTYCHIAN PERSECVTIONS,

Compriſed in the IIII. V. and VI. CENTVRIES.

Whereunto is added,
TREATISES. DECLARING THE noueltie of POPISH Religion.

EDINBURGH,
PRINTED BY ANDRO HART,
Anno Dom. 1615.

TO THE MOST NOBLE, VERTVOVS, AND ELECT LADIE, MARIE, COVNTES OF MARRE,

Wiſheth grace, mercie, and *eternall felicitie.*

THE prouident care of our GOD (moſt noble Ladie) hath appointed, that the vertues of his Saintes like vnto gold, ſhould bee tried in the furnace, purged from droſſe, & counted pretious. In the firſt 300. yeeres of our LORD, the faith & patience of Chriſtians was tried with the yoke of tenne cruell perſecutions. In the next 300. yeeres, the knowledge of the Church was tried by heretiques, who by the miſtie cloudes of errour, endeuoured to blind-fold the eyes of men, and to lead them captiue from the ſimplicitie of the trueth of God: But in theſe ages alſo the power of the light of God was ma-

nifested, euer disipating darkneſſe, as the Sunne rising aboliſheth the darkneſſe of the night. This is an incouragement to vs, when wee ſee falſe Teachers dayly renewing their Fortes, to fight againſt the trueth, as the Philiſtimes did, who faught againſt *Dauid* in the valley of *Rephaim*, after they had bene oft ouercome by him. The laſt period of all their obſtinate reluctation againſt the Anointed of the Lord, was loſſe and hurt vnto them ſelues, and diſhonour to their gods, whom they were compelled to leaue behind them, and *Dauid* tooke them, and brunt them with fire, and the place was called *Baal-perat-Zim*, that is, the rupture of *Baal*. The aduerſaries of the Goſpell, in our land, by renewing their forces againe, are procuring a newe name vnto their idoles. They cannot bee content with the names of *Baal-Peor*, *Baal-Meon*, *Baal-Thamar*, *Baal-Chatſor*, *Baal-Gad*: But they will ſpread out their banners in the valley of *Rephaim*, againſt our Soueraigne LORD, his Highneſſe Statutes and Lawes, longing for the laſt name *Baal-Peratzim*. The grandour of the ſpeeches of Scottiſh Papiſts, is not vnknowne to mee: but tumour and ſwelling in the fleſh, is ſeldome joined with ſalubritie and health. It is time for mee to bee afraide of the din of emptie pitchers, when I finde them furniſhed within with holie Lampes, and to be backed with the ſound of holy Trumpets, blowne by the Commandement of GOD: I meane ſuch as were in the Armie of *Gedion*. Of this I am fully perſwaded, that the light of GOD, the trumpet of GOD, the ſword of GOD, and *Gedion* ſhall haue the vpperhand in GODS appointed time. Some of them ſeeme to be deuout, and they lament for vs, as *Iaakob* lamented for his ſonne *Ioſeph*, whom he ſuppoſed to haue beene dead: But our lamentation for them, is grounded on bet-

1. Chr. 14. verſe 11.

Iudg. 6. verſe 16.

Gene. 37. verſe 34.

on better knowledg, as the lamentation of *Ioseph* was, Gen. 50.
when he fell vpon his Fathers face, and wept vpon him, verse 1.
and kissed him. Alwayes (Madame) consider, that the
sense of feeling, the chiefe of all senses, the most vnsepa-
rable companion of the spirituall life, is most inlaking in
them, who striue against the Gospell of CHRIST
preached in this land. They haue so many easie remedies
at hand to vnladen their soules of the heauy burthen of
sinne, such as sprinckling of holy water, auricular confes-
sions, and pennance, indulgences and pardons, that they
neuer suffer men to enter into a deepe consideration of
their own miserie, & of the superabundant compassions
of GOD, freely pardoning sinne: but they are content
with the superfice and scruif of new inuented remedies.
In the meane time (Madame) receiue vnder the shadow
of your Ladysh. fauourable protection, this Booke also,
Of the Arrian and Eutychian persecution, wherein, as in a
viue mirrour, is represented the falshood, deceite, and sub-
tilty of lying Teachers; and likewise their mercylesse in-
humanity and cruelty against GODS seruants, when
they are assisted by the supporting strength of secular po-
wers. And let your La. and your noble house continually Epistle
beware of Teachers, whom yee find to bee deceitfull and Iude,
bloody, for they walke in the way of *Cain*. verse 11.

Now the mercies of the LORD IESUS, the au-
thor and finisher of our faith, attend vpon my Lord your
Husband, vpon your Ladiship and all your noble house,
for now, and euer, AMEN.

Your La. humble seruant,

P. SIMSON.

TO THE READER.

IN writing of COMPENDES, euery man, who hath presumed to doe such a worke, hath found difficulties: and it hath not beene an easie thing to any man, to satisfie either himselfe or others, beeing inuironed with many straites. If he be short in his Compend, hee seemeth obscure: if hee write at length, then his Compend seemeth to haue need of an other Compend, to abridge his prolixity. Yet in all these difficulties, it is better to set forward, to doe some good, both to our selues and others, then to spend our time in idlenes, lest our cogitations bee like vnto the vpper and lower Milne-stones, lacking good graine to grind vpon, they rub violently one vpon another, vntill both be broken: and incase our cogitations bee not well exercised, our thoughtes will bee spent vpon vaine things, which wil procure harme both to our soules and bodies.

In my TREATISES I haue ouerpassed with silence the question anent Festuall dayes, lest I should seeme at one time to contend both against friends & foes, as some men haue done, who if they had more increased their charitie, and diminished the feruent heat of their contentious spirits, they had benefited the Church of Christ more then they haue done. Would GOD

LUCAS

LUCAS OSIANDER *had walked in the foote-ſteps of Chriſtian loue.*

Now I will begge this fauour at thee, Chriſtian Reader, that my weake trauels may be taken in good part. The houſe of our GOD in this land is large and ample (praiſed bee his moſte holy NAME therefore) it hath need of bright-ſhining torches, for the Halles, Parlours, and Chambers: and it hath need of ſmaller Lightes, for Sellers and office houſes: let my pennie Candle giue light in the loweſt Seller of the Houſe of our GOD, and mine heart is fully content.

Farewell.





CENTVRIE IIII.

CHAP. I.

OF EMPEROVRS.

CONSTANTINE.

THE CHURCH of CHRIST flouriſhed in time of the ten perſecutions, as a Palme tree groweth vnder the burthen, and ſpreads out her branches by increaſing growth toward Heauen. Sathan on the other part, that pearcing and crooked ſerpent, who ſtriues againſt the militant Church of GOD, both by might and ſlight: when his might faileth, it is time to trie his ſlight: which hee did by the Canker-worme of hereticall doctrine. Now therefore, let vs intreat of the ARRIAN and EUTYCHIAN Perſecutions, in the three ſubſequent CENTURIES. Other Heretiques, albeit they were fierce and cruell, ſuch as the *Donatiſts*, yet their cruelty was like vnto the ſtighling of a fiſh, when the water is ebbed, and ſhe is not couered with the deepeneſſe of ouer-flowing water: the more ſtir ſhe maketh, the nearer ſhe is vnto her death.

Iſai. 27. verſe, 1.

Similitude

But the Arrian and Eutychian Heretiques found Emperours fauourably inclined to the maintenãce of their errours, such as *Constantius* and *Valens* protectours of the *Arrian* heresie, and *Anastatius* and *Heraclius* fauourers of the Heresie of *Eutyches*. This support they had of supreame powers, strengthened the arme of Heretiques, and made them able to persecute the true CHURCH of CHRIST.

Notwithstanding, betwixt the tenne great Persecutions, and the *Arrian* persecution, a short breathing time was granted by GOD vnto his CHURCH, who will not suffer the rodde of the wicked perpetually to lie vpon the righteous, lest they put out their hand vnto iniquitie. The dayes of the reigne of *Constantine*, were the breathing dayes of the persecuted CHURCH: Men banished for the cause of CHRIST, by the Emperours edicts were returned from their banishment, restored to their offices, dignities, and possessions, which duely belonged vnto them. The heritage and goods, of such as had suffered death for the cause of CHRIST, were alloted to their neerest kinsmen, and incase none of these were founde aliue, then their goods were ordained to appertaine vnto the CHURCH. These beginnings of an admirable change of the estate of persecuted men, wrought in the hearts of all people a wonderfull astonishment, considering within themselues what could bee the event of such suddaine and vnexpected alteration.

Ruffi. de vita Gmſ. lib. 2.

The care that *Constantine* had to disburthen persecuted Christians of that heauie yoke of persecution, that pressed them downe so long, was not onely extended to the bounds of the Romane Empire, whereinto *Constantine* was soueraigne lorde, and absolute Commander: But he was carefull also to procure the peace of Christians, who liued vnder *Sapores* King of *Persia*, who vexed Christian people with sore & grieuous persecution: so that within his Dominions, more then sixteene thousande were founde, who had concluded their liues by martyrdome. Amongst whom *Simeon* Bishop of *Selentia*, & *Usthazares* the kings eldest eunuch, & his nurs-father in time of his minoritie, *Pusices* ruler of al the kings artificers, *Azades* the kings beloued eunuch, & *Acepcimas*, a Bishop in *Persia*: all these were men of Note and Marke, who suffered martyrdome vnder *Sapores* king of *Persia*.

Sozom. lib. 2. Cap. 14.

Idem lib. 2. cap. 8. 9. 10. & 13.

While

While the cogitations of *Conſtantine* were exerciſed with meditation, by what meanes the diſtreſſed eſtate of Chriſtians in *Perſia* might be ſupported: by the prouidence of God the Ambaſſadours of *Sapores*, king of *Perſia*, came to the Emperour *Conſtantine*: whoſe petitions when he had granted, he ſent them back againe to their lord and maiſter: and he ſent with them a letter of his owne, intreating *Sapores* to be friendly to Chriſtians, in whoſe Religion nothing can be founde, that can juſtly bee blamed. His letter alſo bare the bad fortune of the Emperour *Valerian* the VIII. perſecuter of Chriſtians, and how miſerably hee ended his life: and on the other part, what good ſucceſſe the Lord had giuen vnto himſelfe in all his battels, becauſe hee was a defender of Chriſtians, and a procurer of their peace. What peace was procured to diſtreſſed Chriſtians in *Perſia* by this letter of *Conſtantine*, the Hiſtorie beares not: alwayes his indeuour was honeſt and Godly. *Sozom. lib. 2. cap. 15.*

In *Conſtantines* dayes the Goſpell was propagated in Eaſt *India*, by *Frumentius* and *Edeſius*, the brother ſonnes of *Metropius*, a man of *Tyrus*. This Hiſtorie is written at length by *Ruffinus*, *Theodoretus*, *Sozomenus*, and many others. Likewiſe it was propagated in *Iberia*, a country lying in the vttermoſt part of the *Euxien* ſea eaſtward, by the meanes of a captiue Chriſtian woman, by whoſe ſupplications, firſt a childe, deadly diſeaſed, recouered health, and afterward the Queene of *Iberia* her ſelfe was relieued from a perilous and dangerous diſeaſe, by her prayers made to Christ. The King of *Iberia* ſent Ambaſſadours to *Conſtantine*, crauing of him, that hee would ſend Preachers and Doctors to the countrey of *Iberia*, who might inſtruct them in the true faith of Christ. Which deſire alſo *Conſtantine* performed, with great gladneſſe of heart. *Ruffin. lib. 1. cap. 9. Theodor. lib. 1. cap. 22. Sozom. lib. 2. cap. 24. Ruffin. lib. 1. cap. 10. Socrat. lib. 1. cap. 20. Theodor. lib. 1. cap. 23. Sozom. lib. 2. cap. 6.*

Now to returne and to ſpeake of the Dominions ſubiect to the *Romane* Empire, *Conſtantine* the ſonne of *Conſtantius Chlorus*, begun to reigne in the yeere of our Lord 310, and he reigned 31. yeeres: he gaue commandement to reedifie the Temples of the Chriſtians, that were demoliſhed in time of the perſecution of *Dioclesian*. This commandement was obeyed with expedition, and many more large and ample Churches were builded, meete for the conuentions of Chriſtian people. Likewiſe, *Euſeb. de vita Conſtan. lib. 4.*

the Temples of Idoles were locked vp: better they had beene demolished, and equalled with the ground: then had it beene a worke of greater difficultie to *Iulian* the Apostate, to haue restored againe Heathen Idolatrie. Many horrible abuses, both in Religion and maners, were reformed by the authoritie and commandement of the Emperour, such as *cubitus mensuralis*, called ϖῆχυς, in *Ægypt*, whereunto was attributed the vertue and cause of the inundation of *Nilus* by the *Ægyptians*: therefore by the Emperours commandement this ϖῆχυς was transported out of their Tẽples. In *Rome* the bloody spectacle of *Gladiatores*, that is, of Fencing men, with swords killing one another in sight of the people, was discharged. In *Heliopolis* a town of *Phœnitia*, the filthy maners of young women, accustomed without controlment, to prostitute themselues to the lust of strãgers, vntil they were maried: this filthy custome (I say) by the commandement of the Emperour *Constantine* was interdicted and forbidden. In *Iudea*, the Altar builded vnder the Oake of *Mambre*, where the Angels appeared to *Abraham*, and whereupon the *Pagans* offered sacrifice in time of solemne Faires, for bying and selling of Merchand waires in that place: This Altar (I say) was commanded to bee demolished, and a Temple to bee builded in the same place, for exercise of diuine seruice.

Theod. lib. 5. cap. 20. *Sozom. lib. 1. cap. 1.* *Idem, lib. 3. cap. 11. & lib. 3. cap. 18* *Russin. lib. 2. cap. 30.* *Sozom. lib. 1. cap. 18.* *Sozom. lib. 1. cap. 8.* *Genes. 18.* *Sozom. lib. 2. cap. 4.*

The care this good Emperour had, to quench the schisme that began in *Alexandria*, shall bee declared in the owne time, GOD willing. In some thinges *Constantine* was not vnlike to King *Salomon*, who finding his Kingdome to bee peaceably setled, hee gaue himselfe to the building of the Temple, of Palaces, and of Townes, which he fortified & made strong. Euen so *Constantine* finding that no enemie durst enterprise any longer to molest the peaceable estate of his setled Kingdome, he builded magnificke Temples in *Bethlehem*, the place of the LORDS Natiuitie, vpon Mount *Oliuet*, from whence CHRIST ascended to Heauen, vpon Mount *Caluarie*, where CHRISTS Sepulchre was. Hee builded also a Citie in *Bithinia*, and called it *Helenopolis*, for honour of his Mother *Helena*, and another in *Palestina*, and called it *Constantia*, by the name of his Sister. Also he builded a glorious Temple into *Antiochia*, which his sonne *Constantius* perfected, and to the dedication of that Temple a great

Sozom. lib. 2 cap. 2. *Socrat. lib. 1. cap. 18.*

great number of Biſhops were aſſembled, as ſhall bee declared hereafter if the LORD pleaſe. And finally, hee builded the great Citie of *Conſtantinople* in *Thracia*, and called it *noua Roma*, whereas before it was called *Byzantium*. This towne was builded, *anno* 336. *Socrat. lib. 5. cap. 8. Socrat. lib. 1. cap. 6. Fasciti Chron. mag.*

In end the good Emperour intended to haue made warre againſt the *Perſians*, and by the way hee was purpoſed to haue beene baptized in *Iordane*, where our Sauiour CHRIST was baptized by *Iohn*: but the LORD had diſpoſed otherwiſe: for the good Emperour fell ſicke at *Nicomedia*, & was baptized in the ſuburbs of that principal towne of *Bithynia*, not in *Rome*, nor by *Siluester*, but in *Nicomedia*, and by *Euſebius*. Howe this *Euſebius* coouſoned the Emperour, and obſcured the wicked purpoſe of his Hereticall heart from him, and continued in good fauour and credite with the Emperour, vntill the laſt periode of his life, ſo that he had the honour to baptize the good Emperour, it wil be declared hereafter, GOD willing. In his teſtamentall legacie, he left his Dominions to his ſonnes, ended his life happily, and was buried in *Conſtantinople*. *Iohn*, 3. *Euſeb. de vi. ta Conſtant. lib. 4.*

Conſtantius, Conſtans, and younger *Conſtantinus*.

CONSTANTIUS gouerned the Eaſt parts of the *Romane* Empire, and he reigned 25. yeeres. The other two brethren gouerned the Weſt parts. *Conſtantine* the younger was ſlaine at *Aquileia*, after he had reigned with his brethren 3. yeeres. The Emperour *Conſtans* reigned 13. yeeres, and was ſlaine in *France* by the Tyrant *Magnentius*: ſo after the death of *Conſtans*, the whole gouernement of the Empire turned to the hands of *Conſtantius*. He ouercame *Magnentius* in battell, who fled to *Lions*, and ſlew his mother, his own brother, and himſelfe: And ſo the Tyrant *Magnentius* brought himſelfe and his kindred to a miſerable ende. *Conſtantius* was infected with the Hereſie of *Arrius*, by the meanes of an *Arrian* Prieſt, who had beene in Court with CONSTANTIA, the ſiſter of the Emperour *Conſtantine*, and relict of *Licinius*. When ſhee was bounde to bedde by infirmitie, and ſickeneſſe, whereof ſhee died, Shee *Ruffin. lib. 1. cap. 19. Socrat. lib. 2. cap. 46. Idem, lib. 2. cap. 1. Socrat. lib. 2. cap. 32. Ruffin. lib. 1. cap. 11.*

Theodor. li. 2 cap. 3. recommended this *Arrian* presbyter to *Constantine* her brother, whereby it came to passe, that hee had fauour and credite in the Emperours Court. He procured the returning of *Arrius* from banishment, and was the first reporter to *Constantius* of his fathers testamentall legacie: And finally, he peruerted *Constantius* from the true faith, which his father had professed. So pernicious a thing is it to haue deceitfull Heretiques lurking in the Courts of Princes.

During the lifetime of his brother *Constans*, *Arrianisme* had no great vpperhande, because *Constans* the Emperour of the West protected *Paulus* Bishop of *Constantinople*, and *Athanasius* Bishop of *Alexandria*, and the rest of the Bishops whom the *Arrians* had most vnjustly accused, deposed, and persecuted. But after the slaughter of *Constans*, the *Arrians* were incouraged by
Theodor. li. 2 cap. 3. the inconstancie of the Emperour, whose flexible and instable mind, like vnto a reede shaken with the wind, was inclined to followe the course, that the fore-mentioned Priest put in his head. This Priest informed the Emperour *Constantius*, that the word ὁμοούσιον, that is, *Consubstantiall*, was not founde in holy Scripture, and that the inserting of this worde in the sowme of faith set downe by the *Nicene* Councell, was the occasion of
Theod. ibid. many debates and contentions in the CHURCH of GOD: and that the returning of *Athanasius* from banishment, was the ground of a terrible tempest, whereby not onely the estate of *Ægypt* was shaken, but also the estate of *Palestina* and *Phœnitia*, and other places not far distant from *Ægypt*. Moreouer, he added, that *Athanasius* had beene the author of intestine dissention betwixt the Emperour *Constantius* and his brother *Constans*, so that *Constans* wrote minassing letters to his brother, either to repossesse *Paulus* & *Athanasius* into their places againe, els if he linguered in so doing (since their innocencie was cleared in the Councill of *Sardica*) hee threatned to leade an armie to the East, and to see them repossessed into their owne roomes againe. The Emperour *Constantius* was easily incited to wrath
Theod. lib. 2 cap. 13. against *Athanasius*, and he sent *Sebastianus*, one of his captaines, accompanied with 5000. armed men, to slay *Athanasius*: but the LORD deliuered him miraculously out of their handes, when there seemed to be no way of escaping, because armed souldiers were

were planted rounde about the Temple: yet hee went ſafely through the midſt of them, and was not diſcearned, albeit manie *Arrians* were preſent of purpoſe to deſigne and point him out by the finger, as a ſheepe ordained for the ſlaughter.

Georgius, an *Arrian* Biſhop, was ſeated in *Alexandria*, in the place of *Athanaſius*, a wolfe in the chaire of a true Paſtor, whoſe fury and madneſſe was helped by *Sebaſtianus*, who furniſhed vnto him armed ſouldiers, to accompliſh all his wicked and diueliſh deuiſes. A fire was kindled in the towne: Chriſtian Virgins were ſtripped naked, and brought to the fire, and commanded to renounce their faith: but the terrour of the fire made them not once to ſhrinke. When the ſight of the fire coulde not terrifie them, hee cauſed their faces to be ſo daſhed with ſtrokes, & misfaſhioned their countenances, that they could not be known by their familiar friendes: but they, like vnto victorious ſouldiours, patiently indured all kind of rebuke for the NAME of CHRIST. Thirty Biſhops of *Ægypt* and *Lybia* were ſlaine in the furie of this *Arrian* Perſecution. Fourteene Biſhops (whoſe names are particularly mentioned by *Theodoretus*) were baniſhed, of whom ſome died in the way when they were tranſported, others died in the place of their baniſhment. Fourtie good Chriſtians in *Alexandria* were ſcourged with wandes, becauſe they would not communicate with the *Arrian* wolfe *Georgius*: and ſo pitiouſly demained, that ſome peeces of the wands were ſo deeply fixed in their fleſh, that they could not be drawne out againe, and many through exceſſiue paine of their wounded bodies concluded their liues. Here is a viue portrat of the mercies of the wicked, which are cruell. *Theodoret. ibid.* *Prouer. 10 verſe. 9.*

The like crueltie the *Arrians* practiſed in *Conſtantinople*. *Paulus* Biſhop of *Conſtantinople* was baniſhed to *Cucuſus*, a little towne in *Cappadocia*, where he was ſtrangled by the *Arrians*. *Macedonius* was placed in his roome, a notable Heretique, who uſed no leſſe crueltie, in compelling the Chriſtians of *Conſtantinople*, to communicate with him, then was uſed of olde, to compell Chriſtians to ſacrifice to the Idoles of the Gentiles. *Socrat. lib. 2. cap. 27.*

The exquiſite diligence of the *Arrians* in procuring Councels to bee gathered for eſtabliſhing of their errour, ſhall bee declared in the owne place, GOD willing. Now to returne to

the ciuill estate of *Constantius*. After that *Magnentius* had made an end of his owne life in most desperate maner, as said is, and his associate *Britannio* had humbly submitted himselfe to *Constantius*, and obtained pardon: yet was not the Emperours estate quiet and free of trouble: for there arose another Tyrant, called *Silvanus*, whom the Captaines of *Constantius* armie in *France* did hastily cut off, and make out of the way. Also the Iewes of *Diocæsaria*, a towne of *Palestina*, rebelled against him, who were ouerthrowne by *Gallus* the Emperours cosen, and the Citie of *Diocæsaria* was leuelled with the grounde. This good successe made *Gallus* somewhat insolent, and he slew *Domitianus*, the Emperours great Treasurer in the East: therefore the Emperour gaue commandement to cut him off. Finally, the *Germans*, who had assisted him in his warres against *Magnentius*, they rebelled against him. And hee sent against them his cosen *Iulian*, the brother of *Gallus*, who subdewed the *Germans*, and hee likewise waxed insolent, and suffered the souldiours to salute him with the name of *Augustus*, that is, of an Emperour. This was not vnknowne to *Constantius*, who made haste to preuent all further usurpation. But by the way as he was leading his armie through *Cilicia*, hee concluded his life, sorowing for this, as *Theodoretus* writes, that he had changed the forme of the *Nicene* faith.

Socrat. lib. 2. cap. 32.

Socrat. lib. 2. cap. 33.

Theod. lib. 2. cap. 32.

Julianus.

IN the yeere of our LORD 365. *Iulian* began to reigne, and he reigned 3. yeeres. *Ruffinus* assignes vnto him one yeere, 8. monethes onely: he was *Constantius* neere kinsman, namely, his vncles sonne: But he dealt vnkindly with *Constantius*, who made him *Cæsar*, and gaue vnto him in mariage *Helena* his sister: Hee was brought vp in Christian Religion, but was peruerted by *Maximus* an *Ephesian* Philosopher, whom *Valentinian* the Emperour afterward punished vnto the death, as a practiser of Magicall artes. In the beginning of his reigne he restored those Bishops to their places againe, whom *Constantius* had banished, not for loue of Religion, but to impare the fame of *Constantius* yet immediately after, hee manifested his affection towarde Heathnicke

Socrat. lib. 3. cap. 23.

Socrat. lib. 3. cap. 1.

Socrat. ibid.

Socrat. ibid.

Heathnicke ſuperſtition, and opened the doores of the Temples of the gods of the Heathen, which *Conſtantine* had locked vp, and incouraged others by his owne example, to offer ſacrifices to the gods of the Gentiles. *Theod. lib. 3. cap. 4. Sozom. lib. 5. cap. 4.*

Iulian abſteined, for a time, from crueltie, and ſhedding of blood: not for pitie, and compaſſion of Chriſtians: but rather for enuie: For he enuyed the glorie of Chriſtian Martyrs, whoſe magnanimitie, courage, and conſtant perſeuerance in the faith of CHRIST vnto the death, was commended in the mouthes of all men. But hee indeuoured by ſubtile and craftie meanes to vndoe Chriſtian Religion. Hee debarred the children of Chriſtians from Schooles, and from the vſe of Learning: Alſo hee debarred them from warre-fare, from offices of gouernement of *Romane* Prouinces, and from offices of Collectorie of money: and burthened them with paiment of heauie taxations: which taxations alſo the auaritiouſnes of the Deputies of Prouinces increaſed, & made them more grieuous and intollerable. Neuertheleſſe, when Chriſtians complained of the vnrighteous dealing of the Deputies, the Emperour mocked them, and ſaid, their happineſſe was increaſſed, according to the ſpeech of CHRIST their LORD and Maiſter, *Bleſſed are they, who ſuffer perſecution for righteouſneſſe ſake.* *Theod. lib. 3. cap. 8. Sozo. lib. 5. & 14. Soz. lib. 5 cap. 15.* Matth. 5.

Likewiſe, in the market places of Cities, hee ſet vp his owne Image, with the Effigies of the gods of the Heathen pictured rounde about it: to the ende, that whoſoeuer ſhould doe ciuil reuerence to the Emperours Image, might alſo ſeeme to worſhippe the gods of the *Gentiles*: And by the contrarie, they who woulde not bowe to the gods of the *Gentiles*, might ſeeme alſo to refuſe all due reuerence to the Emperour. When hee diſtributed golde to his Captaines and Warriours (as the cuſtome was) hee uſed a forme of diſtributing not accuſtomed before, to haue an altar neere vnto his Princely throne, and coales burning vpon it, and incenſe vpon a table neere vnto the altar: whereby it came to paſſe, that no man receiued golde, before he caſt incenſe vpon the coales of the altar: by this ſubtile artifice circumuenting many, who knew not, that it was *Iulians* purpoſe to intangle them with the rites of idolatrous ſeruice. In *Antiochia*, and in the Region round about, he dedicated all *Theod. lib. 3. cap. 16. Sozom. lib. 5. cap. 17.*

the Fountaines to the Goddeſſes of the *Gentiles*, and cauſed all the victuall that was to be ſolde in market places, to be ſprinckled with Heathnicke holy water. Neuertheleſſe, Chriſtians, without ſcruple of conſcience, dranke of the water that was in the Welles, and ate of the meat which they bought in the market, beeing fully perſwaded, that to the cleane all thinges are cleane: and againe, it is written, *Whatſoeuer is ſolde in the ſhambles, eat ye, and aſke no queſtion for conſcience ſake.* The libertie that *Iuuentius* and *Maxentius*, two worthie Warriours, uſed in reprouing the Emperour in his face, for his Heathnicke ſuperſtition, moued *Iulian* to ſuch wrath, that hee puniſhed them vnto the death: And ſo by degrees the policie and wiſedome of *Iulian* in end breakes foorth into the fruites of crueltie and ſhedding of blood.

Titus, 1. verſe, 15. 1. Cor. 10. verſe, 25.

Theod. lib. 3 cap. 15.

Albeit no publicke mandate of *Iulian* was ſet foorth, commanding to perſecute Chriſtians, yet by many euident teſtimonies it was knowne to the people, that the Emperour hated them, and that no man woulde incur puniſhment, for outrage and violence uſed againſt them. Therefore in the towne of *Seaſte*, the Sepulchre of *Iohn* the Baptiſt was opened, his bones were brunt, and the aſhes ſcattered abroad. Likewiſe the wicked men of *Gaza* and *Aſcalon*, killed Preachers and holy Virgins, ripped their bellies, filled them with barlie, and caſt their bodies to the ſwine to be eaten. *Cyrillus* alſo, a Deacon in *Hierapolis*, a towne of *Phœnicia*, at the foot of Mount *Libanus*, who in time of the reigne of *Conſtantine* had broken in pieces the images of the *Gentiles*, was taken by them, his bellie was ript, his liuer was drawne out of his bodie, which with Barbarous inhumanitie they chawed with their teeth. But the LORD ſuffered not ſuch vnkouth crueltie to eſcape vnpuniſhed: for the teeth of thoſe who committed this fact of vnnaturall inhumanitie, fell out of their jaw-bones, their tongues rotted within their mouthes, and their eyes were darkned and blinded: a juſt and deſerued puniſhment of bruitiſh Sauages practiſed by men. *Marcus Arethuſius* had his bodie ouerlaide with honie, and it was hung vp in hot ſummer weather, to be moleſted with waſps and flies. In *Alexandria* many Chriſtians were ſlaine for diſcouering the abominations of the *Pagans*, eſpecially in ſacrificing to *Mythra*

Ruffin. lib. 2. cap. 28.

Theodor. li. 3 cap. 6.

Theodor. li. 3 cap. 7.

Theod. ibid.

to *Mythra* bloody ſacrifices of reaſonable creatures. Among others, *Georgius* the *Arrian* Biſhop was bound vnto a Camell, and both hee and the Camell were burned with fire: whom no man counts a martyr, becauſe he kept not the true faith. In the countrey of *Phrygia*, and towne of *Miſo*, *Macedonius*, *Theodulus*, and *Tatianus*, for breaking in pieces images, were broiled vpon hot grattes of yron. The perſecution of *Athanaſius*, which with great hazard hee eſcaped, by a ſtratageme, of turning backe his ſhippe in the face of the perſecuting enemie, was procured by Philoſophers, Sorcerers, and Inchanters, who were about *Iulian*, and affirmed that all their trauailes would be ſpent in vaine, if *Athanaſius*, the onely barre, and obſtacle of their doinges, were not made out of the way.

Socrat. lib. 3. cap. 2.

Socrat. lib. 3. cap. 15.

Ruffin. lib. 1 cap. 33.

The wrath of *Iulian* was highly kindled againſt the inhabitants of *Caſarea* in *Cappadocia*. This towne of old was called *Maza*, but the Emperour *Claudius* changed the name of it, and called it *Caſarea*. The inhabitants of the Citie, for the moſt part, were Chriſtians, and they had of olde ouerthrowne the Temples of *Iupiter* and *Apollo*, and the Temple of *Fortune* (which onely remained) they ouerthrew in *Iulians* owne time. For this cauſe *Iulian* raſed the name of *Caſarea*, out of the roll of Cities, and exacted from them 300. pound weight of golde, compelled their Cleargie to ſerue in warrefare: And finally, he threatned to puniſh vnto the death all the inhabitants of *Caſarea*: but the righteous LORD cutted the cordes of the wicked, and hee had not power to performe all his bloody deſignes.

Sozom. lib. 5 cap. 4.

He had intention to fight againſt the *Perſians*, yet would hee doe nothing without conſultation of his gods. Hee ſent his moſt aſſured friendes to all the Oracles within the *Romane* Dominions, and he himſelfe would inquire at the Oracle of *Apollo* in *Daphne*, what ſhould be the ſucceſſe of his enterpriſes. The anſwere of *Apollo* was, that hee was hindered by the dead, to giue his reſponſes. Hereof it came to paſſe, that *Iulian* gaue libertie to Chriſtians, to tranſport the bones of the Martyr *Babylas*. About the ſame time fire came downe from heauen, and deſtroyed the Temple of *Apollo* in *Daphne*, and beate the image of *Apollo* in pieces, like vnto the lighteſt and ſmalleſt powder, or duſt.

Theodor. lib. 3 cap. 9. 10

Socrat. lib. 3. cap. 18. 19.

Theodoret. ibid.

Ruffin. lib. 1. cap. 37. 38. 39. Moreouer, he gaue libertie to the Iewes, to returne to *Hierusalem*, to build their Temple, & to offer sacrifices conforme to the law of *Moses*: not for loue he caried toward the Iewes, but for hatred of the Christians: therefore the worke prospered not, but was hindered by earthquake, fire & a mightie tempest of wind.

Socrat. lib. 3. cap. 20. Theod. lib. 3. cap. 20. Sozom. lib. 5 cap. 22. Socrat. lib. 3. cap. 21. Marke how euery thing this hatefull enemy of CHRIST enterprised, had an euill successe. *Iulian* arriued at *Ctesiphon* the *Metropolitane* towne of *Chaldea*, after that *Babylon* was ruined. The king of *Persia* had his people in better preparation then the Emp. looked for: therefore he tooke deliberation to returne back againe to the bounds of the *Romane* dominions: but hee who was deceitful al his dayes, was in end deceiued by an old *Persian* captiue, who led the Emp. into a barren wildernes, where he concluded his life, wounded with a darte: but it remaines vncertaine by whom hee was slaine.

Sozom. lib. 6 cap. 1. 2.

Iouinianus.

Ruffin. lib. 2. cap. 1. AFTER the death of *Iulian*, *Iouinian* was chosen, by the *Romane* armie, to be Emperour, but liued not fully 8. months in his Emperiall dignity. He accepted not the soueraintie, vntill the time the whole army with uniforme consent acknowledged themselues to be Christians. He made a couenant of peace with the K. of *Persia*, such as the necessity of a distressed army compelled him to condiscend vnto: for *Nisibis*, a great Citie in *Mesopotamia*, with some dominions in *Syria*, were resigned ouer to the king of *Persia*.

Socrat. lib. 3. cap. 21. 22. The blame of this scathfull capitulation, was imputed to the temerity of *Iulian* the apostate, who had brunt with fire the ships that should haue brought victualles to the armie, and gaue hasty credite to a *Persian* captiue. When he had reduced the army to the bounds of the *Romane* dominions, hee buried the dead body of *Iulian* in *Tarsus*, a towne of *Cilicia*: and he reduced from banishmēt the worthy captain *Valentinian*, whom *Iulian* had banished, together with the Bishops banished from their places, or compelled to lurke: & inspecial *Athanasius*, whose counsel he was resolued to follow in matters of Faith & Church gouernement. In end, he tooke purpose to goe to *Constantinople*: but

Theod. lib. 4. cap. 2. 3.

Theod. lib. 4. cap. 4.

but by the way, in the Confines of *Galatia* and *Bithinia*, hee concluded his life in a Village called *Dadaſiana*. *Sozom lib. 6. cap. 6.*

Valentinianus and *Valens*.

AFTER the death of *Iouinian*, the *Romane* armie chooſed *Valentinian* to be Emperour, who reigned 13. yeeres. In whom was accompliſhed which is promiſed in the Goſpell, to render an hundreth-folde in this life, to them who ſuffer any loſſe for for CHRISTS ſake, & in the world to come eternal life. *Valentinian* CHRISTES ſake loſt his office in *Iulians* Court, and hee receiued in this world a kingdome, and hath a greater recompence of reward laid vp for him in heauē. The magnanimus courage of *Valentinian* in beating on the face that heathē Prieſt, who ſprinkled holy water vpon his garments, whereby he thought his garmēts to be contaminate, & not his body ſanctified. This couragious fact was the cauſe wherefore *Iulian* baniſhed him to *Miletina*, a town in *Armenia*. He was relieued from baniſhment in the dayes of *Iouinian*, & was made Emp. after his death. He was borne in a town of *Panonia*, called *Cibale*: he addreſſed himſelfe immediatly after his acceptation of the Emperial ſoueraintie, to *Conſtantinople*, and within the ſpace of 30. dayes he chooſed his brother to be his aſſociate in the gouernement: in ſuch ſort, that the Emp. *Valentinian* gouerned the Weſt, and the Emp. *Valens* gouerned the Eaſterne parts of the *Romane* Dominions.

Sacrat. lib. 4. cap. 31. *Ruffin. lib. 2. cap. 2.* *Theod. lib. 5. cap. 16.* *Sozom. lib. 6 cap. 6.* *Socrat. lib. 4. cap. 1.*

The Emp. *Valens* finding the *Perſians* to be quiet, and diſpoſed to keepe the couenant of peace bounde vp in the dayes of *Iouinian*, he vndertooke an vnſupportable warre-fare againſt the *Homouſians*. The uſurpation of the Tyrant *Procopius*, did ſomewhat ſlacken the readines and quicknes of his attempts: but after *Procopius* was deliuered into the handes of the Emp. *Valens*, by *Agelon* and *Gomarius* his Captaines, hee rent in pieces the body of *Procopius*, by bowing downe to the ground the toppes of ſtrong trees, whereunto he cauſed the legges of *Procopius* to be faſtened. The bodies of *Agelon* and *Gomarius*, the two Captaines who betrayed *Procopius*, were cutted in twaine with ſawes of yron. In which fact the Emp. *Valens* had no regarde to the oath of GOD, which he made vnto them for their ſafetie.

Socrat. lib. 4. cap. 5.

Procopius being ſubdewed, hee bended all his might againſt
Theodr. lib. 4. cap. 13. the *Homouſians*: He baniſhed *Miletius*, Biſhop of *Antiochia*, to *Armenia*: *Euſebius* Biſhop of *Samoſata* to *Thracia*: *Pelagius* Biſhop of *Laodicea*, to *Arabia*. The towne of *Samoſata* was ſo affectioned
Theod. ibid. to their owne Paſtor *Euſebius*, that they would not communicate with *Eunomius*, whom the *Arrians* ſent to fill his place. *Valens* was filled with wrath againſt the Fathers conueened in the
Socrat. lib. 4. cap. 6. Councill of *Lampſacum* (this is a towne neere vnto the ſtraite firth of *Helleſpontus*) becauſe they adhered faſt vnto the *Nicene* faith. In *Conſtantinople* he not onely baniſhed the *Homouſians*, but alſo the *Nouatians*, & their Biſhop *Agelius*, becauſe they would not conſent with the *Arrians* in the matter of faith. In *Edeſſa*, a towne of *Meſopotamia*, the Emperour gaue commandement
Ruffin. lib. 2. cap. 5. to ſlay the *Homouſians*, who were aſſembled together in the Church: but the feruent zeale of one woman, that ran in haſte
Theod. lib. 4. cap. 17. through the rankes of ſouldiers, drawing with her, her young and tender child, together with her couragious anſwere to the Captaine, ſtaied the rage of the Emperour wonderfully: for ſhe
Sozom. lib. 6. cap. 18. counted it a ſweet fellowſhip, that ſhe and her babe ſhould bee found amongſt the number of theſe, who were counted worthie to ſuffer death for the NAME of CHRIST. Neuertheleſſe the Emperour baniſhed of men who dwelt in *Edeſſa*, eſpecially of ſuch as were in ſpiritual offices, to the number of fourſcore, whom he commanded, by two and two, to bee diſperſed through *Thracia*, *Arabia*, and *Thebaida*. The inuincible courage of *Baſilius*, Biſhop of *Caſarea* in *Cappadocia*, the peaceable death of *Athanaſius*, which hapned in the verie time of the Perſecution of this *Arrian* Emperour *Valens*, together with the furie & madneſſe of the *Arrian* Biſhop *Lucius*, intruded in *Alexandria*, All theſe thinges, GOD willing, ſhall bee touched in their owne places.

Amongſt all the facts of vnſpeakeable cruelty committed by
Socrat. lib. 4. cap. 16. *Valens*, one fact ouerwent all the reſt. While the Emperour was at *Nicomedia*, foureſcore Ambaſſadours were directed vnto him: amongſt whom *Menedemus*, *Vrbanus*, and *Theodorus*, were the chiefe. Theſe complained to the Emperour, of the manifolde
Theod. lib. 4. cap. 24. injuries done to the *Homouſians*. The Emperour gaue commandement to *Modeſtus*, the Gouernour of his armie, to embarke them

them into a ſhip, as if they were to bee baniſhed vnto ſome remote and far diſtant place: but ſecret direction was giuen vnto the ſhip-men, to ſet the ſhip on fire, & to retire themſelues into a boat. So it came to paſſe, that theſe fourſcore Martyrs circumuented by the craft of *Valens*, glorified the NAME of CHRIST, by patient ſuffering of many deathes at one time, both tormented by fire, and drowned in water. *Socrat. lib. 6. cap. 14.*

Terentius and *Trauanus*, two worthie Captaines, uſed ſome libertie in admoniſhing the Emperour to abſteine from perſecuting of innocent people, becauſe his fighting againſt GOD procured good ſucceſſe to the *Barbarians*: but the LORD was minded to deſtroy him, therefore hee coulde receiue no wholſome admonition: for a number of the nation of the *Gothes*, whom he intertained as ſouldiers, meet to defend his Dominions againſt the inuaſion of forrainers and ſtrangers, they began to waſte the countrey of *Thracia*: and they faught againſt the Emperour *Valens*, and preuailed againſt him: ſo that he fled, and was ouertaken in a certaine Village, which the *Gothes* ſet on fire. So this Emperour died miſerably, brunt with fire by his enemies, without ſucceſſion, and left his name in curſe and execration to all ages, after he had reigned fifteene or ſixteene yeeres, as *Sozomenus* reckoneth. *Theo. lib. 4. cap. 34.* *Ruffin. lib. 2. cap. 13.* *Sozom. lib. 7. Cap. 40.*

Nowe to returne to the Emperour *Valentinian*: Hee was a defender of the true faith, and was ſo highly offended againſt his brother *Valens*, that hee would make him no ſupport againſt the inuaſion of the *Gothes*: for he ſaid, it was an impious thing, to ſtrengthen the hande of a man, who had ſpent his dayes in warrefare againſt GOD, and his CHURCH. In his dayes the *Sarmatians* inuaded the bounds of the *Romane* Dominions. *Valentinian* prepared a mightie armie to fight againſt them: but they ſent vnto him Ambaſſadours, to intreate for peace. When the Emperour ſawe that they were but a naughtie people, hee was moued with exceſſiue anger, whereby he procured the rupture of ſome arters, or vaines, whereupō followed great effuſion of blood. And ſo he himſelfe died, leauing behind him two ſons, *Gratianus*, whoſe mother was *Seuera*, and *Valentinian* the ſecond, whoſe mother was *Iuſtina*. *Theo. lib. 4. cap. 12.* *Socrat. lib. 4. cap. 31.* *Sozom. lib. 6. cap. 36.*

Gratianus, Valentinianus the ſecond, and *Theodoſius.*

Ruffin. lib. 2. cap. 13. 14

GRATIANUS, the ſonne of *Valentinian*, after the death of *Valens* his fathers brother, had the gouernament both of Weſt and Eaſt. His brother *Valentinian* the ſecond, was his aſſo-

Socrat. lib. 5. cap. 2.

ciate in the gouernement of the Weſt: But when hee perceiued, that the weightie affaires of the kingdome required the fellowſhip of a man, who was ripe in yeeres, hee chooſed *Theodoſius*, a man of Noble parentage in *Spaine*, to whom hee committed the gouernement of the Eaſt, contenting himſelfe and his brother *Valentinian*, with the gouernement of the Weſt. *Gratianus* in the beginning of his reigne, reduced from baniſhment thoſe Biſſhops, whom the *Arrian* Perſecuter *Valens* had baniſhed. Hee

Socrat. lib. 5. cap. 11.

was ſlaine by *Andragathius*, Captaine of the armie of *Maximus*, who uſurped the Empire of the Weſt. This *Andragathius*, not by valour and might, but by circumuention, falſhood, and treaſon,

Soz. lib. 7 cap. 13.

ouerthrew the good Emp. *Gratian*: for he made a report to paſſe in *Lions*, where the Emp. *Gratian* had his remaining, that his wife was comming to viſite him: and he in ſimplicitie went foorth to meete his wife beyond the riuer of *Rhonne*: but *Andragathius* (who was couertly lurking in a chariot) ſtepped out, and ſlewe *Gratianus*, after he had reigned with his father, with his brother, and with *Theodoſius*, 15. yeeres.

His brother *Valentinian*, young in yeeres, was ſeduced by the intiſing ſpeeches of his mother *Iuſtina*, after the death of her huſband, in whoſe dayes ſhe durſt not preſume to auow the *Arrian* Hereſie: yet after his death, ſhe intiſed the flexible minde of

Theod. lib. 5 cap. 13.

her ſonne, to perſecute *Ambroſe*, Biſhop of *Millane*, becauſe hee would not conſent to the *Arriane* doctrine. The zeale of the people affectioned to their faithfull Paſtor, hindered the cruell

Soz. lib. 7 cap. 13.

purpoſes of *Iuſtina*. Likewiſe the miracle wrought at the ſepulchres of *Protaſius* and *Gerualius*, opened the mouthes of the people to glorifie GOD, and to magnifie that Faith, which *Protaſius*

Auguſt. lib. Confeſſ. 9. Cap. 7.

and *Gerualius* had ſealed vp with their blood: theſe holie men of GOD were martyred in the ſecond great Perſecution moued by the Emp. *Domitian*. The dolorous tithinges of the death of

Gratia-

Gratianus, and the neere approaching of the tyrant *Maximus* to *Italie*, compelled *Iuſtina* to leaue the perſecuting of *Ambroſe*, & to fly to *Illyricũ*, for ſafety of her own life, & her ſons life. *Theodoſius* being mindfull of the kindnes of *Gratianus* toward him, led an army againſt the tyrant *Maximus*. The captains of *Maximus* armie, terrified with the rumor of the might of *Theodoſius* armie, deliuered him bound into the hãds of *Theodoſius*, & he was juſtly puniſhed vnto the death. *Andragathius*, who ſlew the Em. *Gratian* (as ſaid is) ſeeing no way to eſcape, threw himſelfe headlonges into a riuer, & ſo ended his wretched life. About the ſame time *Iuſtina* the mother of *Valent.* the II. ſhe died, her ſon was peaceably poſſeſſed in his kingdome, & *Theodoſius* returned to the eaſt againe. But within few dayes he was compelled to gather a new army & fight againſt the tyrant *Eugenius*, & his chiefe captaine *Arbogaſtus*, who had conſpired againſt *Valent.* the II. & ſtrangled him while he was lying in his bed. This battel went hardly at the beginning, but *Theodoſius* had his recourſe to GOD by prayer: & the LORD ſent a mighty tempeſt of winde, which blew ſo vehemently in the face of *Eugenius* army that their dartes were ramuerſed and turned backe by the violence of the winde, in their owne faces. Of which miraculous ſupport, ſent from aboue, the Poët *Claudian* writes theſe Verſes:

Ruffin. lib. 2. cap. 16. *Theo. lib. 5. cap. 14.* *Socrat lib. 5. cap. 14.* *Ruffin. lib. 2. cap. 17.* *Socrat. lib. 5. cap. 25.*

O nimium dilecte Deo! cui fundit ab antris
Eolus armatas hiemes, cui militat æther,
Et conjurati veniunt ad claſſica venti.

Claudian. de 3. conſulatu honorii.

The tyrant *Eugenius* fell downe at the feete of *Theodoſius*, to beg pardon: but the ſouldiours purſued him ſo ſtraitly, that they ſlew him at the Emp. feete. *Arbogaſtus*, the author of al this miſchiefe, hee fled, & being out of all hope of ſafetie, ſlew himſelfe.

Like as there was no ſacrifice, wherein dung was not foũd, euẽ ſo the life & actions of this noble Emp. was ſpotted with ſome infirmities. Againſt the inhabitants of *Theſſalonica* the Emp. was moued with exceſſiue anger, ſo that 7000. innocent people were ſlain, inuited to the ſpectacle of Playes, called *Ludi circenſes*, & in the Grieke lãguage, ἱπποδρομαὶ. For this fault the good Em. was reproued by *Ambroſe* Biſh. of *Millane*, & confeſſed his fault in ſight of the people with teares: and made a lawe, that the like cõmandements anent the ſlaughter of people, ſhould not haue

Ruffin. lib. 2. cap. 18. *Theodor. lib. 5 cap. 17.*

haſtie execution, vntill the time that 30. dayes were ouerpaſſed: to the ende that ſpace might bee left either to mercie, or to repentance. In like maner, he was angry out of meaſure againſt the people of *Antiochia*, for ouerthrowing the braſen portrate of his beloued bedde-fellow *Placilla*. The Emp. denuded their towne of the dignitie of a Metrapolitane Citie, conferring this eminent honour to their neighbour towne *Laodicea*. Moreouer he threatned to ſet the towne on fire, and to redact it vnto the baſe eſtate of a Village. But *Flauianus*, Biſhop of *Antiochia*, by his earneſt trauailes with the Emperour, mitigated his wrath: (for the people repented their fooliſh fact, & were ſore afraide) & the good Emp. moued with pitie, pardoned the fault of the towne of *Antiochia*. His lenitie toward the *Arrians*, whom he permitted to keepe conuentions in principall Cities, was with great dexteritie & wiſedome reproued by *Amphilochius*, Biſhop of *Iconium*: For hee came in vpon a time, and did reuerence to the Emperour, but not vnto *Arcadius* his ſonne (albeit alreadie aſſociated to his Father in gouernament, & declared *Auguſtus*) whereat *Theodoſius* being offended, *Amphilochius* very pertinentlie, and in due ſeaſon, admoniſhed the Emperour, that the God of Heauen alſo would be offended with them, who tolerated the blaſphemers of his onely begotten Sonne, the LORD IESUS CHRIST. Wherupon followed a lawe, diſcharging the conuentions of Heretiques in principall Cities. In all theſe infirmities, it is remarkeable, that the good Emperour euer gaue place to wholſome admonitions. The exceſſiue paines hee was compelled to vndertake in Warre-fare, haſtened his death: for hee contracted ſickneſſe ſoone after his returning from the battell faught againſt *Eugenius*, and died in the 60. yeere of his age, and in the 16. yeere of his reigne. He left behind him his two ſons, *Arcadius* to gouerne the Eaſt, and *Honorius* to gouerne the Weſt.

Theod. lib. 5. cap. 19.

Sozom. lib. 7. cap. 23.

Theod. lib 5. cap. 16.

Theod. lib. 5 cap. 26.

CHAP.

CHAP. II.

Of Paſtors and Doctors.

AFTER *Euſebius*, *Miltiades* gouerned the *Romane* Church 4. yeeres, 7. moneths, and 8. dayes, as *Platina* writeth. His miniſtration was in the dayes of the reigne of *Conſtantine*, to whom the Emperour remitted the controuerſie betwixt *Cecilianus* and the *Donatiſtes*, to bee judged by him and his Collegues *Rheticus*, *Maternus*, and *Marinus*. The *Donatiſtes* would not acquieſce to the determination of *Miltiades*, and his Collegues. The good Emperour appointed this cauſe of new againe to be judged in *Arles*, by a number of Biſhops of *Spaine*, *Italie* and *France*, becauſe the *Donatiſts* would not acquieſce to the determination of *Miltiades* and his Collegues. In the Councill of *Arles*, *Cecilianus* was likewiſe abſolued, and the *Donatiſtes* againe ſuccumbed in their probation. Notwitſtanding they appealed to the Emp. *Conſtantine*: and when the Emp. heard the cauſe of *Cecilianus* pleaded before himſelfe, the *Donatiſts* could not proue, that either *Cecilianus* had beene admitted Biſhop of *Carthage*, by a man who was Proditor, or yet that hee had admitted any other man culpable of the like fault to an Eccleſiaſticall office. If the Biſhop of *Rome* had beene ſupreame Iudge in all Eccleſiaſticall cauſes, *Conſtantine* had done him wrong, to appoint other Iudges to cognoſce in this cauſe, after the Biſhop of *Rome*, and his Collegues, had giuen out their definitiue ſentence. His ordinance anent prohibition of faſting vpon the LORDS day, was expedient at that time to bee a diſtinguiſhing note of true Chriſtians, from *Manichean* heretiques, whoſe cuſtome was vpon the LORDES day to faſt. The purple garment, the palace of *Lateran*, the ſuperioritie of the towne of *Rome*, and gouernament of the Weſt, which honours ſome alledge were conferred by *Conſtantine* to *Miltiades* and *Silveſter* is a fable, not worthie of refutation: all theſe honours the Emperours of the Weſt, ſucceſſours of *Conſtantine*, poſſeſſed, and not the Biſhop of *Rome*, for the ſpace of many hundreth yeeres.

Biſhops of Rome.

Miltiades.

Euſeb. lib. 10 cap. 5.

Auguſt. epiſt. 68.

Auguſt. epiſt. 162. & 166.

Auguſt. Caſulano epiſt. 86.

To *Miltiades* ſucceeded *Silveſter*, and miniſtred 23. yeeres, 10. monethes, & 11. dayes. In his time was the Heretique *Arrius*

Silveſter.

Platina. de vita Silveſt.

rius excommunicated by *Alexander*, without the fore-knowledge of the Bishop of *Rome*: It was enough, that after excommunication intimation was made to other bishops, which duety the Bishop of *Alexandria* neglected not Learned men should be ashamed of fables, to say that *Constantine* was baptized by *Siluester*, for *Siluester* was dead before *Constantine* was baptized. And *Platina* himselfe is compelled to grant that *Marcus*, the successor of *Siluester*, gouerned the Church of *Rome* in *Constantines* dayes. And *Eusebius* testifieth, that *Constantine* was baptized in *Nicomedia*, immediately before his death. Concerning the donation of *Constantine*, wherein he conferreth the dominion of the West to the Bish. of *Rome*, it is like vnto a rotten egge, which is cast out of the basket, lest all the rest bee set at the lesse auaile. No ancient writter maketh mention of any such thing. Yea, *Constantine*, in his testamentall legacie, allotted the Dominion of the West to two of his sonnes, namely, to *Constantinus* younger, and to *Constans*. How then had hee, by an anteriour dispositon, resigned these Dominions to the Bishop of *Rome*? If Papistes bee not better countenanced by Antiquitie in other thinges, then in this point, they haue no great cause to bragge of Antiquitie.

Socrat. lib. 1. cap. 6.

Theod. lib. 1. cap. 2, 3.

Euseb. de vita Constant. lib. 4.

Marcus. *Platin. de vita Mar.*

To *Siluester* succeeded *Marcus*, and ministred 2. yeeres, 8. monethes, and 20. dayes.

Iulius. *Sozom lib. 4. cap. 3.*

After *Marcus*, *Iulius* gouerned the *Romane* Church, 15. yeeres, *Sozomenus* attributes to *Iulius* 25. yeeres. His ministration was in the dayes of the Emperour *Constantius* and his brethren. Hee was a defender of the true Faith, and a Citie of refuge to those who were persecuted by *Arrians*: as namely, to *Athanasius* Bishop of *Alexandria*, *Paulus* Bishop of *Constantinople*, *Asclepas* Bishop of *Gaza*, *Marcellus* Bishop of *Ancyra*, and *Lucius* Bishop of *Adrianopolis*: All these were vnjustly deposed from their offices by the *Arrians*, and had recourse to *Iulius*. Hee was neither ashamed of the Gospell of CHRIST, nor of his afflicted seruantes. In the Councill of *Sardica* great honour was conferred vnto him, to wit, that men vnjustly condemned by *Arrians* shoulde haue refuge to *Iulius*: to whom they gaue power of newe againe, to judge their cause. This was an Act of the Councill of *Sardica*, and not of the *Nicene* Councill (as was confi-

Socrat. lib. 2. cap. 15.

confidently alledged in the Councill of *Carthage*) and a perſonall honour conferred to one man alone, for reſpective cauſes: but not extended to his ſucceſſours, as though all the Biſhops of *Rome* at all times ſhoulde bee Iudges of appellation. The *Arrians* were ſore grieued for this, that *Iulius* both in worde, and deede, and writ, aſſiſted *Athanaſius* and his complices. The chafing letters, and mutuall expoſtulations, that paſſed betwixt *Iulius* and the *Arrians* conueened in the Councill of *Antiochia*, are to bee read in the Hiſtorie of *Socrates*. *Platina*, in the grandoure of his ſpeeches, is inconſiderate, as if *Iulius* had damned the preſumption of the Orientall Biſhops, who durſt conuocate an aſſemblie without licence before obtained from the Biſhop of *Rome*. Noe ſuch thing is contained in the letter of *Iulius*, but onely an expoſtulation, that they did not aduertiſe him of their Councill, to the ende hee might haue ſent his Ambaſſadours, and giuen vnto them his beſt aduiſe. *Iulius* knewe the Conſtitutions of the *Nicene* Councill, which gaue power to euery Patriarch within his owne boundes, to conuocate Councils.

Socrat. lib. 2. cap. 15. *Idem lib. 2 cap. 17.* *Sozom. lib. 3 cap. 10.* *Ruffin. lib. 1 cap. 6.* *Canon. 6.*

To IULIUS ſucceeded LIBERIUS, and continued ſixe yeeres: ſome aſſigne vnto him eighteene yeeres, others nineteene yeeres: ſo vncertaine is the computation of the yeeres of their gouernament. Hee gouerned the Church of *Rome* in the dayes of CONSTANTIUS, by whom alſo hee was baniſhed to *Thracia*, becauſe hee woulde not conſent to the depoſition of ATHANASIUS: which point was ſeriouſly vrged in the Councill of *Millane*. THEODORETUS giueth ample teſtimonie of his conſtancie and freedome of ſpeaking to the Emperour (not diſagreeing with his name) before his baniſhment. In his abſence FOELIX the ſecond was choſen to be Biſhop of *Rome*: to whome THEODORETUS giueth this praiſe, that hee adhered firmely to the *Nicene* Councill: but blameth him for this, that hee receaued his ordination from *Arrians*. Notwithſtanding hee was more hated by the *Arrians*, then was LIBERIUS, and was put to death by them, after he had gouerned one yeere, foure monethes, & two dayes. After two yeeres baniſhment, LIBERIUS returned back again to *Rome*. THEODORETUS is ſilent in the matter of his praiſes after his re-

Liberius. *Damaſ. Marian. Irenæ.* *Theod. lib. 2. cap. 15. 16. 17.* *Theod. ibid.* *Platina, de vita Felic.*

Hilar. in fra. gment. his returning. *Hilarius*, Biſhop of *Poitiers* affirmeth, that hee both conſented to the depoſition of *Athanaſius*, and to the councell of *Sirmium*. There is nothing inlaking now to giue out a determinate ſentence, whether or no the Biſhop of *Rome* may erre in matters of Faith: but onely the compearance of the great Aduocate of all euill cauſes *Onuphrius*, who will needes find out ſome old partchment, or ſome vnknown manu-ſcript, to free the chaire of *Rome* from all ſuſpition of errour in matters of faith. But *Bellarmine* giues ouer his cauſe, and can finde no ſufficient Apologie for him, becauſe his letters written to the Emp. *Conſtantius* after his returning from baniſhment, ſmels of Arrianiſme.

Bellarm. de Rom. Pont. lib. 4. cap. 9.

Damaſus. After the death of *Liberius*, ſucceeded *Damaſus*, and ruled 18. yeeres, in time of the reigne of *Iulian*, of *Iouinian*, and of *Valentinian*: his competitor *Urſinus* had many fauourers, in ſo much that the queſtion who ſhoulde bee elected Biſhop of *Rome*, was tried by the ſword, rather then by reaſons, ſuffrages, and votes: ſo that in the Church of *Siſinum* were ſlaine to the number of 137. perſons. *Damaſus* preuailed, and had the vpperhand. Hee was friendly to *Peter* Biſhop of *Alexandria*, whom *Lucius* an *Arrian* Biſhop impriſoned: but he eſcaped, and fled to *Rome*, as *Athanaſius* had done before in the dayes of *Iulius*. Hee damned the Hereſie of *Apollinaris*, in a Councill conueened at *Rome*. His Epiſtle written to the Oriental Biſhops, whereinto he intimates vnto thē the condamnitour ſentence pronounced againſt *Apollinaris* and his diſciple *Timotheus*, is indited with the ſwelling pride of a lofty mind, breathing ſoueranity and preheminence aboue all other Churches, as if the *Romane* Church were that onely Apoſtolicke chaire, whereunto all other Churches aught homage and reuerence. So that *Baſilius*, Biſhop of *Caſarea* in *Cappadocia*, complaines of the pride of the Weſt, becauſe they cared onely for their own preheminence, but not for the eſtate of their perſecuted brethren in the Eaſt, vnder the *Arrian* Emperour *Valens*, whoſe eſtate they knew not, neither ſent they meſſengers to viſite them, neither woulde they receiue true information concerning the eſtate of their brethren. Yea, and *Baſilius* ſaieth, that hee purpoſed oft times, to haue written to the chiefe of them, that is, to *Damaſus*, that hee ſhoulde not count the

Socrat. lib. 7 cap. 9.
Ruffin. lib. 2 cap. 10.
Socrat. lib. 4. cap. 29.
Theo. lib. 5. cap. 9.
Theod. ibid.
Baſil. epiſt. 10. ad Euſeb. Samoſat.

the ſplendor of pride to be true dignitie, & honour. Where it is to be marked, that whē he ſpeakes of *Damaſus*, he calleth him πρωτόθρονον αὐτῶν, that is, the principal of them, to wit of the Churches of the weſt: but not the ſupreame gouernor of the uniuerſal Church, neither the ſoueraign cōmander of the Churches of the Eaſt. It is ignorance of the Eccleſiaſtical hiſtorie, that makes men to imagine, that the ſupremacie of the Biſhop of *Rome* is an ancient thing. When *Damaſus* damned the Hereſie of *Apollinaris*, in the Council conueened at *Rome*, it was the yeere of our LORD 379. according to the computation of *Ierom*: and at this time the very aiming to ſupremacie is counted *Splendor ſuperbiæ*, that is, the ſplendor of pride. *Damaſus* wrote concerning the liues of the biſhops of *Rome* preceeding his time: & was familiarly acquainted with *Ierom*, as *Ieroms* writings clearly proports.

To *Damaſus* ſucceeded *Siricius*, and miniſtred 15. yeeres: at what time *Gratianus* and *Valentinian* obtained the Emperiall gouernamēt: he ordained, that maried men, who were admitted to Eccleſiaſtical offices, after their ordination ſhould abſteine from the company of their wiues: as if it were great deuotion to a man to tranſgreſſe againſt the wife of his youth, the wife of his couenant, and his companion in all his weariſome labours. His prohibition of the ſeconde mariage, ſmelleth of the Hereſie of *Montanus*. In his time with pride of the Clergie at *Rome* was joined vnſatiable auaritiouſnes increaſing daily by degrees, ſo that the Emperours *Valentinian* the II. and *Theodoſius*, were cōpelled by a law, to inhibite widows vnder pretence of deuotion, to leaue their houſes, treaſures, and houſe-holde-ſtuffe, to the Church, to the vtter impouerifhing and vndoing the eſtate of their children.

Siricius.

Socrat. lib. 7. cap. 9. Hiſt. Magd. Cent. 4. Cap. 10. Malac. 2. verſe, 14.

Platin. de vita Pontif.

Lege 27. de epiſcop. & Cler. in Cod. Theodoſ.

Biſhops of Alexandria.

IN the third CENTURIE wee reſted at the name of *Achillas*, Biſhop of *Alexandria*, whoſe ſucceſſour was *Alexander*. His accurate diſputation anent the unitie in the Trinitie, made *Arrius* a preſbyter in *Alexandria*, to thinke that *Alexander* was intangled with the error of *Sabellius*: Hereof aroſe contentious diſputations, new opinions, exulcerate minds & open ſchiſmes.

Alexander.

This inteſtine maladie was not vnknowne to the good Emperour *Conſtantine*, who ſent *Hoſius* Biſhop of *Corduba*, a man ſingularly beloued of the Emperour, together with perſuaſiue letters from the Emperour, exhorting both *Alexander* and *Arrius*, to leaue accurate & profounde diſputations, and keepe inuiolably the peace & unitie of the Church: But no meanes could availe, vntill this queſtion was deſided by the determination of the generall Councill of *Nice*.

Athanaſius

After the Councill of *Nice* had damned the opinion of *Arrius* as Hereticall, *Alexander* continued not aboue 5. monethes aliue: In the laſt period of his life hee called for *Athanaſius*, but he was not preſent: Of whom *Alexander* ſaid, *Thou haſt eſcaped, but ſhalt not eſcape*, fore-prophecying that *Athanaſius* ſhould vndergo that wieghtie charge, which he, giuing place to nature, & to the calling of GOD, was leauing. *Athanaſius* in his young yeeres and childiſh playes was counterfeiting diuine myſteries, & baptizing children: yet after ſuch due forme of interrogatories & anſweres preceeding Baptiſme, that *Alexander* then Biſh. durſt not preſume to rebaptize thoſe who apparently in childiſh ſimplicitie had beene made partakers of diuine grace. He began no ſooner to accept the weightie charge of the Church of *Alexandria*, *anno* 333. but the *Arrians* began to fret and offend, knowing how diligently he attended vpon *Alexander* his predeceſſor, at the Councill of *Nice*, and how vigilantly & wiſely hee had detected the lurking abſurdities of the vilde Hereſie of *Arrius*: And they thought the preferment of *Athanaſius* was the vtter vndoing of their opinion. Therefore they cõſpired againſt him, and by a multiplied number of falſe accuſations preuailed ſomewhat againſt him, euen in the dayes of the good Emper. *Conſtantine*. But in the dayes of *Conſtantius* and *Iulian*, almoſt the whole world conſpired againſt him: ſo that except he had bene vp-holden by that grace that commeth from aboue, it was not poſſible that hee could haue conſiſted and borne out ſuch vnſupportable hatred. Iuſtly did *Nazianzene* compare him in time of aduerſitie to the Adamant, and in time of proſperitie to the Magnet: In time of aduerſitie no trouble ouercame him, in time of proſperitie, hee allured the hearts of men more intractable then yron, to embrace the trueth of GOD.

Theod. lib. 1 cap. 25.
Sozom. lib. 2 cap. 17.
Ruffin. lib. 1. cap. 14.
Hiſt. tripd. Cent. 4. cap. 10.
Bucer. lib. 1. Cap. 35.
Nazianzen. in laudem Athanaſii.

Now

Now ſeeing *Athanaſius* liued ſixe and fourtie yeeres, gouernour of the Church of *Alexandria*, his great troubles can not bee compriſed in better order, then by declaring ſhortly what troubles hee ſuſteined: firſt in *Conſtantines* dayes, next vnder the reigne of *Conſtantius*: thirdly, vnder the reigne of *Iulian*: and laſt to ſpeake of his peaceable end vnder the reigne of the Emperour *Valens*, albeit he was an *Arrian* Perſecuter. In the dayes of *Conſtantine* firſt he was accuſed by an effronted harlot, whom the *Arrians* had ſuborned to beare falſe witneſſe againſt him: but *Athan.* guided the matter with wiſedome, & ſuffered *Timotheus* a worthie preſbyter, to ſpeake (whom hee had brought in with him to the Councill) but hee was ſilent himſelfe. The impudent woman pointing out *Timotheus* by the finger (as if he had bene *Athanaſius*) with clamours voide of all womanly modeſtie, affirmed that hee had abuſed her in whoſedome, ſo that all who were preſent were aſhamed of her impudencie. This was done in the Councill of *Tyrus*, to the perpetuall ſhame of the *Arrians*, who ſuborned an harlot to accuſe the faithful ſeruāt of CHRIST without a cauſe. *Theod. lib. 1 cap. 29.*

Secondly they accuſed him for this, that hee had cutted off the hand of *Arſenius*, ſome time his owne ſeruant: and for greater euidence, they produced in the Councill of *Tyrus* before the Iudges the hand of a man incloſed in a caſe, which hande they affirmed that *Athanaſius* had cut off from *Arſenius*. This they ſpake the more confidently, becauſe they ſupponed that *Arſenius* remained ſtill ſecretly kept in their owne cuſtodie: but by the prouidence of GOD hee eſcaped, came to *Tyrus*, and was preſented before the Councill, hauing both his handes perfect, ſounde, and vnmutilated, After this the Councill was full of confuſion, for the *Arrians* cried, that ATHANASIUS by magicke artes deluded the ſences of men: and they were purpoſed, by violence and force to lay handes vpon him, and to teare him in pieces: But he fled by a ſhip, and came to *Conſtantinople*, where the Emperour was, as ſhall bee declared, GOD willing, in the fourth CHAPTER. The reſt of his accuſations, and howe they dealt againſt him moſte vniuſtly and falſely, and gaue out a ſentence of depoſition againſt him in his abſence I remit vnto the place foreſaid. *Theod. ibid.*

Vnder the reigne of *Constantius*, *Athanasius* was compelled to flie at two diuers times. First, while the Emp. *Constans* was yet aliue who procured a Councill to be gathered in *Sardica*, wherein the cause of *Athanasius* was tried, and he found innocent: and was sent backe againe and restored to his place: For *Constantius* feared the minatting letters of his brother *Constans*, who threatned to lead an armie to the East, and to possesse *Athanasius* in his place againe, incase his brother linguered in doing of it. After the death of *Constans*, *Sabinianus* was sent to kill *Athanasius*, but he escaped miraculously, as hath beene declared.

Theod. lib. 2. cap. 8.

Idem. lib. 2. cap. 13.

Againe he was compelled first to flie, and afterward to lurke in the dayes of *Iulian*: He was restored againe by the good Emp. *Iouinian*: and he continued in his ministration vntill the dayes of *Valentinian* and *Valens*: And although *Valens* was a cruell persecuter, yet hee absteined from persecuting of *Athanasius*, for honour of his gray haires, and for that he was reuerently regarded of all men. Thus *Athanasius*, full of dayes, died in peace, after he had gouerned the Church of *Alexandria* 46. yeeres.

Ruffin. lib. 1. Cap. 34.

Sozom. lib. 6 cap. 19.

Peter

To worthie *Athanasius* succeeded *Peter*, whom the Emp. *Valens* caused to be imprisoned, and *Lucius* an *Arrian* bishop, to be seated in his roome. *Lucius* was made bishop of *Alexandria*, against all kind of Ecclesiasticall order: neither did the people craue him, nor the Cleargie of *Alexandria* approue him, nor any Orthodox bishop giue him ordination. *Peter* escaped out of prison, and fled to *Damasus* bishop of *Rome*. *Lucius* like vnto a rauenous wolfe, not onely banished the *Homousians* out of *Alexandria* and *Ægypt*, but also that which was more insolent, and neuer attempted before, he persecuted the Monkes who dwelt in solitarie places of the wildernesse, and banished them, who had already banished themselues from all the delicate pleasures of the world. But marke, To what place could men bee banished, who inhabited the desert places of barren wildernesses? Hee caused them (especially *Macarius* & *Isidorus*) to be transported vnto an Isle, whereinto no Christians were to be found, but only *Pagans* and worshippers of deuilles. When these prisoners of CHRIST approached neare vnto the Isle, the deuill left his olde habitation, to wit, the mouth of the image, from whence hee was accustomed to speake, and hee possessed the Priests daughter, who ranne

Theod. lib. 4. cap. 22.

Theod. lib. 4. cap. 21.

ranne vnto the ſhore, and cried words not vnlike to thoſe which were ſpoken to *Paul* and *Silas* in *Philippi*, by the maid who had the ſpirit of diuination: and after this the deuill left her, lying vpon the ground, as though ſhe had bene dead: But the men of GOD, by their ſupplications to GOD, reſtored the young woman to health, and deliuered her to her father. The inhabitants of the Iſle, who ſaw the wonderfull works of GOD, receiued the faith, and were baptized in the Name of CHRIST. LUCIUS was ſo daſhed with the fame of this wonderfull worke, and with the out-crying of the people againſt him, that hee permitted the foreſaid monkes to returne backe againe to their owne places. Actes, 16, verſe, 17.

After *Peter* ſucceeded *Timotheus*, for one cauſe worthie to bee blamed, becauſe he fauoured the uſurpation of *Maximus Cynicus*, who preſumed without a lawfull calling to bee Biſhop of *Conſtantino*. And after him *Theophilus* ſucceeded, whoſe attempts againſt *Chryſoſtome* I remit to the next CENTURIE. Timotheus.

Biſhops of Antiochia.

IN *Antiochia*, after *Tyrannus*, ſucceeded *Vitalius*, about the time that the rage of the tenth perſecution began to bee aſſwaged: therefore hee re-edified a Church in *Antiochia*, which had beene demoliſhed in time of the Perſecution of *Diocleſian*, and his ſucceſſour *Philogonius*, perfected the building. To whom ſucceeded *Euſtatius* who was preſent at the Councill of *Nice*, & was Moderator and Mouth to all the reſt. *Euſebius*, ſometime biſhop of *Berytus*, afterward biſhop of *Nicomedia*, and laſt of all biſhop of *Conſtantinople*, did inſinuate himſelfe in fauour with the Emperour *Conſtantine*, and obtained from him libertie to goe to *Hieruſalem*, and to viſite the Temples that *Conſtantine* had lately builded in *Bethlehem*, *Hieruſalem*, & vpon Mount *Oliuet*. To him reſorted a number of *Arrian* Biſhops, who had all ſecretly conſpired againſt *Euſtatius*, and ſuborned a vilde woman to accuſe him of whoredome. The *Arrians* vpon the ſimple depoſition of a woman ſuborned by themſelues, contrarie to al kind of order, depoſed *Euſtatius*, and perſwaded the Emperour to baniſh him, as a man conuict both of adulterie, and of tyrannie. But Vitalius. Philogonius. *Theod. lib. 1. cap. 3.* Euſtatius, *Theod. lib. 1. cap. 7.* *Socrat. lib. 1 cap. 24.* *Theodor. li. 5 cap. 21.*

the LORD laide his correcting hand vpon the woman, whom the *Arrians* had suborned, so that she died, sore tormented with a grieuous sickenesse, and confessed that money was giuen vnto her, to accuse *Eustatius*, & that she had sworn deceitfully, because the child procreated with her, was begotten by *Eustatius* a smith of that name, but not by *Eustatius* bishop of *Antiochia*.

The *Arrians*, in the dayes of *Constantine*, had no great vpperhand, except onely in the matter of *Athanasius* his banishment to *Triere*, and in the deposition and banishment of *Eustatius* to *Illyricum*. But in the dayes of *Constantius* they tooke boldenesse, and planted *Arrian* bishops in all principall places: so that in *Antiochia* (after *Eustatius*) *Eulalius*, *Euphronius*, *Placitus*, *Leontius*, *Eudoxius*, all these were *Arrian* bishops, and placed by them in *Antiochia*. In end *Meletius* was ordained bishop of *Antiochia*, a man of great giftes, whom the *Arrians* transported out of *Sebastia* in *Armenia*, and placed him in *Antiochia*, supposing that by the meanes of his excellent learning, many should be allured to their opinion: But it fell out farre otherwise: for *Meletius* professed the true faith. Onely the reproueable forme of his entrie, by receiuing ordination from *Arrian* bishops, was the grounde of remediless schismes in the Church of *Antiochia*. There had beene alreadie two factions in the towne, to wit, *Arrians*, and *Eustatians*: now the thirde faction is added of them, who were called *Meletiani*, with whom *Eustatiani* did not communicate, but abhorred them as they did the *Arrians*. This schisme indured after the death of *Meletius* for the space of fourescore and fiue yeeres. *Meletius* was banished in the dayes of *Constantius*, and *Euzoius* an *Arrian* bishop placed in his roome. Hee was restored againe by *Iulian*, onely for desire hee had to vndoe things done by *Constantius*, and to bring his name to disgrace. Likewise vnder the reigne of the Emperour *Valens*, he was banished the seconde time. Hee gouerned the Church of *Antiochia* fiue and twentie yeeres, and died in *Constantinople*, immediately after the second generall Councill: and was caried to *Antiochia*, to be buried there.

Meletius.

Theodor. lib. 3 cap. 4.

Socrat. lib. 2. cap. 44.

Socrat. lib. 3. cap. 2.

Sozom. lib. 6 cap. 7.

Paulinus. The ordination of *Paulinus* to bee Bishop of *Antiochia*, *Meletius* beeing yet aliue, was the fooliish fact of *Lucifer* bishop of *Calaris*, in the Isle of *Sardinia*. He was restored from banishment in the

in the dayes of *Iulian*. And tooke purpoſe, accompanied with *Euſebius*, biſhop of *Vercellis* in *Liguria*, who was likewiſe reſtored at that ſame time, to viſite the eſtate of their brethren. *Euſebius* addreſſed himſelfe to *Alexandria*, and conferred with *Athanaſius*: But *Luciſer* went to *Antiochia*, where hee found miſerable diſtractions, euen amongſt thoſe, who profeſſed one & the ſelfe ſame Faith. When exhortations to unitie could preuaile nothing, but the diſſention daily increaſed, hee ordained *Paulinus* preſbyter of *Antiochia*, and the chiefe of thoſe who were called *Euſtatiani*, to bee biſhop of *Antiochia*. This fact of *Lucifer* was like vnto fewell added vnto the fire, and mightily augmented the ſchiſme. *Theodoretus* blameth him for ſo doing, and *Euſebius Vercellenſis*, when hee came backe from *Alexandria*, diſliked alſo the fact of *Lucifer*. Wherefore *Lucifer* woulde not communicate any longer with *Euſebius*. Theſe ſorrowfull times of multiplied ſchiſmes, alienated the heartes of a great number of people from the true CHURCH. *Melatius* was reſtored from his ſeconde baniſhment, in the dayes of the Emperour GRATIANUS. *Paulinus* woulde vpon no condition communicate with him, becauſe hee had receiued ordination from the *Arriani*. When *Meletius* had ended his life, the people woulde not admit *Paulinus* to be their biſhop, becauſe they ſaid, it was not meete that hee ſhould bee his ſucceſſour, who diſpiſed his fellowſhip and counſell in his life time.

Socra. lib. 3 cap. 6.

Theo. lib. 3. cap. 4.

Socrat. lib. 3. cap. 9.

Idem, lib. 5 cap. 5.

Theodor. lib. 5 cap. 23.

To MELETIUS ſucceeded FLAVIANUS, a worthie man. *Paulinus* albeit hee appointed *Euagrius* to bee his ſucceſſor, yet ſuch formes manifeſtly repugnant to the approued order of the Church could take no place. The biſhops of *Rome Damaſus*, *Siricius*, and *Anaſtatius*, were great aduerſaries to him, and miſinformed the good Emperour *Theodoſius* againſt him: but when hee compeared before the Emperour, he ſpake before him both freely and wiſely, wordes that liked the Emperour well, as they are reported by *Theodoretus*: *O Emperour, if any man doe blame my Faith as peruerſe, or my life as vnworthie, I am content to be judged by my very aduerſaries: but if the diſputation onely bee anent principalitie, and eminent places, I will not contende with any man, but denude my ſelfe of all ſuperioritie, and commit the chaire of* ANTIOCHIA *to whome yee like beſt.* The Emperour admired

Flavianus.

Theod. lib. 5, cap. 23.

Theod. ibid.

admired his courage and wisedome, and sent him backe againe to gouerne his owne flocke, and was slow to heare friuolous accusations in time to come against *Flavianus*. This was that worthie Bishop, who associated *Ihon Chrysostome* to be his fellow-labourer in *Antiochia*: and who mitigated the wrath of *Theodosius* conceiued against the Citie of *Antiochia*, for misusing the image of his wife *Placilla*.

Sozom. lib. 7. cap. 23.

Bishops of Constantinople.

Funcii Chron. anno.

CONSTANTINOPLE was builded by *Constantine*, anno 336. in a place where *Asia* and *Europe* neerely confines, being separated onely by a narrow firth, called of old *Bosphorus Thracius*. The cause wherefore this Emperiall Citie was builded in this place was not to resigne the towne of *Rome*, and the gouernament of the West to the bishop of *Rome*: but, as *Sozomenus* writes, that *Constantinople*, or new *Rome*, might be as a soueraigne Lady to all those who in the East, West, North, or South, were obedient to the *Romane* Empire. Learned men in our dayes are ashamed to maintetaine all the foolish fables of the *Romane* Church, for they see clearely the cause of the building of this great Citie was to keepe firmely both the East and the West vnder the Soueraintie of *Constantine*, and his successours.

Sozom. lib. 2 cap. 3.

Alexander. *Alexander*, bishop of *Constantinople*, proued a worthie man, in the dayes of the Emp. *Constantine*. The *Arrians* finding themselues to be vtterly rejected by *Athanasius*, they addressed themselues to *Constantinople*, vnder the conduct of *Eusebius*, bishop of *Nicomedia*: and threatned *Alexander*, that incase hee woulde not voluntarily receiue *Arrius* into the fellowship of the Church, then they should bring him in authorized with the Emperours commande, to the grieuance of his heart. *Alexander* clothed himselfe with the armour of GOD, and all the night long prayed in this sence: LORD, *if* Arrius *be to be receiued to morrow into the communione of thy* CHURCH, *then let thy seruant depart in peace, and destroy not the iust with the wicked: but*, LORD, *if thou wilt spare thy* CHURCH, *whereunto I am assured, thou wilt be fauourable: then* LORD, *turne thine eyes toward the wordes of the* Eusebians, *and giue not thine inheritance to a desolation and reproach: and cut of* Arrius, *least*

Rufin. lib. 4. cap. 4.

while

while he entreth into the CHURCH, *his hereſie alſo ſeeme to enter with him, and ſo no difference ſeeme to bee betwixt Pietie and Impietie.*
The day next following the prayer of *Alexander*, *Euſebius* biſ-
ſhop of *Nicomedia*, with his retinue came with great confidence *Theod. lib. 1. ibid.*
& pompe, to performe all which they had threatned they would doe: But *Arrius* was compelled to goe to a ſecret place, where-
into his bowels guſhed out: and hee concluded his wretched life, with ignominie and ſhame.

To *Alexander* ſucceeded *Paulus*: His lot was to gouerne this Church vnder the reigne of an *Arrian* Emperour *Conſtantius*, who rejected him, and ſeated *Euſebius*, biſhop of *Nicomedia*, in his place: But this great patrone of the *Arrian* Hereſie, ſcarcely was placed in *Conſtantinople*, when he ended his life. The *Homouſians* receiued againe *Paulus* to bee their biſhop: The *Arrians* chooſed *Macedonius*. This was the cauſe of great debate in *Conſtantinople*, and the people diuided in factions, hatefully inuaded one another. The Emperour hearing of the tumult, ſent *Hermogenes*, the generall commander of his horſe-men, to remoue *Paulus* from *Conſtantinople*: *Hermogenes* was very ready to execute the Emperours commandement, but the people being affectioned toward their Paſtor, aroſe vp with populare tumult, compaſſed the houſe of *Hermogenes*, ſet it on fire, ſlew himſelfe, and faſtned a corde to his legges, and trailed him along the ſtreetes. For this cauſe the Emper. *Conſtantius* willing to puniſh the authors of this tumult, haſtened to come to *Conſtantinople*. The people went foorth to meete him, and with teares confeſſed their fault, and craued pardon. The Emperour abſteined from puniſhing them vnto the death, but he cutted off the one halfe of the victuall which the liberalitie of his father had beſtowed vpon *Conſtantinople*, to bee payed yeerely out of the tributes of *Ægypt*. He baniſhed *Paulus* the ſecond time, and ſeated *Macedonius* in *Conſtantinople*, not without effuſion of blood. *Paulus* was againe reſtored by the meanes of the Emp. *Conſtans*: but after the death of *Conſtans*, he was baniſhed to *Cucuſus*, a towne of *Armenia*, where he was ſtrangled by the bloody *Arrians*.

Paulus. *Socrat. lib. 2. cap. 7.* *Sozom. lib. 3 cap. 7.* *Socrat. lib. 2. cap. 16.* *Socrat. lib. 2. cap. 26.*

The Church of *Conſtantinople* was miſerably troubled with *Arrianiſme*, vnder the reignes of *Conſtantius* & *Valens*. The reignes of *Gratianus* and *Theodoſius* was a breathing time to the profeſ-

Nectarius.

sors of the true Faith. At this time *Nazianzenus* a constant defender of the Faith, was chosen Bishop of *Constantinople*, who notwithstanding voluntarily left the great Citie, in regarde the Bishops assembled in the second generall Councill, gaue not a full and universall consent to his admission: Yet gaue they all without hesitation their consent to *Nectarius*, a man of noble birth, of the countrey of *Cilicia*, at that time κοσμικὸς, and who had receiued no ecclesiastical preferment before that time. This man (I say) they made Bishop of *Constantinople*, with full consent and allowance, both of the Councill and people: ouerpassing *Nazianzenus*: so fraile are the cogitations of men, euen in generall Councils, that they are oft times more ruled with affection then reason. *Nectarius* continued in that office vntill the third yeere of the reigne of *Arcadius*, that is, vntill the yeere of our LORD 401. In his time the confession of sinnes done in secrete, to presbyter *pœnitentiarius*, was abrogated in the Church of *Constantinople*, vpon this occasion as *Socrates* writeth, A certaine noble woman was confessing in secret her sinnes to presbyter *pœnitentiarius*, and shee confessed adultery, committed with one of the Church Deacons. *Eudæmon* (this was the name of the father confessor) gaue counsell to *Nectarius*, to abrogate this custome of auricular and secrete confession, becausse the Church was like to bee slandered, and euill spoken of by these meanes. *Socrates* can scarse giue allowance to this fact of *Nectarius*, in respect that by abrogation of this custome, the vnfruitfull works of darknesse were lesse coargued and reproued. But *Socrates* considered not, that CHRIST, when hee talked with the *Samaritane* woman at the Well, sent away his disciples to buy bread, to the ende the poore *Samaritane* sinner might more freely poure out her secrete sinnes in the bosome of CHRIST, who knew all thinges that were done in secrete. It is not my purpose to contend with *Socrates*, he is writing an historie, I am writing but a short Compend of an historie: hee taketh libertie to declare his judgement concerning this fact of *Nectarius*, in abrogating confession of secrete sinnes to presbyter *pœnitentiarius*. No man can blame mee to write my judgement concerning auricular confession. It is in our dayes not like vnto the mantle wherewith *Sem* and *Iapheth* couered the nakednesse

Ruffin. lib. 2. cap. 21.

Hist. magd. Cent. 4. cap. 10.

Socrat lib. 5. cap. 19.

Iohn, 4.

Genes. 9. verse, 23.

kedneſſe of their Father *Noe*: but it is in very deed a lap of the mantle of the deuill, couering the nakednesse of his children, that is, the horrible treasons that are plotted in secrete by the children of the deuill, against Christian Magistrates. Nowe is auriculare confession for greater causes to bee abrogated, then of olde presbyter *pœnitentiarius* was discharged by *Nectarius*.

Bishops of Hierusalem.

TO *Thermon* succeeded *Macarius*, *anno* 318. about the 7. yeere of the reigne of *Constantine*: In his time it is thought, that *Helena*, the mother of *Constantine*, founde the Crosse of CHRIST; but *Ambrose* writes, that shee worshipped it not, for that, saith he, had beene *Gentilis error, & vanitas impiorum*, that is, an errour of *Pagans*, and vanitie of vngodly people. But now to lay aside the inexcusable fault of adoration of the tree whereupon our LORD suffered, What necessity had *Helena* to bee so serious to seeke out this tree, and to commit it to the custodie of all posterities? seeing that *Ioseph* of *Arimathea*, who sought the body of IESUS at the hands of *Pilate*, to the end he might burie it honourably, yet sought he not the tree whereon CHRIST was crucified, which with little adoe might haue bene obtained. Secondly, during the time that the Crosse was easie to bee found, and easie to haue bene discerned from other crosses, How could the blessed virgine the mother of the LORD, and holy Apostles, haue committed such an ouersight, in not keeping that precious treasure, if so be in the keeping of it there be so great deuotion, as the *Romane* Church now talks of? Thirdly, what is the cause, that the *Romane* Church brags so much of antiquity? when as the worshipping of the crosse, one of the maine points of their Religion was vnknowne to the first 300. yeeres of our LORD: & now in the 4 Cent. the crosse is found, but not worshipped: yea, and the adoration of it is detested & abhorred, as an error of *Pagans*.

Macarius. *Ruffin. lib. 1. cap. 8. Socrat. lib. 1. cap. 17. Theod. lib. 1 cap. 18. Ambros. de obitu Theodos.* Math. 27. verse, 58.

To *Macarius* succeeded *Maximus*, who had beene his fellow-labourer, as of old *Alexander* was to *Narcissus*. *Macarius* gouerned the Church of *Hierusalem*, in the peaceable dayes of *Constantine*, but *Maximus* gouerned that same Church himselfe alone, in the dayes of *Constantius*. Hee was present at the Councill of

Maximus.

Tyrus: but *Paphnutius* a Bishop and confessior in *Thebaida* pitied
Ruffin. lib. 1. cap. 17. the simplicitie of *Maximus*, whom the *Arrians* with deceitfull speeches had almost circumueened, and he stepped to him, and suffered him not to sit in the assembly of vngodly people: whereupon followed a bande of indissoluble conjunction, not onely with *Paphnutius*, but also with *Athanasius*, who was charged with many false accusations in that wicked Councill of *Tyrus*. This warning made him circumspect and wise in time to
Socrat. lib. 2. cap. 8. come: so that hee was not present at the *Arriane* Councill of *Antiochia*, gathered vnder pretence of dedication of the Temple which *Constantine* began to build, but his sonne *Constantius* perfected the building of it.

Cyrillus. To *Maximus* succeeded *Cyrillus*, a man greatly hated by the *Arrians*, in so much, that *Acacius* bishop of *Casarea Palestine* deposed him (no doubt by some power granted to him by the
Theod. lib. 2. cap. 26. Emp. *Constantius*, with aduise of *Arrian* Bishops) Notwithstanding *Silvanus* Bishop of *Tarsus* receiued him, and hee taught in that Congregation with great liking and contentment of the people. The strife of *Acacius* against him in the Councill of *Seleucia*, I remit vnto the owne place. In time of famine hee had
Sozom. lib. 4. cap. 25. a great regard to poore indigent people, and sold the pretious vessel and garments of the Church for their support. This was a ground of his accusation afterward, because a costly garment bestowed by the Emp. *Constantine* to the Church of *Hierusalem*, *Cyrillus* sold it to a merchant in time of famine, and againe, the merchant sold it vnto a lasciuious woman: and such friuolous thinges were aggreaged by the *Arrians*, who hated the men of GOD.

Of other Pastors and Doctors, in Asia, Africa, and Europe.

BESIDES the Patriarchs of principall places, GOD raised vp in this CENTURIE a great number of learned Preachers, who were like vnto the Ibides of *Ægypt*, a remedie prepared by GOD, against the multiplied number of venemous and flying Serpents. Euen so learned Fathers of whom I am to speake, were instrumentes of GOD, to vndoe

vndoe the Hereſies which abounded in this age, aboue al other ages. Did not *Nazianzenus* vndoe the Hereſie of *Apollinaris*? *Baſilius* the Hereſie of *Eunomius*? *Hilarius* like vnto a ſeconde *Deucalion* ſaw the ouer-flowing ſpeate of *Arrianiſme* abated in France. *Ambroſius*, *Epiphanius*, and *Ierom* ſet their hearts againſt all Hereſies, either in their time, or preceeding their dayes. It were an infinite labour, to write of them all, who in this age, like vnto gliſtering ſtarres with the ſhining light of celeſticall doctrine illuminated the darkneſſe of the blind worlde: but the names of ſome principall Teachers (God willing) I ſhall remember.

Euſebius Pamphili, Biſhop of *Ceſarea* in *Paleſtina*, liued vnder the Emp. *Conſtantine*, with whom he was familiarly acquainted. He was deſired to ſupply the place of *Euſtatius* biſhop of *Antiochia*, whoſe depoſition the *Arrians* without all forme of order had procured moſt vnrighteouſly: but he would not conſent to accept that charge, ſo that the chaire of *Antiochia* vaked without a Biſhop eight yeeres. Some expecting the reſtitution of *Euſtatius*, others feeding themſelues vpon vaine hopes, that *Euſebius* woulde accept that place. The Emp. *Conſtantine* commended his modeſtie, and counted him worthie to be biſhop of the whole world. Neuertheleſſe hee was not altogether free of the Hereſie of *Arrius* before the *Nicene* Councill, and hee was remiſſe and ſlacke in the cauſe of *Athanaſius*. He was ſo familiarlie acquainted with *Pamphilus*, who ſuffered martyrdome in *Ceſarea*, that hee clothed himſelfe with his name, and called himſelfe *Euſebius Pamphili*. Hee died about the time that *Athanaſius* firſt returned from baniſhment by the meanes of *Conſtantine* the younger, about the yeere of our Lord 342.

Euſebius Pamphili.

Socrat. lib. 1. cap. 24.

Sozom lib. 3 cap. 2.

Hiſt magd. cent. 4. cap. 10.

Nazianzenus liued in the dayes of *Conſtantius*, *Iulian*, and *Theodoſius*. He was borne in a little towne of *Cappadocia*, called *Nazianzum*, from which he receiued his name. Hee was trained vp in learning in *Alexandria* & in *Athens*: his familiarity with *Baſilius Magnus* began in *Athens*, and it was increaſed in the wilderneſſe: hee preached in *Saſima*, but becauſe it was a place vnmeete for ſtudies, hee returned to *Nazianzum*, and was a helper to his aged father. After his fathers death he went to *Conſtantinople*, where he founde the towne in a moſte deſolate con-

Gregorius Nazianzenus.

Socrat. lib. 5. cap. 6.

Roſſin. lib. 2. cap. 9.

dition, in regard the *Arrian* & *Macedonian* Hereſies had ſo mightily preuailed, that all the principall Churches were occupied by them. *Nazianzenus* only had liberty to preach in a little Church called *Anaſtaſia*, becauſe the trueth of GOD, which ſeemed to haue bene buried, now by the preaching of *Nazianzenus* was reuiued againe. In the ſecond generall Councill gathered by *Theodoſius*, becauſe ſome Biſhops of *Macedonia* and *Ægypt* murmured againſt his admiſſion, he counterfeited the fact of *Ionas*, and was content to bee caſt out of his place, to procure peace and concord amongſt his brethren. He benefited the CHURCH of CHRIST in the dayes of *Iulian*, by writing bookes of Chriſtian Poeſie, whereby the Chriſtian Youth ſhoulde haue no harme by the interdiction of *Iulian*, prohibiting the children of Chriſtians to bee brought vp in the ſchooles of learning. Hee detected the Hereſie of *Apollinaris*, and the abominations of Heathen idolatrie, whereunto *Iulian* had ſold himſelfe, more clearely then any other man had done. A man worthie for excellencie of giftes, to bee called THEOLOGUS.

Sozom. lib. 7 cap. 5.

Ruffin. lib. 2. cap. 9.

Theodor. lib. 5 cap. 3.

Sozom. lib. 6 cap. 17.

Baſilius Magnus.

Baſilius Magnus Biſhop of *Caſarea* in *Cappadocia*, was ſo united in heart and mind with *Nazianzenus*, that the pen of *Socrates* will not ſeparate the treatiſes of their liues. His father *Baſilius*, his mother *Eumele*, his nurſe that foſtered him, named *Macrina*, all were Chriſtians. His father was martyred vnder the perſecuting Emp. *Maximus*. Hee left behind him fiue ſonnes: three of them were Biſhops, namely, *Baſilius* biſhop of *Caſarea*, *Peter* biſh. of *Sebaſta* and *Gregorius* B. of *Nyſſa*. Hee was inſtructed in all kind of learning in *Caſarea*, in *Conſtantinople*, in *Athens* vnder *Himerius* and *Proæreſius*, in *Antiochia* vnder *Libanius*. At his ſecond returning to *Athens*, hee acquainted himſelfe with *Nazianzenus*. They ſpent too much time in ſearching out the deepenteſſe of humane learning: and it repented *Baſilius*, that he had ſpent ſo much time in ſearching out thinges that are not neceſſary to eternall life. Hee was ordained a Deacon by *Meletius* B. of *Antiochia*, and a preſbyter by *Euſebius* B. of *Caſarea* in *Cappadocia*. The good cariage of *Baſilius* toward *Euſebius* is worthie of remembrance, albeit *Euſebius* conceiued indignation againſt him without a cauſe, yet hee would not expoſtulate with his Biſhop, but he departed to a ſolitarie place in *Pontus*, where he remained vntill the dayes of the Emperour

Sozom. lib. 4. cap. 26.

Baſil. Epiſtatio, epiſt. 79.

Emperour *Valens*. Then did the *Arrian* Hereſie ſo mightily preuaile, that neceſsitie compelled the Churches of *Cappadocia* to intreat *Baſilius* to returne againe, leſt in his abſence *Arrianiſme* ſhould get a full vpperhand. *Baſilius* returned, not without the fore-knowledge & good aduiſe of *Nazianzenus* his deare friend, who counſelled him to preueene *Euſebius*, & to ouercome him in courteſie & humanity: So was he reconciled to *Euſeb.* & after his death was ordained B. of *Caſarea* in *Cappadocia*, whom GOD ſo bleſſed, that the *Arrians* & *Eunomians*, who ſeemed to be excellently learned, when they encountered with *Nazianz.* & *Baſilius*, they were like vnto men altogether deſtitute of learning. In the perſecution of *Valens* hee was led to *Antiochia*, and preſented before the deputy of *Valens*, who threatned him with baniſhmēt & death: but hee anſwered with inuincible courage, ſo that the deputy was aſtoniſhed at his anſweres. He was not afraid of baniſhment, becauſe the earth is the LORDS: neither was hee afraid of death, but wiſhed to haue that honour, that the bandes of his earthly tabernacle might bee looſed for the teſtimonie of CHRIST. The Emp. ſonne *Galaces* at this time was ſick vnto the death, & the Empreſſe ſent him word, that ſhe had ſuffered manie things in her dreame for the B. *Baſilius*, ſo he was diſmiſſed, and ſuffered to returne to *Caſarea*. The prouident care of GOD ouer-ruling all humane cogitations, kept before-hande ſome ſponkes that were not quenched in the feruent heat of this Perſecution. The multiplied number of his letters ſent to the Biſſhops of the Weſt, whereof he receiued no comfortable anſwere, gaue vnto *Baſilius* juſt occaſion to ſuſpect affectation of ſupremacy in the Weſt: as his owne words do teſtify, which I cite out of the Latine verſion as moſt intelligible: *Nihil nos fratres ſeparat, niſi animi propoſito, ſeparationi cauſas robúrque demus: unus eſt Dominus, una Fides, Spes eadem. Sive caput univerſalis Eccleſiæ vos ipſos eſſe reputatis, non poteſt pedibus dicere caput, non eſt mihi opus vobis*, &c. That is, There is nothing, brethren, that ſeparates vs, except the purpoſe of our owne mindes furniſh both cauſe and ſtrength to ſeparation, There is one GOD, one Faith, one Hope. Or if yee ſuppoſe your ſelues to bee head of the vniuerſall CHURCH, yet the head cannot ſay vnto the feete, I haue no neede of you.

Nazian. Baſilio epiſt. 19

Socrat. lib. 4. cap. 26.

Socrat. ibid.

Baſil. tranſmarinis, epiſt. 77.

Gregorius Nyſſenus.

Nyſſa is a Citie of *Myſia*, of olde called *Pythopolis*. The brother germane to *Baſilius Magnus*, named *Gregorius*, was Biſhop of this towne. In the ſecond generall Council to him was committed the ouer-ſight of the Countrey of *Cappadocia*. Albeit the volume of his bookes be not extant, yet hee is renowned in the mouthes of the Learned: and the fragments of his writings declare that hee hath beene a man of Note and Marke. Anent ſinne he ſaid, that albeit the Serpentes that ſtinged vs, were not ſlaughtered, yet we haue ſufficient conſolation in this, that we are cured from their venemous bits and ſtinges. Anent pilgrimage to *Hieruſalem*, Mount *Olivet*, and *Bethlehem*, he ſaid, that a pilgrimage from carnall luſts, to the righteouſneſſe of GOD, is acceptable to the LORD: but not a journeying from *Cappadocia* to *Paleſtina*: and that GOD will giue a reward in the worlde to come, onely to thinges done in this worlde, by warrand of his owne Commandement.

Socrat. lib. 5. cap. 8.

Numb. 21. verſe, 6.

Hiſt. magd. Cent. 4. cap. 10.

Epiphanius.

Epiphanius was borne in a little Village of *Paleſtina*, called *Barſanduce* in the fielde of *Eleutheropolis*. Hee was brought vp amongſt the Monkes of *Paleſtina* and *Ægypt*. In ende hee was ordained biſhop of *Salamina* the *Metropolitane* towne of the Iſle of *Cyprus*. Hee refuted the Hereſies preceeding his time in his booke called *Panarium*, and ſet downe a ſumme of the true faith in his booke called *Ancheratus*. He had a great regarde to the poore: in ſo much, that hee was called *œconomus pauperum*. And like as *Cyprus* was naturally ſituated in a place neere approaching to *Aſia* the leſſe, and to *Syria*, and to *Ægypt*, and *Pentapolis*, and not farre diſtant from *Europe*: ſo it fell out, that Chriſtians, who were diſpoſed to ſupport their indigent brethren, they ſent their collections to *Epiphanius*, and hee diſtributed them to the poore. With all theſe commendable vertues, there was mixed a reproueable ſimplicitie in him: hee was circumueened by *Theophilus* Biſhop of *Alexendria*, and tooke a dealing againſt *Iohn Chryſoſtome* Biſhop of *Conſtantinople*, becauſe he would not be ſuddaine in damning the bookes of *Origen*. Alſo he taught in *Conſtantinople*, with indeuour to alienate the heartes of the people from their owne Paſtour, and celebrated the communion, & ordained a deacon in *Conſtãtinople*, without the foreknowledge & conſent of *Chryſoſtome*, & contrary to Church order. *Chry-*

Socrat. lib. 6. cap. 32.

Socrat. lib. 6 cap. 10.

der. *Chryſoſt.* on the other part ſent him aduertiſement, that incaſe he receiued any diſgrace or harme in the fuery of populare commotions, he ſhould blame himſelfe, who by his owne inordinate doinges was procuring the ſame. After this *Epiphanius* ceaſed from ſuch doings, and entered into a ſhip, of purpoſe to returne backe againe to *Cyprus*, but he died by the way. It is reported of him, that when hee entered into the ſhip, hee ſaid, he left three great thinges behinde him, to wit, a great towne, a great palace, and great hypocriſie. *Sozom. lib. 8 cap. 15.*

It were a matter of infinite labour, and not agreeing with the nature of a COMPEND, to write of all the worthie men of GOD in the Eaſterne partes, who did fight a good Fight, runne a good race, and kept the faith. *Aſclepas* in *Gaza*, *Lucius* in *Adrianopolis*, *Baſilius* preſbyter in *Ancyra*, a mightie aduerſarie to the *Arrians*, vnder the reigne of *Conſtantius*, and to the *Pagans* vnder the reigne of *Iulian*, in whoſe time he was martyred: *Philogonius* biſhop of *Antiochia*, *Heſſanicus* biſhop of *Tripolis*, and *Spyridion*, who of a keeper of cattell, became biſhop of *Trimythus*, *Hermogenes* biſhop of *Cæſarea* in *Cappadocia*, who was preſent at the Councill of *Nice*, *Iames* biſhop of *Niſibis*, in *Meſopotamia*, in the dayes of *Conſtantius*, by whoſe prayers the armie of *Sapores* king of *Perſia* was miraculouſly diſapointed, *Paulus* biſhop of *Neocæſarea*: this towne is ſituated vpon the bankes of *Euphrates*, and *Paphantius* biſhop in *Thebaida*, two notable Confeſſors, who were both preſent at the Councill of *Nice*, *Euſebius Samoſatenus*, to whom many of *Baſilius* Epiſtles are directed, and who refuſed to redeliuer vnto the Emperour *Conſtantius* the ſubſcriptions of the *Arrian* Biſhops, who conſented to the admiſſion of *Meletius* to bee biſhop of *Antiochia*, which ſubſcriptions were put in his cuſtodie. And albeit the meſſenger ſent from the Emperour, threatned to cut off his right hand, incaſe hee deliuered not the ſubſcriptions foreſaide, yet hee conſtantly refuſed to deliuer them: and the Emp. both admired and commended his conſtancie: *Barſes* biſhop of *Edeſſa* in *Meſopotamia*, *Eulogius* and *Protogenes* preſbyters there, vnder the reigne of *Valens* were baniſhed to *Antinoe* in *Thebaida*, whoſe trauailes GOD wonderfullie bleſſed, to the conuerſion of many ſoules to the kingdome of GOD: *Theodulus* biſhop of *Trianopolis*, *Amphilochius* biſhop of *Iconium*

Theod. lib. 1. cap. 5.

Theo. lib. 2. cap. 30.

Theod. lib. 2. cap. 32.

Theod. lib. 5 cap. 8.

Idem, lib. 4. cap. 18.

Iconium in *Lycaonia*. *Pelagius Laodicenus*, whose name is the more famous for his insolent fact: for he maried a young woman, & the first night after her mariage, hee perswaded her to preferre Virginall chastitie, to matrimoniall copulation. *Antiochus* the brother sone of *Eusebius Samosatenus* could not abide the imposition of the hands of an *Arrian* bishop. *Leoius* bishop of *Melitina* in *Armenia*, who brunt the Monastrees, or rather as *Theodoretus* writes, the Dennes of theeues, whereinto the Heretiques called *Massaliani* had their abiding. *Ephem Syrus* a man borne in *Nisibis*, brought vp in the wildernesse, was counted a famous Writer in the *Syriah* language. The bookes shrowded vnder his name, are thought for the most part to be suppositious. *Aeas*, who liued in companie with *Zenon* Bishop of *Maioma*, neere vnto *Gaza*, is much reported of, because hee maried a young woman, procreated three children with her, and in end left her, and entered into a Manastrie, forgetting his matrimoniall couenant. *Zebennius* Bishop of *Eleutheropolis* in *Phanicia*, to whom *Sozomenus* affirmeth, that by diuine reuelation the places were manifested, whereinto the bodies of the Prophets, *Habacuk* and *Micheas* were buried: So superstitious are Ecclesiasticall Writers already become, that the searching out of thinges nothing appertaining to eternall life are ascriued to diuine reuelations. The judicious reader will pardon mee, that I write not in particulare of the liues of all the fore-mentioned Bishops and Pastors, because the nature of a short COMPEND cannot permit it to bee done.

Theod. lib. 4. cap. 13.

Theod. lib. 4. cap. 11.

Sozom. lib. 7 cap. 27.

Sozom. lib. 7. cap. 28.

Bishops and Doctors in Africke.

Didymus.

IN *Africke*, ouer and besides the Bishops of *Alexandria*, was *Didymus* a Doctor of the schoole of *Alexandria*, who through occasion of a dolour that fell into his eyes, became blind from his very youth: Yet by continuall exercise of his minde, hee became excellently learned in all Sciences: But aboue all thinges the exact knowledge of diuine SCRIPTURES made him a terrour to the *Arrians*. Manie doe write, that the verie last period of time, whereinto *Iulian* the Apostate concluded his wretched life, was reuealed to *Didymus* in a dreame, and that hee

Sozom. lib. 3 cap. 15.

Sozom. lib. 6 cap. 2.

againe tolde it to *Athanaſius*, who lurked ſecretly in *Alexandria*, during the time of the reigne of *Iulian*.

Arnobius was an Oratour in *Africke*, afterward hee became a Chriſtian, and craued to bee baptized. Chriſtian Biſhops linguered to conferre the holy Sacrament to a man, who had bene a hater of Chriſtian Religion of a long time. Yet hee freede himſelfe from all ſuſpition of *Paganiſme*, by writing bookes wherein hee confuted the Idolatrie of the *Pagans*, and was baptized about the yeere of our LORD 330. Anent the ſuffering of our LORD hee writes verie judiciouſly, That like as the beames of the Sunne, that ſhine vpon a tree, when the tree is cutted, the Sunne beames cannot bee cutted: Euen ſo, in the ſuffering of CHRIST, the diuine Nature ſuffered noe paine. Arnobius. *Ieron. chron.* *Arnob. in Pſal.* 129.

Lactantius Firmianus, was the Diſciple of *Arnobius*. In eloquence he was nothing inferior to his Maiſter: yet it is thought, that hee impugned errours with greater dexteritie, then hee confirmed the Doctrine of the Trueth. *Ieron ad Paulinum.*

Optatus Biſhop of *Meleuitanum* in *Africke*, in the dayes of *Valentinian* and *Valens*, ſet his penne againſt the *Donatiſtes*, eſpecially againſt *Parmenianus*, whoſe abſurde aſſertion hee cleerelie refutes. Firſt, whereas the *Donatiſtes* affirmed, that the CHURCH of CHRIST was onely to bee founde in a corner of *Africke*. Hee refutes it by Scripture, wherein it is written, *Aſke of mee, and I will giue thee the Heathen for thine inheritance, and the endes of the World: for thy poſſeſſion*: This place proues the CHURCH to bee Catholicke. Alſo whereas they ſaide, that Baptiſme was not auaileable, except ſome of their ſect had beene preſent at the adminiſtration thereof: hee anſwereth, That when GOD firſt created the Element of water, the preſence of the Trinitie was powerfull in operation to create water, albeit none of the *Donatiſtes* were then preſent: Euen ſo the Trinitie can worke effectually in Baptiſme, albeit none of the *Donatiſtes* bee preſent: Yea, and that it was GOD (the author of Baptiſme, and not the Miniſter) that did ſanctifie, according as it is written, *Waſh mee, and I ſhall bee whiter then the ſnowe*, &c. Optatus Meleuitanus. Pſalme. 2. verſe. 8. Pſalme. 51 verſe. 7

Biſhops and Doctors of Europe.

Acholius. ACHOLIUS Biſhop of *Theſſalonica*, baptized the Emperour *Theodoſius*, after hee returned from the ſlaughter of *Maximus*. The Emp. fell ſicke by the way, before hee came to *Conſtantinople*, and was deſirous to be baptized: Neuertheleſſe he would not ſuffer *Acholius* to baptize him, vntill he was aſſured that *Acholius* was not ſpotted with the *Arrian* Hereſie. After baptiſme the Emperour recouered his health againe. *Acholius* was brought vp in Monaſtries, like as *Epiphanius*, & many other worthie men were brought vp.

Socrat. lib. 5. cap. 6.

Sozom. lib. 7 cap. 4.

Hilarius. *Hilarius* Biſhop of *Poitiers* in FRANCE, liued vnder the reigne of *Conſtantius*: a man in Religion conſtant, in maners meeke and courteous. Hee was baniſhed immediately after the Councill of *Millane*, to *Phrygia*, as ſome ſuppoſe. *Theodoretus* writeth, that hee was baniſhed to *Thebaida*: and relieued againe from baniſhment vnder *Iulian*. But it is more apparent, that hee remained in *Phrygia*, vntill the Councill of *Seleucia*: vnto which Councill he was brought from baniſhment, not by any ſpeciall commandement from the Emp. but by a generall commandement giuen to his deputie *Leonas*, to aſſemble together the Biſhops of the Eaſt. Vnder pretence of obeying this commandement, *Hilarius* beeing baniſhed in the Eaſt, was brought to the Councill of *Seleucia*: from *Seleucia* he went to *Conſtantinople*. The Emp. refuſed to heare him reaſon with the *Arrians* in the matters of Faith, but gaue him liberty to returne to his owne countrey againe. Hee tooke great paines to purge the countrey of FRANCE from the poiſon of *Arrian* hereſie: and he preuailed ſo farre, that *Ierom* compares him to *Deucalion*, who both ſawe the flood of waters ouer-flowing *Theſſalia*, and the abating of them alſo: Euen ſo *Hilarius* ſawe both the growth and decay of *Arrianiſme* in FRANCE. Hee liued ſixe yeeres after his returning from baniſhment, and concluded his life vnder the reigne of *Valentinian*.

Ruffin. lib. 1. cap. 31.

Theod. lib. 3 cap. 4.

Biſt. magd. Cent. 4. cap. 10.

Ierom. in Chron.

Ambroſius *Ambroſe* the ſonne of *Symmachus*, was a man of noble parentage: vnder the Emp. *Valentinian* he was gouernour of *Liguria*. At this time *Auxentius* biſhop of *Millane* (an *Arrian*) died.

Great

Great ſedition was in the towne, for the election of a newe biſhop, euery man contending to haue a biſhop choſen of that faith which he himſelfe beſt liked. *Ambroſe* fearing the vndoing of the towne by this inteſtine contention, exhorted them to unitie and concord, with words and reaſons ſo perſwaſiue, that the people with one conſent cried out, they would be all of one mind, incaſe that *Ambroſe* were appointed to bee their biſhop. The Emp. thought this inexpected conſent of the people came from GOD, and he conſented to the deſire of the people. So was *Ambroſe* ordained biſhop of *Millane*. After the death of *Valentinian* hee was grieuouſly troubled by *Iuſtina*, the mother of *Valentinian* the ſecond: for ſhee was infected with *Arrianiſme*. *Ambroſe* was fauoured by the people, and would not betray the ſheepe-folde of GOD to Wolues. The particulare deſcription of the broile of *Iuſtina* may be read at length in the Epiſtle that *Ambroſe* writes to his ſiſter *Marcellina*. The miracle wrought at the ſepulchres of *Protaſius* and *Gernaſius*, mittigated ſomewhat the furie of *Iuſtina*. But the dolorous tidinges of the ſlaughter of *Gratianus* compelled *Iuſtina* to flie from *Italie* to *Illyricum* for ſafetie of her owne life, and her ſonnes life. Hee ſuſtained alſo great trouble vnder the two Tyrants *Maximus* and *Eugenius*: ſo that he was compelled in the time of *Maximus*, to flie to *Aquileia*: and in the time of *Eugenius*, to flie to *Hetruria*. He liued alſo vnder the reigne of *Theodoſius*, whom hee ſharpely reproued for the ſlaughter of the innocent people of *Theſſalonica*: and died in the third yeere of the reigne of *Honorius*, after he had gouerned the Church of *Millane* 22. yeeres.

Ruffin. lib. 2. cap. 11.

Socrat. lib. 4. cap. 30.

Theod. lib. 5 cap. 13.

Ambroſe ad Marcellinam epiſt. 33.

Auguſt. Confeſſ. lib. 9. cap. 7.

Theod. lib. 5. cap. 14.

Hiſt. miſcel. Cent. 4. cap. 10.

Theodor. li. 5 cap. 18.

Prudentius a man of *Spaine*, a Lawyer at ſome times, and a warriour at other times in his young yeeres. In his old age he writ of diuine matters. Hee liued vnder the reigne of *Valentinian* the ſecond, of *Theodoſius*, and his ſonnes. Hee ſet foorth his knowledge in bookes of Latine Poeſie, albeit Greeke inſcriptions be prefixed vnto them, ſuch as ψυχομαχία, which intreateth of the fight betwixt the ſpirit & the fleſh: καθημερινὸν, which intreateth of the workes to be done in the day time: ἀποθέωσις, intreateth of Diuinitie and diuine thinges: ἁμαρτιγενία, intreateth of Originall ſinne, againſt *Cerdon* and *Marcion*, the Authors of two beginnings: περὶ στεφάνων, a booke conteining the praiſes of

Prudentius

Psal. 50. verse, 58.

victorious Martyres. In this booke is frequent inuocation of Saints expresse against holy Scripture: Συναξάρια, conteining Histories, both of old and new Testament. The verses, wherein hee argueth the Heresie of *Manicheans*, who attributed vnto CHRIST, not a true, but a phantasticall bodie made of aire, are verie iudiciously conceiued:

Restat vt aëriam pingas ab origine gentem.
Aërios proceres, Leuim, Iudam, Simeonem,
Aërium DAVID, *magnorum corpora Regum*
Aëria, atque ipsam fœcunda virginis aluum
Aëre fallaci, nebulisque & nube tumentem.

The Ecclesiasticall writers, whom I haue chiefely followed in this COMPEND, make no mention of him.

Osius.

Osius bishop of *Corduba*, was a Confessor, in the Persecution of *Diocletian* and *Maximianus*. Hee was regarded by the Emp. *Constantine*, for the markes of the rebuke of CHRIST. The Emp. employed him to stay the schisme in *Ægypt*, betwixt *Alexander* and *Arrius*. Likewise hee sent him to the Bishops of the East, who differed in opinion from the Bishops of the West. Anent the keeping of Easter day, hee was present at the Councill of *Nice*, where hee damned the Heresie of *Arrius*: And at the Councill of *Sardica*, hee absolued *Athanasius*, *Paulus*, &c. Neither was hee terrified with the minassing letters of *Constantius*, but answered couragiously, that *Athanasius* was an innocent man, and that the Emperour did not well to hearken to the calumnies of *Vrsatius* and *Valens*, men who had by writ confessed to *Iulius* bishop of *Rome*, that the accusations intended against *Athanasius*, were but forged calumnies. And this they did of their owne accord freely, and not compelled. In his decreaped yeeres (for hee liued an hundreth yeeres) some weakenesse was founde in him. At the Councill of *Syrmium*, hee was compelled to bee present in that assemblie of *Arrian* Bishops, to whose wicked constitutions (fearing torture and banishment, from which hee was lately reduced) hee subscriued.

Socrat. lib. 1. cap. 7.

Sozom. lib. 1 cap. 16.

Theod. lib. 2. cap. 19.

Socrat. lib. 2. cap. 31.

Hieronymus.

Ierom was borne in a towne of *Dalmatia*, called *Stridon*, and was instructed in the Rudimentes of Learning at *Rome*. From *Rome* hee went to FRANCE, of purpose to encrease his knowledge, and to diuerse other places, and hee returned againe to *Rome*,

Ierom. epist. ad Gaud.

Rome, where hee acquainted himſelfe with honourable women, ſuch as *Marcella*, *Sophronia*, *Principia*, *Paula*, and *Euſtochium*, to whom he expounded places of holy SCRIPTURE, for he was admitted preſbyter: He was counted worthie to ſucceed to *Damaſus* B. of *Rome*: his giftes were enuied at *Rome*: therefore hee left *Rome*, and tooke his voiage towarde *Paleſtina*. By the way hee acquainted himſelfe with *Epiphanius* b. of *Cyprus*, with *Nazian.* b. in *Conſtantinople*, with *Didymus* Doctor in the Schoole of *Alexandria*, and ſundrie other men of Note and Marke. In end he came to *Iudea*, and made choiſe of the place of the LORDES Natiuitie to bee the place of his death. At *Bethlehem*, *Paula* a Noble woman (who accompanied *Ierom*, and his brother *Paulinianus*, from *Rome*) vpon her owne charges builded foure Monaſtries. *Ierom* guided one Monaſtrie, wherein were a number of Monkes. The other three, whereinto there were companies of holy Virgines, ſhee guided her ſelfe. *Ierom* was a man of ſterne diſpoſition, and more inclinable to a ſolitarie and Monkiſh life, then to fellowſhip and ſocietie. Neither *Heliodorus* in the Wilderneſſe, nor *Ruffinus* out of the Wilderneſſe, coulde keepe inuiolable friendſhip with him. The letters that paſſed betwixt *Auguſt.* and *Ierom* declare, that *Ierom* knewe not howe great a victorie it was in loue, in humilitie, and friendeſhip to ouer-come them, who ſeemed to contende againſt him. *Ierom* wanted not his owne groſſe errours. Anent the creation hee thought, that Angels, Thrones, Dominations, were exiſtant before the worlde was created. In his bookes written againſt *Iouinian*, hee writeth not reuerently of Mariage, and hee damneth the ſeconde Mariage. Hee ended his life about the twelfth yeere of the reigne of *Honorius*, in the yeere of his age 91.

Hiſt. Magd. Cent. 4. Cap. 10.

Auguſt. epiſt. 17.

Ierom. Aug. epiſt. 13. 14

Ierom. exor. in tit. cap. 1.
Ierom. lib. 18 Comment. in Iſaiam.
Hiſt. Magd. Cent. 4. Cap. 10.

Eccleſiaſticall Writers haue filled their Bookes with exceſſiue commendations of Heremites and Monkes: of whome (GOD willing) I ſhall write in a particulare TREATISE anent Monaſticke life.

CHAP. III.

Of Heretiques.

OLde Hereſies before mentioned, ſuch as the Hereſies of the *Novatians*, *Sabellians*, and *Manicheans*, did more harme in this CENTURIE, then in the time whereinto they were firſt propagated, as appeareth by the bookes and Sermons of learned Fathers, ſeriouſly inſiſting to quench the flame of Hereticall doctrine, which was kindled before their time.

Meletiani. In this CENTURIE the plurality of Heretiques did moſt mightily abound. *Meletius* a biſhop in *Thebaida*, was depoſed by *Peter* biſhop of *Alexandria*, (who ſuffered martyrdome vnder *Diocleſian*) becauſe hee was founde to haue ſacrificed to idols. After his depoſition, hee was ſeditious and factious, raiſing vp tumults in *Thebaida*, and practiſing tyrannie againſt the chaire of *Alexandria*: and his diſciples were founde to haue communicated with the *Arrians*. The Councill of *Nice* ſuffered *Meletius* to enjoy the name of a biſhop without power of ordination.

Socrat. lib. 1 Cap. 6. Theodr. li. 1 cap. 8. Auguſt. de hæreſ. Theod. lib. 1. cap. 9.

Arriani. In the yeere of our LORD 324. ſprang vp *Arrius*, a preſbyter in *Alexandria*, who denied that the Sonne of GOD was begotten of the ſubſtance of the FATHER, but that hee was a creature, and made of things not exiſtant: and that there was a time, whereinto the Sonne was not. *Alexander* Biſhop of *Alexandria*, dealt with him, to reclaime him from his Hereticall opinions: but his trauell was ſpent in vaine. Therefore *Alexander* was compelled to uſe the laſt remedy, to depoſe and excommunicate *Arrius*, with his complices, to wit, *Achilles*, *Euzoius*, *Æthales*, *Lucius*, *Sarmata*, *Iulius*, *Menas*, *Arrius alter*, & *Helladius*. This excommunication had allowance by the Biſhops of *Thebaida*, *Pentapolis*, *Lybia*, *Syria*, *Lycia*, *Pamphylia*, *Aſia*, *Cappadocia*, and manie other places. But *Arrius*, an head-ſtrong Heretique, was incorrigible: Neither the letters of the good Emp. *Conſtantine*, nor the trauailes of *Oſius* biſhop of *Corduba*, coulde worke anie amendement in him. Hee laboured to fortifie himſelfe in his Hereticall opinion, eſpecially by the aſſiſtance of *Euſebius* biſhop of *Nicomedia*, a perilous and deceitfull man. *Arrius* was condemned

Theodr. lib. 1 cap. 4.

Theod. ibid.

demned by the Councill of *Nice*, and was banished by the Emperour *Constantine*. Albeit hee was reduced againe from banishment by the meanes of *Constantia*, the Emp. sister, and of an *Arrian* presbyter, whom she commended to the Emp. her brother when she was concluding her life: Yet the LORD punished the insolent pride of this Heretique, with a shamefull and vnquoth death, as hath beene already declared. This heresie was propagated by *Constantius*, by *Iustina*, and her sonne *Valentinian* the second, by the Emp. *Valens*, and by the kings of *Gothes* & *Vandalles*. The principall defenders of this Heresie were *Eusebius* bishop of *Nicomedia*, *Menophantes*, bishop of *Ephesus*, *Theogonius* bishop of *Nice*, *Vrsatius* bishop of *Sygdonia*, and *Valens* bishop of *Mursa*, in vpper *Panonia*, *Theonas* b. in *Marmarica*, *Secundus* b. of *Ptolemaida* in *Ægypt*, *Mavis* b. of *Chalcedon*, *Narcissus* b. in *Cilicia*, *Theodorus* b. of *Heraclea* in *Thracia*, and *Marcus* b. of *Irenopolis* in *Syria*. In the number of most impudent *Arrian* bishops, was *Ishyras*, the chiefe accuser of *Athanasius*, to whom the *Arrians* gaue the wages of iniquity, and ordained him b. of *Marcotis*: The ouer-throwing of the holy Table, the breaking of the holy Cuppe, the burning of the holy bookes, the slaughter of *Arsenius*, and many other accusations were all forged against *Athanasius* by *Ishyras*, for hope of reward. *Eulalius*, *Eupbronius*, *Placitus*, *Stephanus*, *Leontius*, *Spado*, and *Eudoxius*, Bishops of *Antiochia*: all these were defenders of the *Arrian* Heresie, with manie others, of whom I will haue occasion to speake hereafter.

Socrat. lib. 1. cap. 38.

Socrat. lib. 2. cap. 18.

Sozom. lib. 2 cap. 25.

Albeit *Anomai* were a branch of the stocke of the *Arrians*, yet they differed from other *Arrians* in this, that they abhorred from the word ὁμοούσιος, which other *Arrians* embraced. The principall Authors of this Heresie were *Acatius*, *Eunomius*, and *Ætius*, whereof it came to passe, that some called them *Acatiani*, others *Eunomiani*, and some *Ætiani*. *Acatius* in the Councill of *Seleucia* manifested the Hypocrisie of his deceitfull speeches, because in his bookes he had called the Sonne of GOD ὁμοιούσιος, that is of like substance with the FATHER: he was demanded in what sence he had so written? he answered, that the Sonne of GOD was like vnto the FATHER in will, but not in substance. *Eunomius* bishop of *Cyzicus* in *Bithynia*, was the first inuenter of this miserable Heresie of *Anomai*, a man who

Anomæi.

Sozom. lib. 4. cap. 22.

delited in multitude of wordes, as many Heretiques doe. *Sozomen* blames him for altering the custome of thrise dipping in water in Baptisme. The people of *Syzicus* complained to the Emp. *Constantius*, of the bad and reprobate opinion of *Eunomius*. The Emp. was offended against *Endoxius* bish. of *Constantinople*, who had placed him in *Cyzicus*. Herof it came to passe, that *Endoxius* (who was of that same opinion himselfe, but durst not auow it) he sent secret aduertisement to *Eunomius*, to flie out of *Cyzicus*. *Basilius Magnus* in his fiue bookes written against *Eunomius*, as it were filled with the spirite of *Phineas*, who with one speare killed *Ombri and Cosbi*: euen so *Basilius* with one penne, confounded both *Eunomius*, & his Maister *Aetius*. This *Aetius* was a *Syrian*, admitted to the office of a Deacon by *Leontius Spado*: he spake vnquoth thinges of the Trinitie, and was justlie called an Atheist. The Emp. *Constantius*, albeit hee loued other *Arrians*, yet hee disliked *Anomei*, and procured his deposition and excommunication, by the Bishops who came to *Constantinople* from *Ariminum* and *Seleucia*. *Endoxius* first Bishop of *Germanitia*, in the confines of *Cilicia*, after Bishop of *Antiochia*, and last Bishop of *Constantinople*, a hunter for preheminence of places. He was a fauourer of the sect of *Arrians* called *Anomei*, or ἑτεροούσιοι: yet he had the heart of a beast, for neither would hee embrace the true Faith, neither durst hee defend the lye whereunto his heart was inclined. But in the Councill of *Constantinople*, holden after the Councils of *Ariminum* & *Seleucia*, he transferred all the blame vpon *Aetius*, whom the Emp. banished: so that it is a strange thing, that this errour shoulde haue had the name also from such a feeble patrone as *Endoxius* was, to be called the errour of *Endoxiani*.

Sozom. lib. 6. cap. 26.

Theod. lib. 2. cap. 29.

Basil. contr. Eunomium.

Numb. 25. ver. 14. 15.

Theo. lib. 2. cap. 28.

Theod. lib. 2 cap. 25.

Theod. lib. 2. cap. 27.

Macedoniani, or πνευματόμαχοι.

Macedonius, rather by the authoritie of the Emp. *Constantius*, then by the consent of the people, was made bishop of *Constantinople*. *Paulus* lawfull bishop of *Constantinople*, was banished to *Cucusus*, a towne of *Armenia*, and there hee was strangled by the *Arrians*, also 3150. of the people were slaine and troden vnder feete, at his violent entrie. This bloody Tyrant denyed the diuinitie of the holy Ghost. Hee was deposed by the Emperours procurement, because hee durst presume at his owne hande to transport the bones of the Emp. *Constantine* from one Church to ano-

Socrat. lib. 2. cap. 16.

to another. His followers were abhorred more then any other branch of the *Arrian* Hereſie, for their inconſtancie. They ſent Meſſengers to *Liberius* Biſhop of *Rome*, and conſented in al points to the *Nicene* Faith: but afterward, like vnto dogges, they returned to their vomite againe. Hee was damned, as a notable Heretique, by the ſeconde Generall Councill gathered at *Conſtantinople*, by the Emperour *Theodoſius*, *anno* 386. Hee died in a little Village neere to *Conſtantinople*, and *Eudoxius* obtained his place. *Socrat. lib. 4. cap. 12.*

Photinus Biſhop of *Sirmium* in *Illyria*, was the Diſciple of *Marcellus* Biſhop of *Ancyra* in *Galatia*: Theſe two renewed both the Hereſie of *Sabellius* and *Samoſatenus*, and augmented the blaſphemous opinion of *Samoſatenus*, with this addition, That the Kingdome of CHRIST was not euerlaſting, but it had a beginning, when he was borne of the Virgine, and ſhould haue an ende at the latter day. This Hereſie hath the name from the diſciple, & not from the maiſter, in regard that *Marcellus* continued not ſo obſtinately in his errour, as did *Phot.* his diſciple, but renounced his errour, & was receiued into the fellowſhip of the Church in the Councill of *Sardica*: but *Photinus* was depoſed at the Council of *Sirmium*, and baniſhed by the Em. *Conſtantius*. Neuertheleſſe, after his depoſition & baniſhment, he continued obſtinately in his errour, & wrote bookes both in Latine & Greeke, in defence of his Hereſie: whereby his name became infamous, and he was counted the author of this Hereſie. Photiniani. *Socrat lib. 2. cap. 19. Hiſt. tripart. Lib. 4. cap. 11.*

Audæus was a man of *Syria*, vnder the reigne of *Valentinian*, and his brother *Valens*: Hee publiſhed an errour, That GOD was like vnto the ſimilitude of a mans bodie. This errour hee conceiued through wrong vnderſtāding of the words of Scripture, wherein it is ſaide, *Let vs make man in our owne Image, according to our likeneſſe*. With this errour many vnlearned *Ægyptian* Monkes were intangled. They pretended great innocencie and chaſtitie in thier liues, and ſeparated themſelues from the ſocietie of the Church, couering their impietie with this pretext, that they ſaw uſurers and vncleane perſons tolerated in the Church. Audæi, or Anthopomorphitæ. *Geneſ. 1. verſe, 21. Theod. compend. hæreſium*

About this time, ſaith *Theodoretus*, that is, in the dayes of *Valentinianus* and *Valens*, ſprang vp the Hereſie of *Meſſaliani*. Albeit this Meſſaliani.

beit this name bee vnquoth, yet the Greeke names giuen vnto this Hereſie are more ſignificatiue: they were called εὐχίται, becauſe they counted prayer the onely exerciſe neceſſary to the children of GOD, euen as if a man could talke with GOD by prayer, before he hath firſt heard GOD talking with him by the preaching of the Word.

Likewiſe they were called ἐνθουσιασταί, that is, men rauiſhed in the ſpirite; after long continuance in prayer. When they were transported, and out of their wits, then they ſuppoſed, that the holy ſpirit was ſenſibly infuſed into them, whereby their bodies were made free of all perturbations, and their ſoules were auerted from all inclination to euill, in ſuch ſort, that they had no need of faſting to ſubdue their bodies, nor of Doctrine to reſtraine the diſordered affections of their ſoules. This peſtilent Hereſie was ouerſpred in many places: but it was mightily ſuppreſſed by *Letoius* B. of *Melitina*, *Amphilochius* B. of *Iconium* in *Lycaonia*, and *Flavianus* B. of *Antiochia*, who with great dexteritie drew out a Confeſſion out of the mouth of *Adelphius*, an aged man, and a propagator of this Hereſie in *Edeſſa*. This Hereſie, albeit it had many patrones, ſuch as *Dadoes*, *Sabas*, *Adelphius*, *Hermas*, *Simeones*, yet from none of them it receiued the name, but rather from the actions and paſsions whereunto they inclined.

Theodr. lib. 4 cap. 11.

Theod. ibid.

Appollinaristæ.

Apollinaris biſhop of *Laodicea* in *Syria*, gloried in the quickneſſe of his ingine, and delited to make contradiction to euery thing that any man coulde ſpeake: and ſo it came to paſſe (as *Ruffinus* writeth) *Hereſim ex contentione generauit*, that is to ſay, Through contention he procreated an Hereſie: affirming that in the diſpenſation of CHRISTES Incarnation, hee aſſumed the body of a man onely, but not the ſoule of a man, becauſe his diuinitie ſupplied the place of his ſoule. And when hee was argued by euident places of SCRIPTURE, that CHRIST in his humane nature was a perfect man, hauing not onely a body, but alſo the ſoule of a man: as when he ſaid, *His ſoule was heauie vnto the death*: leſt he ſhould haue ſeemed to bee vtterly conuinced and ouercome: hee confeſſed that CHRISTES bodie was quickned with a natural life: but the diuinitie of CHRIST was in place of a reaſonable ſoule. This Hereſie was damned in Coun-

Ruffin. lib. 2. cap. 20.

Marke, 14 verſe, 34.

in Councils conueened at *Rome*, *Alexandria*, and *Conſtantinople*. He augmented the ſchiſme at *Antiochia*, where there had bene alreadie three factions, to wit, *Euſtatiani*, *Meletiani*, and *Paulinia-ni*. Now *Apollinaris* dwelling in *Laodicea* a towne of *Syria*, neere approaching to *Antiochia*: hee was the author of the fourth fa-ction. In the dayes of *Iulian* he compiled hiſtories of Scripture, in Greeke Poeſie. In the dayes of *Valentinian* and *Gratian*, he de-fended his Hereſie. In the dayes of the Emp. *Theodoſius* he con-cluded his life. His ſonne in name, learning, and bad uſe of ex-cellent gifts, was like vnto his father. *Vitalius* preſbyter in *Antio-chia* was a ſerious defender of the Hereſie of *Apollinaris*, in ſo much, that the followers of *Apollinaris* were called *Vitaliani*.

Thond. lib. 5. cap. 3.

Ierom. in Catal. Thond. lib. 5 cap. 4. Soſom. lib. 6 cap. 25.

Donatus was a Biſhop in *Numidia*, who contended with vn-ſupportable hatred againſt *Cecilianus* B. of *Carthage*, challenging him, that hee had receiued ordination from *Fœlix Altungenſis*, who was proditor: that is, who in time of perſecution had deli-uered the booke of holy Scripture to bee brunt: or, as others ſay, becauſe hee admitted to an Eccleſiaſticall office, a Deacon, who had committed the like faule. The cauſe of *Cecilianus* was oftagitat before the Councill of *Carthage*, before *Miltiades* B. of *Rome*, before the Councill of *Arles*, and by the Emp. *Conſtantine*: but the *Donatiſtes* at all times ſuccumbed in probation. There-fore they were enraged, becauſe they coulde not accompliſh their wicked deſignes againſt *Cecilianus*: and they fell from the vnitie of the Church. Inueterate ſchiſmes oft times turne to Hereſies. So the *Donatiſtes* in end were defenders of Hereticall opinions: namely, that the Catholicke Church was no where els to be found, but onely in that corner of *Africke*, whereinto they themſelues dwelt: and that Baptiſme was not effectuall, except it had beene miniſtred by one of their ſocietie. Of all the branches of this Hereſie, *Circumcelliones* was the moſt reprobate branch: a people cruell and ſauage, not onely againſt others, but alſo againſt themſelues, throwing themſelues headlonges from high places, or caſting themſelues in fire and water: and this ſort of death they counted Martyrdome. The diuerſitie of names wherewith this Hereſie was pointed out, clearely de-clares, that the *Donatiſtes* wanted not a great number of fauou-rers: for they were called *Parmeniani*, *Rogatiſtæ*, *Cirtenſes*, and

Donatiſtæ.

Auguſt. epiſt. 152

Auguſt. de hereſ. ad quod vult Deum.

Maximianiſta. Againſt this Hereſie, and the Hereſie of the *Pelagians*, *Auguſt.* B. of *Hippo* contended with mightie grace, as likewiſe againſt the Hereſie of the *Manicheans*, whereinto he had beene nurſed himſelfe.

Collyridiani. *Collyridiani* were a ſort of ſuperſtitious people, who worſhipped the Virgine *Marie*, the mother of our LORD, with diuine adoration, and with baking little paſties (which in the Greeke language are called κολλυρίδα) which they offered to the Virgine *Marie*, as to the Queene of Heauen. *Epiphanius* counts them Heretiques, becauſe the Virgine *Marie*, albeit ſhee bee a bleſſed woman, yet is ſhee not GOD.

Epiphan. contra hereſes.

Priſcillianiſtæ. Manie late Hereſies are nothing els, but a renewing of old & decayed Hereſies. Such was the Hereſie of *Priſcillianus*, a man of Noble birth in *Spaine*, verie eloquent, rich, temperate, with great ſhow of humilitie, who eaſilie inſinuated himſelfe in the fauour of the people. In his youth he was inclined to Magical Arts, and renewed the filthie Hereſie of *Gnoſtici*, who diſallowed Marriage, and commended fornication. Some biſhops of *Spaine* were entangled with this Hereſie: ſuch as *Inſtantius*, *Salvianus*, and *Helpidius*, whom *Adygimus* Biſhop of *Corduba* damned in a Councill gathered at *Cæſar-auguſta*. This was done in the dayes of the Emp. *Gratianus* and *Valentinian*. The great Citie of refuge to Heretiques, was to addreſſe themſelues to the B. of *Rome*, and to leane vnder his ſhadow: But *Damaſus*, who was biſhop of *Rome* at this time, would not admit theſe Heretiques to his preſence: Neither would *Ambroſe* B. of *Millane*, to whom they addreſſed next, in any wiſe accept of them: when al other meanes failed them, laſt of al with bũddes and bribes they ſollicited the Emp. cubiculers, & were ſent backe againe to enjoy their owne places. Neuertheleſſe, GOD ſuffered not *Priſcillianus* to eſcape puniſhmẽt, for he was conuict of ſorcery, & was puniſhed to the death, after the death of *Valentinian* the ſeconde, whether by *Maximus* an uſurper of the Emperiall Soueranitie, or by *Theodoſius*, I am not certaine.

Hiſt. magd. Cent. 4. cap. 11.

Luciferiani *Lucifer* was biſhop of *Calaris* in *Sardinia*. He was preſent at the Councill of *Millan*, and was baniſhed by *Conſtantius*, becauſe hee would not conſent to the depoſition of *Athanaſius*. Hee was reduced from baniſhment by the Em. *Iulian*. He viſited *Antiochia*, a towne

Sozom. lib. 5. cap. 13.

a towne miserably distracted with Schismes, and by ordaining *Paulinus* B. of *Antiochia*, hee rather augmented then paired the scisme: he perceiued that this his fact was disproued by *Euseb.* b. of *Vercellis*, & many others, therefore he & his followers, did not cõmunicate with such as disproued the ordination of *Paulinus*. This seemes rather to be rekoned in the catalogue of schismes, then of heresies: & *Theod.* disprouing *Lucifer*, saith, that he made saith to be ὅπλον φιλονεικίων, but he saith not ὅπλον αἱρέσεως, that is, a weapon of contentions, but not a weapon of heresie. *Theod. compend. hæresium.*

Antidicomarianitæ.

These who supposed, that after the Natiuitie of the LORD the Virgine *Marie* companied with her husband *Ioseph*, and did beare childrẽ to him, were called *Antidicomarianitæ*. In this opinion was *Helvidius*, a man more curious then wise. The opinion of the Fathers of the Church, not repugnant to Scripture, was this, That like as no man did lie in the sepulchre wherein Christ was buried before him, Euen so in the wombe wherein hee was conceiued, no man was cõceiued after him: so the Fathers tooke the wordes of the Apostolicke symbole, γεννηθέντα ἐκ Μαρίας τῆς παρθένου, as if it had bene said, ἐκ Μαρίας τῆς ἀειπαρθένου, that is, born of *Mary* a perpetual Virgine. In holy scriptures by the brethren of our LORD is meaned the kinsmen of the LORD according to the flesh, to which exposition the consent of Ancient & Neotericke writers for the most part aggreeth. *Augustæ. de hæres.*

Metangisi. monitæ.

Augustine cites out of *Philaster* a sort of Heretiques, called *Metangismonitæ*, whose heresie sounded to this, That the SONNE is in the FATHER, according to the similitude of a little vessell comprehended within the compasse of a greater vessell: ἀγγεῖον in the Greeke Language signifieth a vessell, and μεταγγισμὸς signifieth the entering of one vessel within another, which in our language cãnot be expressed by one word, as it is in the Greeke.

Seleuciani or Hermiani.

From *Seleucus* and *Hermias* this heresie had the name: where they dwelt, or in what Emperours dayes this Heresie was propagated, *August.* maketh no mention: their opinions were most abominable: namely, that the Masse, whereof GOD created the elements, was coeternall with him: and that the Angels, & not GOD, created the soules of men: that CHRIST in his ascension vnclothed himselfe of the flesh of man, and left it in the globe of the Sunne. They receiued not baptisme by water. They

denied the reſurrection of the dead, ſuppoſing that by new generations, one ſucceeding to another, that is performed which in Scripture is written concerning the reſurrection.

Proclianitæ. Patriciani. Aſcitæ. Patalorinchitæ, or ψαλτυλογυγχίται. Aquarii. Coluthiani. Floriani.

The reſt of the Hereſies of this age, were all obſcure, and had few followers, ſuch as *Proclianitæ*, who denied that CHRIST was come in the fleſh: *Patriciani*, who affirmed, that the bodie of man was formed by the Deuil, & not by GOD: *Aſcitæ*, who carried about with them newe veſſels, to repreſent, that they were veſſels filled with the new wine of the Goſpell: *Patalorynchitæ*, fooliſh men, who counted it religion, to ſtop their breath with their fingers, and to vtter no intelligible ſpeach: *Aquarii*, who in ſtead of wine receiued water in the holy Sacrament. The beginning of this errour ſeemes to haue beene in the dayes of *Cyprian*. *Coluthiani* denied, that any euill, either of ſinne or puniſhment, came of GOD. *Floriani*, who by the contrarie affirmed, that GOD created creatures in an euill eſtate. The 8. Hereſies which *Philaſter* commemorates without any name, either taken from the Author, or from the hereſie it ſelfe, *Auguſtine* ſcarcely will reacken them into the roll of Hereſies.

CHAP. IIII.

Of Councils.

COUNCILS may bee diuided in Generall, Nationall, or Prouinciall, and particulare Councils. Generall were called Oecomenik Councils (οἰκουμένη in the Greeke language ſignifies the World) becauſe from all quarters of the World whereinto CHRIST was preached, commiſſioners were ſent to theſe Councils, and they were gathered by the authoritie of the Emperour. Nationall or prouinciall Councils were ſuch as were gathered by the authoritie of the Emperour in one nation with aſſiſtance of other neere approaching nations for ſuppreſſing of Hereſies, deſyding of queſtions, pacifying of ſchiſmes, and appointing Canons and conſtitutions for decent order to be keeped in the Church. The third

third ſort of Councils were particular Councils, by *Bullinger* called τοπικὰι, or μερικὰι σύνοδοι. Such as the Councils of *Gangra*, *Neocæſaria*, & many others, gathered vſuallie by Patriarchs, and Biſhops in a corner of a countrie, but for the like cauſes as nationall Councils were aſſembled. Let no man expect a recital of particular Councils, except at ſuch times as ſome matter of great moment enforceth me to ſpeake of them.

Ancyra is a towne of *Galatia*. In this towne were aſſembled Biſhops of diuerſe prouinces about the yeere of our Lord 308. as is ſuppoſed. The principal cauſe of their meeting was to conſtitute a forme of Eccleſiaſticall diſcipline, according to which, they, who either willingly or vnwillingly had ſacrificed to idols in time of perſecution, ſhould bee receiued into the boſome of the Church againe, when they were found penitent. There were many rankes of perſons, who had defiled themſelues with Heathnicke Idolatrie: ſuch as *Libellatici*, *Thurificati*, *Sacrificati*, & *Proditores*. The Council of *Ancyra* tooke order chiefely with thoſe who were called *Thurificati* and *Sacrificati*, that is, with them, who either had caſten vp incenſe vpon Idolatrous Altars, or els had eaten of meates ſacrificed to Idoles: to whom it was injoyned to teſtifie their repentance, a long time before they were receiued to the communion of GODS people, ſome one yeere, ſome two yeeres, others three or foure yeeres, ſome fiue or ſixe yeeres, and aboue, according to the heauineſſe of their tranſgreſſion. In this Councill it was ordained, that Deacons, who in time of their ordination did proteſt, that they had not the gift of continencie, but were diſpoſed to marry, if they married, they ſhoulde remaine in their Miniſtrie: but they who in time of impoſition of hands by their ſilence had profeſſed continencie, if afterwarde they married, they ſhoulde bee remoued from their Miniſtrie. Alſo it was ordained, that *Chorepiſcopi* (theſe were Countrey Biſhops, in the Latine language called *Vicarii-Epiſcoporum*) Theſe, I ſay, were commanded to abſteine from ordination of Elders and Deacons, and from uſurping of domination ouer the preaching Elders, who were in Cities. Likewiſe it was ordained, that whoſoeuer did abſteine from eating of fleſh, as from a creature in it ſelfe vncleane, he ſhould be depriued of his dignity. This Council was ſubſcribed by 18. Biſhops.

The Counſill of Ancyra. *Tom. 1. Concil.*

Canon. 13

Canon. 14

Tom. 1. Concil.

The generall councell of Nice.

In the yeere of our LORD 330. and in the 20. yeere of the reigne of *Constantine*, as *Eusebius* reckoneth (others referre it to the 333. yeere of our LORD, for there is great diuersitie in this counting) The Councill of *Nice* in *Bithynia* was gathered not by *Silvester*, nor by *Iulius*, but by the authoritie of the Emperour. The name of the towne answered to the successe of the Councill, for νίκη in the Greeke language signifieth victory: and when the veritie encountered with the lie in this Councill, the veritie preuailed and got the victorie. The matter entreated in the Councill, was concerning the opinion of *Arrius* a presbyter in *Alexandria*, who denied that the SONNE of GOD was consubstantiall with the FATHER, but affirmed there was a time whereinto the SONNE was not, and that hee was created of thinges not existant. This opinion was so vnquoth and abominable to the Fathers conueened in the Councill of *Nice*, that they vtterly damned and anathematized the opinion of *Arrius*. Onely 17. Bishops adhered to his blasphemous opinion. The Emp. liked well the determination of the Councill, and threatned to punish them with banishment, who did refuse to subscribe the determination of the Councill: for they had concluded, that the SONNE of GOD was ὁμοούσιος, that is, consubstantiall with the FATHER. Of the number of 17. who were fauourers of *Arrius*, onely two, to wit, *Secundus* a Bishop of *Ptolemaida* in *Ægypt*, and *Theonas* bishop of *Marmarica*, adhered to *Arrius* vntill the end of the Couucill, with a fewe moe, whom the Fathers conueened at *Nice*, deliuered vnto Sathan, & the Emp. banished them: the rest for feare of punishment subscribed to the deposition of *Arrius* with their handes, but not with their hearts: such as *Eusebius* B. of *Nicomedia*, *Theogonius* of *Nice*, *Menophantus* of *Ephesus*, *Patrophilus* of *Scythopolis*, *Narcissus* of *Neronias*, otherwise called *Irenopolis* of *Cilicia*: These (I say) and some others, subscribed the summe of Faith set downe by the *Nicene* Councill, and the deposition of *Arrius*.

Euseb. de vita Constant. lib. 3.

Ruffin. lib. 1. cap. 5.

Sozom. lib. 2. cap. 16.

Theod lib. 1. Cap. 7.

Socrat lib. 1. cap. 14.

Anent the controuersie of keeping the festiuitie of Easter day, a conclusion was taken, that it shoulde bee kept vpon the LORDES day, and not vpon the 14. day of the first moneth of the Iewes called Nisan. And this was done for keeping of unitie and peace in the Church: for it was expedient, that that thing, which

Exod. 12. verse, 2.

Ruffin. lib. 1. cap. 6.

which was vniuerſally done, ſhould alſo be uniformely done, for auoiding of ſchiſmes in the Church. Neuertheleſſe *Socrates* granteth, that it is but an ancient cuſtome, not authorized by any Apoſtolicke commandement. *Socrat. lib. 5. cap. 22.*

Anent Mariage many were in the opinion, that Biſhops, Elders, and Deacons, who were married before their ordination, ſhoulde in time to come abſteine from the companie of their wiues. But *Paphnutius* a B. in a towne of *Thebaida*, a chaſte man, who neuer companied with a woman, entreated the Councill, that they ſhould abſteine from making ſuch an ordinance, becauſe Marriage is honourable, and the cohabitation of a man with his married wife, is chaſtity. Likewiſe it was a difficil matter to be performed, and it opened a doore to vnchaſte liuing. Yet *Paphnutius* inclined too much to this opinion, That Biſhops, Elders, and Deacons, who were vnmarried, ſhould abſteine from Marriage. The Councill woulde make no conſtitution anent ſuch matters, but remitted marriage as a thing indifferent to euery mans free arbitriment. *Socrat. lib. 1. cap. 11.* *Sozom. lib. 1. cap. 21.*

The Canons of the *Nicene* Councill pertaining to matters of diſcipline, in number 22. (reade them in the hiſtory of *Ruffin.*) The appointing of three Patriarches, one in *Rome*, another in *Alexandria*, the thirde in *Antiochia*, with power to conuocate within their owne boundes particulare Councils, for timous ſuppreſſing of Heretiques: It was like vnto a faire morning, preſenting vnto the worlde the countenance of a faire day, but at Euen, the face of the Heauen is couered with blacke cloudes, troubling the earth with the tempeſt of changed wether. Euen ſo, theſe Patriarches, for the moſte part, became in end the chiefe propagators of notable Hereſies, as the hiſtorie following, GOD willing ſhall declare. *Ruffin. lib. 1. cap. 6.*

The Nationall Councill of *Tyrus* was gathered by the commandement of the Emp. *Conſtantine*, in the 30. yeere of his reigne. *Euſebius* by ouer-paſſing with ſilence a due commemoration of the malice & falſehood of the *Arrians* againſt *Athanaſius*, giueth occaſion to *Socrates* to ſuſpect, that *Euſebius Pamphili* was not a found follower of the *Nicene* Councill. To this Nationall Councill conueened thr eeſcore Biſhops, from ÆGYPT, LYBIA, ASIA, and EUROPE. The moſte part of them were *Arrians*, The coun-cill of Tyrus. *Euſeb. lib. 4. de vita Conſtant.* *Socrat. lib. 1. cap. 23.*

Socrat. lib. 1. cap. 27. *Arrians*, who had solde themselues to iniquity, of purpose, with false accusations to oppresse the innocent seruant of CHRIST *Athanasius*. The crimes laide vnto his charge, were fornication, the slaughter of *Arsenius*, and cutting off of his hand, the ouerthrowing of the holy Table, the breaking of the holy Cup, and the burning of the holy volumes. No assembly was so full of partialitie, confusion, clamour, and vnrighteous dealing, as this assembly at *Tyrus*: in so much, that *Paphnutius* a B. in *Thebaide*, arose, and left the Councill of vngodly men, and drew with him *Maximus* B. of *Hierusalem*, fearing lest his simplicitie shoulde haue beene circumueened by the subtiltie of deceitfull *Arrians*.

Theodor. lib. 1 cap. 29.

How *Athanasius* fled to the Emp. and declared the vnrighteous proceedings of the Councill of *Tyrus*, it hath beene declared already. In this assembly *Potamion* B. of *Heraclia*, a man full of spirituall libertie finding *Eusebius Pamphili* sitting as a Iudge, and *Athanasius* standing, outbraided *Eusebius*, as a man who in the persecution of *Diocletian* was enclosed in that same prison with himselfe: but *Eusebius* escaped out of prison without the marks of the rebuke of CHRIST, which *Potamion* and other faithfull Confessors could not get done. In like maner, *Athanasius* refused to compeare in *Cæsarea Palestina*, where *Eusebius* was Bishop, as a place suspect for fauour carried to *Arrians*. All these things brought the name of *Euseb. Pamphili* in some disliking. The issue of the Councill of *Tyrus* was this: the *Arrians* in his absence deposed him, and amongst the rest *Arsenius* was one of them, who subscribed the deposition of *Athanasius* with that same hande that the *Arrians* had alleadged was cut off by *Athanasius*: so effronted are Heretiques, defenders of a false & lying doctrine. The Emp. *Constantine* commanded the bishops assembled at *Tyrus*, to addresse to *Constantinople*: but when they came thither, they durst make no mention of the fornication of *Athanasius*, of the hande of *Arsenius*, of the Table, Cuppe, and bookes aboue mentioned: but they forged newe accusations against him, whereunto the Emp. gaue too hastie credite, and banished *Athanasius* to *Tricre*. Immediately after the Councill of *Tyrus* many bishops were assembled at *Hierusalem*, for the dedication of the Temple, which the Emp. *Constantine* had builded at the place of the LORDS sepulchre.

Hist. Eccl. Cent. 4. Cap. 10.

Theod. lib. 1. cap. 27.

Socrat. lib. 1 Cap. 32.

Theod. li. 1. cap. 30.

Theod. lib. 1 cap. 35.

Euse. lib. 4. de. vita Constant.

Anent

Anent the Councill of *Antiochia*, wherein the *Arrians* deposed *Eustatius*, and the Councill of *Arles*, wherein *Cecilianus* was absolued from the accusation of the *Donatists*, no further discourse is needefull then is conteined in the historie of the liues of these two Bishops.

Gangra is a towne of *Paphlagonia*. In this towne were assembled certaine Fathers, to the number of 16. about the yeere of our LORD 324. The occasion of their meeting was the Heretique *Eustatius*, who admiring the Monasticke life, or (as others affirme) fauouring the Heresie of *Enerati*, and the *Manichæans*, he spake against Marriage, against eating of flesh, & he damned the publicke Congregations of GODS people in Temples: and said, a man could not be saued, except he forsooke all his possessions, and renounced the worlde after the forme of monkish doing. These opinions were damned in the Councill of *Gangra*. The subscriptions of the Fathers of this Councill after their Canons, are worthie to be remarked. These things (say they) haue we subscribed, not vituperating them, who according to Scripture chooseth vnto themselues an holy purpose of a continent life: but them onely, who abuseth the purpose of their minde to pride, extolling themselues against the simpler sort: Yea, and damne and cut off all those, who contrary to Scripture and Ecclesiasticall rules, bring in new Commandements. But we admire humble Virginity, and wee approue continencie that is vndertaken with chastity and Religion: And wee embrace the renounciation of seculare businesse, with humilitie: And we honour the chast band of Mariage: And we despise not riches joined with righteousnesse, and good workes: And we commend a simple and course apparrell, used for couering the body without Hypocrisie. Likewise wee reject loos and dissolute garments: And we honour the houses of GOD, and assemblies that are in them, as holy and profitable, Not debarring men from exercises of pietie in their owne priuate houses. But places builded in the name of the LORD, wee honour, and Congregations assembled in the same places for the common utilitie we approue: And good workes, which are done to poore brethren, euen aboue mens habilitie, according to the Ecclesiasticall traditions, we blesse them: And we wish all things to be celebrated

The Counsil of Gangra.

Tom. 1. Concil.

lebrated in the Church, according to holy Scriptures, and the ordinances of the Apostles.

The counsil of Eliberis. In the time of the reigne of *Constantine* in *Eliberis*, a towne of *Spaine*, were assembled 19. Bishops, and of preaching Elders 36. The ende of their meeting was to reforme horrible abuses, both in Religion and maners, which in time of the tenne Persecutions had preuailed in *Spaine*: And nowe in time of peace such enormities and festered maners could hardely bee amended. Manie Ecclesiasticall Canons were made in this Synode, to the number of 81. Whereof wee shall rehearse but a fewe, and such as clearely pointeth out the principall ende of their meeting.

Canon 4. They ordained, that Heathnicke sacrificing Priests (called of olde *Flamines*) if they were content to absteine from sacrificing to Idoles, and to learne the groundes of Christian Religion, after three yeeres repentance, they shoulde bee admitted to baptisme.

Canon 15. Likewise they ordained, that Christian Virgines shoulde not bee giuen in marriage to *Pagans*, lest in the floure of their youth they should bee entangled with spirituall whoredome.

Canon 28. In like maner, that Bishops should receiue no rewarde from men that did not communicate with the Church.

Canon 36. They ordained, that nothing that is worshipped, shoulde be pictured on the wall.

Canon 41. And that in priuate houses no Idoles should be founde: And incase the maisters of houses were afraide of the violence of their seruantes, at least, they should keepe themselues pure and cleane: which if they did not, they shoulde bee counted strangers from the fellowship of the Church.

Canon 60. And that if any man happen to bee slaine, in the action of breaking downe images, his name shall not bee enrolled in the catalogue of Martyres, becausse it is not written in the history of the Gospell, that the Apostles used any such forme of reformation: whereby they signifie, that by wholsome doctrine images should be caste out of the hearts of mē, rather then broken with popular violence, & with the tumultuary attempts of priuate men. Any judicious man may perceiue by these Canons both the time when, and the cause wherefore this Council was assembled.

They

They who count the first Councill of *Carthage*, to bee that Councill whereinto *Cyprian*, with aduise of many other bishops of *Numidia*, *Lybia*, and other partes of *Africke*, ordained men who were baptized by Heretiques, to bee rebaptized againe: they commit a great ouer-sight to recken the first Councill of Carthage to bee holden vnder the reigne of *Constantine*, whereas it is certainely knowne, that *Cyprian* was martyred, in the dayes of *Valeriane* the eight persecuting Emperour. But the first Councill of *Carthage*, that was kept in CONSTANTINES dayes, was that Councill whereinto the *Donatistes* condemned *Cecilianus* Bishop of *Carthage*, whose innocencie afterwarde was tryed by manie Iudges. In it there was no matter of great importance concluded, and therefore I ouer-passe it with few wordes, as an assemblie of little account. All these Councils aboue mentioned were assembled in the dayes of CONSTANTINE the Great. Now followeth Councils gathered in the dayes of his sonnes.

The first Councill of Carthage. Tom. 1. Concil.

Hist. magd. Cent. 4. cap. 9.

The cause pretended for the gathering of the Councill of *Antiochia*, in the dayes of *Constantius* the sonne of *Constantine*, was the dedication of the Church of *Antiochia*: which albeit *Constantine* had builded, yet fiue yeeres after his death, and in the seuenteenth yeere after the foundation of this Temple was laide, CONSTANTIUS his sonne finished, and perfected the worke. And vnder pretence of dedication of this Temple (as saide is) this assemblie of *Antiochia* was gathered, ANNO 344. but indeede of purpose to supplant the true Faith. To this Assemblie resorted manie Bishops, to the nunber of 90. But *Maximus* Bishop of HIERUSALEM, and *Iulius* Bishop of *Rome*, neither came they to the Councill, neither sent they any messenger in their name, fearing as the trueth was, that they were gathered for euill, and not for good. At this time *Placitus*, the successour of *Euphronius*, gouerned *Antiochia*. Now when they were met together, many accusations were heaped vp against *Athanasius*: First, that hee had accepted his place againe, without aduise of other Bishops: Secondlie, because at the time of his returning backe againe to ALEXANDRIA, there fell out great commotion amongst the people, and some were slaine, others were contumeliously beaten,

The first Councill of Antiochia holden by Arrians vnder the reigne of Constantius

Sozom. lib. 3. cap. 5.

Hist. Magd. Centur. 4. cap. 9.

beaten, and violently drawne before iuſtice ſeates. Mention alſo was made of the decrete of the Councill of *Tyrus*, againſt *Athanaſius*. It was an eaſie matter for the *Arrians* to imprint into the vlcerate mind of *Conſtantius*, an hatred againſt *Athanaſius*. In this Councill they ſet downe diuers ſummes of Faith: firſt ſecretly couering the venome of their Hereſie, but afterward, as it were repenting, they manifeſted themſelues more clearly in their owne colours. After this Councill followed terrible earth-quakes in the Eaſt, wherewith many townes were ſhaken, eſpecially the towne of *Antiochia*, with continuall earthquakes was ſhaken for the ſpace of a whole yeere. The principall deſigne of the Councill was to eject *Athanaſius* out of his chaire, and to alter the ſumme of Faith ſet downe in the *Nicene* Councill: as euidently appeared, by ſending of *Syrianus* to deſtroy *Athanaſius*, and to place *Gregorius* in his roome: but *Athanaſius* eſcaped the danger by the great prouidence of GOD, and fled to *Iulius* Biſhop of *Rome*: and the *Arrians* diſplaced againe *Gregorius*, and appointed *Georgius* a man of *Cappadocia*, and more fit for their purpoſe, to bee biſhop of *Alexandria*.

Sozom. lib. 3 cap. 5.

Hiſt. mag. Cent. 4, cap. 9

Other two Councils holden in Antiochia by the Arrians.

The fauour that *Iulius* biſhop of *Rome* ſhewed to *Athanaſius* b. of *Alexandria*, *Paulus* b. of *Conſtantinople*, *Aſclepas* b. of *Gaza*, and *Lucius* b. of *Adrianopolis*, was the cauſe mouing the *Arrians* to haue ſo frequent meetings in *Antiochia*: Very ſharpe letters paſſed betwixt *Iulius* and the Orientall biſhops: *Iulius* blamed them, becauſe they had both raſhly and vnrighteouſly depoſed the fore-named biſhops. They on the other part expoſtulated with *Iulius*, becauſe he had receiued to his fellowſhip men depoſed by them, whereas none of the Eaſt Church had admitted *Nouatus* to their communion, whom the biſhop of *Rome* had excommunicated.

Socrat. lib. 2. cap. 15.

After the iſſue of three yeere, another Councill was conueened in *Antiochia*, about the yeere of our LORD 348. whereinto the *Arrians* ſet foorth a newe ſumme of their Faith in very ample and prolixe maner, and different from all other formes ſet downe before: the copie whereof they ſent to the biſhops of *Italie* by *Eudoxius* b. of *Germanicia*, & *Martyrius*, and *Macedonius*: but the biſhops of *Italie* woulde not receiue it, contenting themſelues with the ſumme of Faith ſet downe in the *Nicene* Councill.

Socrat lib. 2. cap. 19.

Hiſt. magd.

In the

In the yeere of our LORD 351. by the commandement of *Constantius*, and his brother *Constans*, a great Nationall Councill was gathered in *Sardica*, a towne of *Illyricum*, of olde *Dacia*. The council of Sardica. Many Bishops of the West, to the number of three hundreth, resorted to this assemblie, but from the East onely 76. They who came from the Easterne parts, would not vouchsafe to bee present in the Councill, except *Protogenes* b. of *Sardica*, and *Osius* b. of *Cordoba*, had separated from their fellowship *Paulus* b. of *Constantinople*, and *Athanasius* b. of *Alexandria*. But the cause of their absenting themselues from the Councill indeed, was this (as *Theodoretus* prudently recordeth) because the forgers of false accusations against the men of GOD, whose cause was appointed to be judged in this Councill, they durst not abide the trial of honest judges, and men of vnsuspect credite. The Councill finding that the *Arrians* conuicted in conscience, durst not compeare to accuse *Paulus* and *Athanasius* (whom notwithstanding they had deposed in the Councils of *Tyrus* and *Antiochia*) proceed to the triall of their cause: and findeth all the accusations of the *Arrians* against *Paulus*, *Athanasius*, *Asclepas*, and the rest, to be but a masse of forged calumnies and lies: *Arsenius* was found to bee aliue, whom the *Arrians* alleadged *Athanasius* had slaine: As concerning the ouer-throwing of the holy Table, and breaking of the holy Cuppe, by *Macarius* (whome *Athanasius* had employed, and therefore the blame was laide vpon him) it was found to be a notable lie: because when *Macarius* entered into the Church of *Marcota* (where this fact was alledged to bee done) κατηχούμενοι were present in the Church And such kinde of persons were not permitted to be present at the celebration of diuine mysteries. *Ischyras* also, who was the principall forger of all the fore-mentioned calumnies, was found to haue bene tyed to the bedde by infirmitie, at that time, when *Macarius* was alledged to haue done these thinges. And finally, it was founde, that *Ischyras* had receiued a Bishopricke, as the wages of iniquity from the *Arrians*, before he had bene admitted presbyter in any Church. Also the supplicant billes of *Paulus*, *Asclepas*, *Marcellus*, &c. were read tryed, and examined, and they were all found honest & vpright men, and they were all recommended by the letters of the Councill of *Sardica*, to their owne flockes.

Socrat. lib. 2. cap. 20.

Theo. lib. 2. cap. 8.

Theod. ibid.

On the other part, the Bishops, whom the *Arrians* had intruded in the places of the fore-mentioned brethren, they deposed them, and abhorred their memorie: such as *Gregorius* in *Alexandria*, *Basilius* in *Ancyra*, and *Quintianus* in *Gaza*: of whom they decearned, that they were not worthy of the name of common Christians, let be to be called bishops: commanding all people, to forsake their fellowship, and neither to send letters to them, nor to receiue letters from them. The like sentence they pronounced against *Theodorus* of *Heraclea*, *Narcissus* of *Neronias*, *Acacius* of *Cæsarea Palestinæ*, *Stephanus* of *Antiochia*, *Ursatius* of *Sigidon* in *Mysia*, *Valens* of *Myrsa* in *Pannonia*, *Menophantus* of *Ephesus*, and *Georgius* of *Laodicea*, principall patrons of the *Arrian* Heresie.

Theod. ibid.

The *Arrians* on the other part assembled themselues in *Philippopolis*, a towne of *Thracia*, and there they damned of new againe *Paulus* and *Athanasius*. Likewise they damned *Iulius* B. of *Rome*, *Osius* b. of *Corduba*, *Protogenes* b. of *Sardica*, *Maximinus* b. of *Trier*, and many others, whom they cursed also, because they had admitted to their fellowship those Bishops whom they had deposed. *Sozomenus* is in that opinion, that the Councill of *Philippolis* preceeded the Councill of *Sardica*. From 35. Prouinces did Bishops resort vnto the Councill of *Sardica*. From this time forward, there was added diuersitie of affection, vnto diuersitie of opinion: and these who dwelt in the East, did not communicate with them who dwelt in the West. Some *Arrian* Bishops dwelt in the West, such as *Auxentius* b. of *Millan*, and *Ursatius* & *Valens*: But by the vigilant trauels of the b. of *Rome*, and other godly Bishops of the West, it came to passe, that these Seminaries of errours did not preuaile much in the Westerne parter. This is that Councill, whereinto *Iulius* B. of *Rome*, for his good carriage & good deseruings, was appointed to be Iudge of Appellations, when the like case fell out, that righteous men were oppressed with the vnrighteous dealing of Heretiques. But remember, that this is a constitution of the Councill of *Sardica*, and not of the *Nicene* Councill: And this was a prieuledge both personall and temporall, for extraordinary causes conferred to *Iulius*: but not to bee extended to all his successors, nor yet to continue at all times.

Sozom. lib. 3 cap. 11, & 12

Athanas. epist. ad solitar. vitam agentes. Theod. lib. 2 cap. 8.

Canon, 4.

The Counsell of Sirmium.

In the yeere of our LORD 356, and fiue yeeres after the Councill

Councill of *Sardica*, by the commandement of the Emp. *Constantius* a Councill was gathered in *Sirmium*, a towne of *Illyria*, (*Ballinger* calleth it a towne of *Pannonia*) *Photinus* b. of *Sirmium* had renewed the Hereſies of *Sabellius* and *Samoſatenus*. A diſputation was inſtituted betwixt *Baſilius* b. of *Ancyra*, an *Arrian* Heretique, and *Photinus* a *Sabellian* Heretique: in which diſputation *Photinus* was thought to be ouercome, and was damned by the Councill as an Heretique, and baniſhed by the Emperour. In this Councill they ſet downe ſummes of Faith, one in Greeke, and two in Latine, whereinto albeit they abſteined from the words ὁμοούσιος: neuertheleſſe they gaue great glorie to the Sonne of GOD. But in ende they repented, and by the Emperours authoritie woulde haue recalled backe againe the coppies of the ſummes of Faith ſet foorth at *Sirmium*: But the mandates of the Emperour commanding in moſte rigorous forme to deliuer backe againe the coppies that were paſt abroade, coulde not bring to paſſe, that that thing which was once diuulgated, ſhould be againe ſuppreſſed. The weakeneſſe of *Oſius* b. of *Corduba* kyched in this Councill, hath beene touched in the hiſtorie of his life.

Ballinger de Councilijs Sacrat. lib. 2. cap. 29.

Socrat. lib. 2. cap. 30.

After that the Emperour *Conſtans* was ſlaine by *Magnentius*, the whole Soueraignitie both of the Eaſt and Weſt, was in the handes of *Conſtantius* alone. The *Arrians* moued him to aſſemble a Councill at *Millan*, partly for ratification of the ſentence pronounced againſt *Athanaſius* in *Tyrus*, and partly for ſubuerſion of the Nicene Faith. The Occidentall Biſhops to the number of 300. at the Emperours commaund aſſembled at *Millan*. But neither woulde they ratifie the depoſition of *Athanaſius*, not yet alter the ſumme of Faith. And ſome of them with libertie and freedome accuſed the Emperour of vnrighteous dealing. For this cauſe manie worthie Biſhops were baniſhed, ſuch as *Liberius* biſhop of *Rome*, *Paulinus* biſhop of *Triere*, *Dionyſius* biſhop of *Alba*, *Lucifer* biſhop of *Calaris* in *Sardinia*, *Euſebius* biſhop of *Vercellis* in *Liguria*. If in this Councill *Oſius* biſhop of *Corduba* was baniſhed, as *Theodoretus* recordeth, it woulde appeare that the Councill of *Millan* preceeded the Councill of *Sirmium*, becauſe that *Oſius* immediatlie after hee was reduced from baniſhment, was compelled to

The Councill of Millan.

Theod. lib. 2. cap. 15.

Socrat. lib. 2. Cap. 36

Sozom. lib. 4. cap. 9.

Ruffin. lib. 1. cap. 20.

Sozom. lib. 4. Cap. 6.

addresse to the Councill of *Simmium*. But I haue followed the order of Ecclesiasticall Writers.

The Councill of Ariminum.

In the yeere of our LORD 363. and in the 22. yeere of the reigne of *Constantius*, the *Arrians* hauing a great vantage of the flexible minde of *Constantius*, moued him to appoint a place wherein a generall Councill shoulde bee gathered, for confirmation of their Faith. Whether this place was the towne of *Nicomedia*, or *Nice*, alwayes it was shaken with earth-quake, and the GOD of Heauen hindered the purposes of their mindes.

Socrat. lib. 2. cap. 39.

Theo. lib. 2. cap. 26.

Socrat. lib. 2. cap. 37.

The next course was, that two Nationall Councils shoulde be conuecned, one at *Ariminum* in *Italie*, as a meete place for the Bishops of the West to conuecne into, and another in *Seleucia* of *Isauria*, as a meete place for assembling of the Orientall Bishops. To the Councill of *Ariminum* more then 400. Bishops did resort. In this Nationall Councill compeared *Ursatius* and *Valens*, with *Germanus*, *Auxentius*, and *Caius* and *Demophilus*, desiring that the wordes ὁμοούσιος and ὁμοιούσιος, as wordes not found in Scripture, and grounds of vnsupportable contention in the Church, shoulde bee cancelled, and rased out of the summe of Faith: and that the Sonne of GOD should be called ὁμοιούσιος, that is, of like substance with his Father. The fathers conuecned at *Ariminum*, altogether disliked this proposition of *Ursatius*, and *Valens*, and adhered for the most part of them closely to the *Nicene* Faith, & excluded from the fellowship of the Church *Ursatius* and *Valens*, with their complices aboue mentioned, as the letter of the Councill, written to the Emperour, clearelie beares. With the letter the Councill sent twenty Ambassadours, chosen and selected men, who shoulde giue further instruction to the Emperour anent the matter of Faith. But *Ursatius* and *Valens* preuecned the Ambassadours of the Councill, and by sinistrous informations hindered them from accesse to the Emperour: onely their letter was read, whereunto the Emperour returned a differring answere, bearing, that for the present, he was busied with weighty affaires of his kingdome, but when he should find any braithing time, hee should hearken vnto them. The Councill sent the seconde time to the Emp. desiring they might haue liberty before the winter season to returne to their owne

Sozom. lib. 4 Cap. 17.

Theodor. lib. 2 cap. 19.

Sozom. lib. 4 cap. 18.

Sozom. lib. 4 Cap. 19.

owne flockes: And herewithall they aſſured the Emp. that in the matter of the Faith they woulde adhere to that which was comprehended in their former letter. To this ſecond meſſage no anſwere was returned. Therefore the Biſhops wearied with long attendance, returned euery man to his owne flocke: the Emp. counted this diſſolution of the Councill, without warrande of his authoritie, to be a contempt of his Soueranitie: Therefore hee gaue charge to *Valens* to publiſh the ſumme of of the *Arrian* Faith read in *Ariminum*, albeit it was both diſapproued and rejected: with power alſo to *Vrſatius* and *Valens*, to eject thoſe biſhops out of their places, who would not ſubſcribe to the *Arrian* Faith, and to ordeine others in their rowmes. *Vrſatius* and *Valens* beeing ſtrengthened with the Emp. commandement, not onely troubled the Churches of the Weſt: but alſo went to *Nica*, a towne in *Thracia*, where they gathered a number of Biſhops of their owne faction, and approued the ſumme of Faith read by *Arrians* in *Ariminum* (beeing firſt tranſlated into the Grieke language) and this they called the *Nicene* Faith, deceauing themſelues with vaine hopes, as if men had beene ſo ſenſeleſſe, as to be altogether deceaued by the ſimilitude of the wordes, *Nica* in *Thracia*, and *Nice* in *Bithynia*. Moreouer *Athanaſius* was as yet aliue, who could haue diſcouered both the blaſphemie of the *Arrians* at *Sirmium*, and the falſehood of the *Arrians* at *Nice*: for at *Sirmium* in the firſt Seſſion of the Councill it was written by the Clarke of the Councill, *Preſente Conſtantio ſempiterno, & Magno Auguſto, Conſulibus Euſebio & Hypatio.* Loe ſaith *Athanaſius*, writing to his friendes, the *Arrians* will not call the Sonne of GOD euerlaſting, but they ſay there was a time, whereinto he was not: but they call the Emp. *Conſtantius*, being a mortall man, euerlaſting Emperour.

Ibid. *Sozom.*

Socrat. lib. 2. cap. 37.

Sozom. lib. 4. cap. 17.

Selencia is a towne of *Iſauria*, or *Cilicia*, from whence *Paul* and *Barnabas* ſailed to *Cyprus*. *Iſauria* lyeth betwixt *Lycaonia* and *Cilicia*, and in an ample ſignification it comprehendeth *Cilicia*. In this towne conueened 160. Biſhops of the Eaſt, in the moneth of December, of that ſame yeere of our LORD whereinto the Councill of *Ariminum* was aſſembled. *Leonas* one of the Princes of the Emp. court, and *Lucius*, otherwiſe called *Lauritius*, Captaine of the bandes of ſouldiours in *Iſauria*, were appointed

The councill of Seleucia. Act. 13. verſe. 4. *Socrat. lib. 2. cap. 39.* *Sozom. lib. 4. cap. 22.*

to attend the peace of the assemblie, and that all things shoulde bee done decently, and in order. The Emperour gaue commandement, that the matter of Faith shoulde bee first intreated: but afterwarde hee gaue commandement, that the liues of them who were to bee accused, shoulde first bee examined: Whereupon arose contention in the assemblie: some urging the matter of Faith to bee first entreated; others craving that the liues of such as were accused or deposed, shoulde bee first examined: and both parties grounded themselues vpon the warrande of the Emperours letters. The principall ring-leaders of the one faction were *Acacius* bishop of *Cæsarea Palestina*, *Georgius* bishop of *Alexandria*, *Uranius* of *Tyrus*, *Eudoxius* of *Antiochia*, and their followers exceeded not the number of two and thirtie. On the other side were *Georgius* bishop of *Laodicea* in *Syria*, *Sophronius* of *Pompeiopolis* in *Paphlagonia*, and *Eleusius* of *Cyzicus*: and the greatest number of the Councill followed the opinion of these Bishops. So it came to passe, that the moste parte thought it expedient, that the matter of Faith shoulde bee first entreated. After this the Councill was of newe againe diuided into three factions. *Acacius*, and his complices, thought meete, that the forme of Faith shoulde bee altered. The moste parte were in a contrarie opinion, that the summe of the *Nicene* Faith shoulde bee kept, onelie the worde ὁμοούσιον shoulde bee left out. *Silvanus* bishop of *Tarsus* was in the thirde opinion, that the summe of Faith compiled in ANTIOCHIA, at the dedication of the Temple, shoulde bee kept. Pluralitie of voyces preuailed, that the Sonne of GOD shoulde neither bee called ὁμοούσιον, nor yet ὁμοιούσιον, but rather ὅμοιον, that is, like vnto his Father, because in Scripture he is called the image of the inuisible GOD. And they consented to excommunicate all those, who called the Sonne of GOD ἀνόμοιον, that is, vnlike vnto the Father. Nowe *Acacius*, and his complices, who were indeede *Anomœi*, woulde haue seemed to accorde with the rest of the Councill: But when it was demanded of them, in what sense they counted the SONNE alike vnto the FATHER? They answered, that hee was like in will, but not in substance. After that much disputation and little aggreement had beene, *Leonas* a secrete

Sozom. lib. 3 cap. 19.

Sozom. ibid.

Socrat. lib. 2. cap. 4.

fauourer

fauourer of *Acacius* dissolued the assemblie. Neuertheleſſe, the Fathers of the Councill conueened, to judge the cauſe of *Cyrillus* Bishop of HIERUSALEM (whome the *Acacians* had depoſed) and warned the *Acacians* to bee preſent, but they woulde not compeare. Therefore the Councill proceeded to the depoſition of *Georgius* biſhop of *Alexandria*, *Acacius* biſhop of *Caſarea*, *Uranius* biſhop of *Tyrus*, *Patrophylus* biſhop of *Scbythopolis*, and *Eudoxius* biſhop of *Antiochia*, in whoſe place they ſubſtituted *Avianus* a preſbyter in *Antiochia*, others call him *Adrianus*. The *Acacians* laide handes on *Avianus*, and deliuered him into the handes of *Leonas* and *Lauritius*, and they baniſhed him. The Councill proteſted againſt *Leonas* & *Lauritius*, & the *Acacians*, that they had violated the Decrete of the Councill: and without further delay, they addreſſe to *Conſtantinople*, to giue information to the Emperour. But the *Acacians* preuented the reſt, and miſinformed the Emperour, & accuſed the Councill, and perſwaded him to reject the ſumme of Faith aggreed vpon in *Seleucia*.

Socr. lib. 4. cap. 22.

Soz. lib.

The wrath of the Emperour againſt the Fathers of the Councill of *Seleucia*, made the reſt to bee diſperſed: onely the *Acacians* remained ſtill in *Conſtantinople*, and they gathered together fiftie Biſhops, out of *Bithynia* and other neere adjacent places. In this Synode they confirmed the ſumme of Faith read by *Urſatius* and *Valens* in *Ariminum*. It is judicioufly obſerued by *Socrates*, that after the Councill of *Nice* the *Arrians* in the multiplied conceites of their wauering mindes, ſet foorth nine diuers ſummes of Faith, to wit, In the dedication of the Church of *Antiochia* two formes. The thirde by thoſe who adhered to *Narciſſus*, was exhibited to *Conſtantine* in FRANCE. The fourth was ſent by *Eudoxius* to *Italie*. In *Sirmium* three formes were indited, whereof one was read in *Ariminum*, with noting the names of the Conſuls, in whoſe time it was written. The eight was the ſumme of Faith ſet foorth in the Councill of *Seleucia*. The ninth was the ſumme of Faith ſet downe in *Conſtantinople*, with this addition, that the wordes *οὐσία* & *ὑπόστασις* ſhoulde bee ſilenced when Preachers ſpake of GOD. Thus we ſee, that there is no end of wandering, when men haue once forſaken the narrow path of the trueth of GOD.

A Council of the Acacians at Conſtantinople.

Socr. lib. 2. cap. 41.

The fourth Councel of Antiochia, gathered by Constantius.

The Empetour *Constantius*, and the rest of the *Arrians*, were like vnto a troubled sea, that cannot take rest: yet another Councill must be gathered in *Antiochia*, for abjuring both the word ὁμοούσιος and the word ὁμοιούσιος, so that in time to come no man shall call the Sonne of GOD consubstantiall with the Father, nor yet of a different substance from the Father. The Bishops conueened thought expedient, before they intreated concerning the Faith, that the chaire of *Antiochia*, vacant at that time without a Bishop, should first bee prouided: Choise was made of *Meletius*, some time bishop of *Sebastia*, in *Armenia*. He receaued ordination by *Arrians*, who subscribed also to his admission, and their hand-writs were deliuered into the custody of *Eusebius Samosatenus*. But when *Meletius* disappointed the expectation of the *Arrians*, they procured his banishment, and that *Euzoius* shoulde bee placed in his stead. Likewise *Eusebius Samosatenus* for no minasings and threatnings of the Emp, would deliuer backe againe the subscriptions of the *Arrians*: so that the Emp, both commended and admired the magnanimous courage of *Eusebius*. This Councill was holden in the 25. yeere of the reigne of *Constantius*. In it the *Arrians* coulde not perfect their intended purpose anent a new summe of faith, which woulde haue made out the tenth forme of faith indited by them, because *Constantius* got knowledge of the seditious attempts of *Iulian*, and he left the Councill to preueene the interprises of *Iulian*, but he fell sicke by the way, and died at *Cilicia*.

Theod. lib. 2. cap. 31.

Theod. lib. 2 cap. 32.

Hist. eccl.

Vnder the reigne of *Iulian* & *Iouinian* some particulare Councils were assembled, such as a Council in *Alexandria*, gathered by *Athanasius* & *Eusebius Vercellensis*, for damning olde Heresies, and confirming the *Nicene* Faith. Another in *Palestina*, for ordaining a bishop in *Maiuma*. Another in *Antiochia*, by the *Acacians*, vnder the reigne of *Iouinian*. These wandering starres, accustomed to accommodate themselues to times, places, and persons, to gaine fauour at the Emperours hands, they subscribed the *Nicene* Faith. But I set forward to the rest.

Sozom. lib. 5 cap. 3.

Socrat. lib. 3. cap. 25.

The council of Laodicea. Apocal. 3.

Laodicea is the Metrapolitane towne of *Phrygia*, and one of the seuen Churches of *Asia*, to whom the Apostle *Ihon*, when he was banished in *Pathmos* for the worde of GOD, did write his Epistles. This description I haue premitted, to distinguish *Laodicea* of

dicea of *Syria*, a citie neere approaching to *Antiochia*, and whereof frequent mention is made in the Ecclesiastical History, from *Laodicea* of *Asia*. In this towne *Laodicea* of *Asia* a Synode was gathered, after the death of *Iouinian*, about the yeere of our LORD 368. Nothing was determined in this Councill concerning matters of Faith: but onely constitutions concerning Ecclesiasticall policie were made in number 59. In this assemblie the worshipping of Angels is damned, as horrible idolatry, and a forsaking of CHRIST. And the bookes of holy Canonicke Scripture which are to be read in time of holy Conuocations of people, are particularly reckoned out, both of olde and new Testament. And in this catalogue of Canonicke bookes, no mention is made of the bookes of the Machabees, of Ecclesiasticus, and other Apocreeph bookes.

Hist. Miscel.

Gratian. distinct. 16

Canon 35.

Canon 59.

Vnder the reigne of the Emperours *Valentinian* & *Valens*, and about the yeere of our LORD 370. With aduice of both the Emperours a Councill was gathered in *Illyricum*, wherein the *Nicene* Faith had confirmation and allowance. The Emp. *Valens* was not as yet infected with the poison of the *Arrian* heresie.

A Councill in Illyricum.

Sozom. lib. 4. cap. 8, 9.

Lampsacum is a towne situated about the narrow passages of *Hellespontus*. The *Macedonian* Heretiques sought libertie from the Emp. *Valens*, to meete in this towne, who granted their petition the more willingly, because hee supposed, that they had accorded in opinion with *Acacius* and *Eudoxius*: but they ratified the Councill set foorth at *Seleucia*, and damned the Councill holden at *Constantinople* by the *Acacians*. The Emp. *Valens* being deceiued of his expectation, commanded them to be banished, & their Churches to be giuē to the fauourers of the opinion of *Eudoxius*. This dash constrained the *Macedonians* to take a newe course, and to aggree with *Liberius* b. of *Rome*. But these Chamelions, when they had changed many colours, they coulde neuer be white, that is, sincere and vpright in Religion.

The council of Lapsacum.

Socrat. lib. 4. cap. 6.

Sozom lib 6. cap. 7.

Socrat. lib. 4 cap. 11. & 12.

Vnder the Emp. *Valentinian* in the West, *Damasus* b. of *Rome*, gathered a Councill in *Rome*, wherein he confirmed the *Nicene* Faith, and damned *Auxentius* b. of *Millan*, with *Ursatius*, *Valens*, and *Caius*. Likewise hee damned *Apollinaris*, and his disciple *Timotheus*.

The council of Rome

Theod. lib. 2. cap. 22.

Sozom. lib 6. cap. 23.

The second Generall Councill.

In the yeere of our LORD 383. or as *Bullinger* reckoneth, 385. in the thirde yeere of the reigne of THEODOSIUS, a Generall Councill was gathered at *Constantinople*, consisting of 150. Bishops, of whom 36. were entangled with the Heresie of *Macedonius*, who called the Holy Spirit a creature, a minister and seruant, but not consubstantiall with the Father and the Sonne. In this Councill the *Macedonian* Heretiques were louingly admonished to forsake their errour, and to embrace the true Faith, & that so much the more, because they had once already sent messengers to *Liberius*, and professed the true Faith. But they continued obstinately in their errour, and departed from the Councill. The Heresie of *Macedonius* was damned, the Nicen Faith confirmed, with amplification of that part of the Symbole which concerned the Holy Spirit, in this manner: *I beleeue in the Holie Spirit our* LORD, *giuer of life, Who proceedeth from the Father, and with the Father, and the Sonne, is to bee worshipped, and glorified.* They ordeined *Nectarius* b. of *Constantinople*, and that *Constantinople* shoulde haue the prerogatiue of honour next to *Rome*. Great care was had of Prouinces, that they shoulde not of new againe be infected with Heresies. For this cause the name of Patriarches in the Councill of Nice appropriated to a fewe, in this Generall Councill is communicated to manie. To *Nectarius Megapolis* and *Thracia* was alloted *Pontus* to *Helodius*, *Cappadocia* to *Gregorius Nyssenus*, *Melitina* and *Armenia* to *Otreius*. *Amphilochius* attended vpon *Iconium* and *Lycaonia*, *Optimus* vpon *Antiochia* and *Pisidia*, *Timotheus* vpon the Churches of *Ægypt*. *Laodicea* was recommended to *Pelagius*, *Tarsus* to *Diodorus*, and *Antiochia* to *Meletius*, who was present at the Councill, and ended his life in *Constantinople*. To other Bishops a care and sollicitude of their owne boundes was committed, with this caueat, that no man should inuade the bounds belonging to another, but if necessitie so required, Synodes should be assembled, and euery one beeing desired, shoulde mutuallie assist his neighbour.

Theod. lib. 5 cap. 8.

Theod. ibid.

Theod. ibid.

Sozom. lib. 7 cap. 7. 8. 9.

Another Councill at Constantinople.

The great affaires of the Church, and the care of their brethren in the West, compelled them to meete againe in *Constantinople*, where they wrote a Synodicke letter to *Damasus* bishop of *Rome*, to *Ambrose*, *Britto*, *Valerianus*, *Acholius*, *Ancemius*, *Basilius*, and

Theod. li. 5. Cap. 9.

and to the reſt of the Biſhops conuēened at *Rome*, Wherein they declare the manifolde troubles they had ſuſtained by Heretiques: and now albeit in the mercie of GOD they were ejected out of the ſheepe-folds, yet like vnto rauening wolues they were lurking in woods, ſeeking oportunitie to deuour the ſheepe of CHRIST. They excuſe their abſence, becauſe the infirmitie of their Churches newly recouered from the handes of Heretiques, coulde not permit manie of their number to journey to *Rome*. Alwayes they ſent their beloued brethren *Cyriacus*, *Euſebius*, and *Priſcianus*, to countenance the aſſembly at *Rome*. In matters of Diſcipline they recommended vnto them the Canons of the Councill of *Nice*: namely, that Ecclesiaſticall honoures ſhoulde bee conferred to perſons worthie, and that with the ſpeciall aduice and conſent of the Biſhops of that ſame Prouince, with aſſiſtance of their confining neighbours, if neede required. After this maner was *Nectarius* Biſhop of CONSTANTINOPLE, *Flavianus* Biſhop of ANTIOCHIA, and *Cyrillus* Biſhop of HIERUSALEM, ordained. Heere marke, that the conſent of the Biſhop of *Rome* was not neceſſarie to the ordination of the Biſhops of the Eaſt. And the uſurped authoritie of the Biſhop of *Rome* ſmelleth of Noueltie, and not of Antiquitie. This Synodicke letter ſent from *Conſtantinople*, woulde ſeeme to import, that the Councill which *Damaſus* gathered at *Rome*, was aſſembled in the dayes of *Theodoſius*, or els that hee had gathered two aſſemblies in *Rome* at diuers times, and yet for one purpoſe. *Theod. lib.*

Godly Emperours and Kinges, ſuch as *Conſtantine*, *Theodoſius*, and *Dauid*, were very carefull of the unitie of the Church, that it might bee like vnto a compact Citie, as *Hieruſalem* was when the toure of *Iebus* was conquiſed, then the people worſhipped one GOD, were obedient to one Law, and ſubject only to one Soueraigne. *Theodoſius* in the fifth yeere of his reigne, caring for the peace of the Church, conueened a great Nationall Councill at *Conſtantinople*, not only of *Homouſians*, but alſo of *Arrians*, *Eunomians*, and *Macedonians*, hoping that by mutuall conference poſsibly they might in end accord. The good Emp. The thirde Councill, holden at Conſtantinople, vnder the reigne of Theodoſius. 2. Sam. 5 Pſalm. 122

Sozom. lib. 7. cap. 10. consulted with *Nectarius* Bishop of CONSTANTINOPLE. *Nectarius* with *Agelius* a Bishop of the *Novatians*, *Agelius* with *Sisinius*, an eloquent man, and a mightie Teacher, and a reader in his Church. This man considering, that by contentious disputations, schismes were increased, but not quenched, gaue this aduice to *Nectarius*, that hee shoulde counsell the Emperour to demande of Heretiques, in what account they had the holie Fathers, who preceeded their time. The Heretiques at the first spake reuerently of the Fathers: but when they were demanded, if in matters of Faith they woulde giue credite to the testimonie of the Fathers, the Heretiques were diuided amongst themselues. Therefore the Emperour rent in pieces the summes of the *Arrian*, *Eunomian*, and *Macedonian* faith, and ordained the *Homousian* Faith onely to haue place.

Sozom. lib. 7. cap. 12.

The second Council of Carthage. The seconde Councill of *Carthage* was assembled vnder the reigne of *Theodosius*, neere vnto the time of the Generall Councill holden in CONSTANTINOPLE. In it, first the summe of the *Nicene* Faith is confirmed. The continencie of Bishops, Elders, and Deacons is recommended, with abstinence euen from matrimoniall societie: so earlie began men to bee wiser then GOD. But in the twelfth Canon of the thirde Councill of *Carthage*, it may bee perceiued, that this constitution (as disagreeable from GODS worde) was not regarded, because Bishops in AFRICKE married, and had sonnes and daughters: and these are inhibite to marrie with Infideles and Heretiques in the Canon fore-saide. The making of Chrisme, and consecrating of holie Virgines, is ordained onely to belong to Bishops. The Canons of this Councill, for the moste part, tende to this, to aduance the authoritie of their owne Bishops, fore-smelling (as appeares) the usurpation of preheminence in the Bishops beyonde sea.

Tom. 1. Concil.

The thirde Councill of Carthage. The thirde Councill of *Carthage* was assembled in the yeere of our LORD 399. *Aurelius* Bishop of *Carthage* seemeth to haue beene Moderatour of the Councill. AUGUSTINI Bishop of *Hippo* was present. Manie good constitutions were accorded

accorded vpon in this Councill: as namely, that the Sacra- Canon 6
mentes shoulde not bee ministred to the dead.

That the sonnes and daughters of Bishops, and others in Canon 12
spirituall offices, shoulde not bee giuen in marriage to *Pagans*, Heretiques, or Schismatiques.

That men in spirituall offices shoulde not be intangled with Canon 15
seculare businesse, according to the precept of the Apostle, 2. *Tim.* 2. *verse*, 4.

That men of the Cleargie should practise no kind of usurie. Canon 16

That no man shall bee ordained Bishop, Elder, or Deacon, Canon 18
before hee haue brought all persons of his owne familie to the profession of Christian Religion.

That Readers, who are come to perfect yeeres, shall either Canon 19
marrie, or els professe continencie.

That in the ministration of the Sacrament, or Sacrifice, (to wit, Eucharisticke) nothing shoulde bee offered, except bread Canon 24
and wine mixed with water, of the fruites of the Cornes and Grapes.

That the Bishop of *Rome* shoulde bee called the Bishop of the Canon 40
first seate, but not the high Priest, nor the Prince of Priestes.

That nothing, except holy Canonicke Scripture, should bee Canon 47
read in the Churches, vnder the name of holy bookes.

About the yeere of our LORD 401. vnder the reigne of *Ho-* The fourth Council of Carthage.
norius, was assembled againe a great nationall Councill in *Carthage*, of 214. Bishops. *Augustine* Bishop of *Hippo* was also present at this Councill. Manie Canons were set downe in this Councill, almoste equall with the number of conueened Bishops.

That persons married, for reuerence of the blessing pro- Canon 13
nounced to the marriage, shoulde not companie together the first night after their marriage.

That the Bishop shoulde haue his dwelling place neere vnto the Church, his house-holde-stuffe shoulde bee vncostly, his Canon 14 and 15
fare shoulde be course, and vndelicate, and that he should conquiese authoritie vnto himselfe by fidelitie and vprightnesse of an holy conuersation.

Canon 16 That a Biſhop ſhould not ſpende time in reading the bookes of *Pagans*: the bookes of Heretiques if neceſſitie required hee might reade.

Canon 20 That a Biſhop entangle not himſelfe deepely with houſehold buſineſſe, to the end hee may attend vpon reading, Prayer, and Preaching.

Canon 22 That a Biſhop admit no man vnto a ſpirituall office, without aduice of the Cleargie, and conſent of the people.

Canon 23 That a Biſhop without aduice of his Cleargie, pronounce no ſentence, els it ſhall haue no force, except they confirme it.

Canon 34 That a Biſhop ſitting, ſhall not ſuffer a preſbyter to ſtand.

Canon 71 That an aſſemblie of Heretiques conueened together, ſhall not bee called Concilium, but Conciliabulum.

Canon 73 That hee who communicateth with an Heretique, ſhall bee excommunicate, whether hee be of the number of the Laikes, or of the Cleargie.

Canon 95 That ſuch as refuſe to giue vnto the Church, the oblations of defunct perſons, ſhall bee excommunicate, as murtherers of the poore. Heere marke what is meaned by *Oblationes Defunctorum*, not Soule-maſſes, ſaid for the defunct, but the charitie which they haue left in teſtamentall legacie to the poore.

Canō 100 That no woman ſhall preſume to baptize.



TREATISES, BELONGING TO THE fourth CENTURIE.

A TREATISE, *Of Inuocation of Saintes.*

IT is more eaſie in this TREATISE to diſapproue the doctrine of Inuocation of Saintes, then accurately to point out the minute of time whereinto this abuſe ſprang vp: for the inuious man, who ſowed tares in the husbandrie of GOD, hee did it while men were aſleepe. And no good Christian, how vigilant ſoeuer hee be, can bee at one, and the ſelfe ſame time both ſleeping and waking. Neuertheleſſe, albeit the ſowing time bee vnknowne to vs, the time whereinto the blade ſpringeth vp, and manifeſteth it ſelfe vnto the ſight of men, may be knowne: And therefore I haue referred this Treatiſe vnto the fourth CENTURIE. It is true, that *Origene* about the yeere of our LORD 240. like as he diſputed curiouſly of all things without any certainty of ſacred Scripture, yea euen of plurality of worlds: ſo in like maner he diſputed of the charity and affection that good Chriſtians departed this life, might poſsibly beare to the members of the MILITANT CHURCH of CHRIST. Matth. 13. *Origen. homil. 3. in cant.*

And hee thought it not inconuenient to ſuppoſe, that they had a care of our ſaluation, and ſupported vs with their prayers. Neuertheleſſe he ſpake doubtſomely, *Ego ſic arbitror*, that is, I ſuppoſe it is ſo: but he durſt not with ful aſſurance affirme any ſuch thing.

In the third CENTURIE alſo wee reade of a commemoration of the names of holy Martyres, in time of miniſtration of the holy Sacrament, but neither of purpoſe to pray for them, who were already poſſeſſed into their reſt, nor of purpoſe to requeſt them to pray for vs: for ſuch groſſe errour was not yet admitted into the boſome of the Church: But rather of purpoſe by ſuch a commemoration, to animate the godly to follow the foote-ſteps of thoſe men in well-doing, whoſe names were thought worthie at ſolemne times to bee commemorated in the Church.

Baſil. in 40. Martyr. The Rhethoricall libertie of *Baſilius Magnus* and *Nazianzenus*, brought inuocation of Saintes in the mouthes of all the people: for it is their cuſtome, after they haue commended the patient ſuffering of Martyres, in end they deſire to bee ſupported by the prayers of the holy Martyres. Theſe glorious Orators learned not this leſſon in the bookes of holy Scripture: but rather in the ſchoole of *Libanius*, whoſe frequent incalling vpon ἥρωας in his declamations, accuſtomed *Baſilius* & *Nazianzenus* to call vpon the Martyrs, to the end that δαίμονες and ἥρωες of the *Gentiles* might bee forgotten, and the holy Martyres, by whoſe examples men might bee led into the foote-ſteps of vertue and godlineſſe, might be remembred. Alwayes ſeeing theſe learned Fathers had no warrand in Scripture for inuocation of Saintes, they are compelled to ſpeake doubtſomely ὡς ὅμαι, that is, as I ſuppoſe. And againe εἰ μὴ τολμηρὸν ἦν εἰπεῖν, that is, if it bee not too much boldeneſſe ſo to ſpeake. And againe, εἴ τις αἴσθησις, that is, if there be any ſenſe, to wit, in thoſe that are dead. If they had followed the certaintie of Scripture, what needed ſuch doubtſome and ſtaggering ſpeeches. When a tall Cedar falleth, many little trees are bruiſed by the fall of it: and when worthie men doe fall into an errour, it is offenſiue to manie. The dolorous examples of *Iacob*, *Dauid*, *Salomon*, and the plurality of their wiues, contrary to the firſt inſtitution of God, proueth

Nazianz. in laudem Gorgonie. *Idem orat. in funere patris.* *Idem orat. 1. in Iulianum.*

Similitude.

Geneſ. 2.

proueth this to bee true. *Helcana* the father of *Samuel* was not free of this fault. And when the Apoſtle *Paul* writeth of the giftes that are requiſite in a biſhop, hee would haue him to bee the huſband of one wife: which exhortation had beene vnneceſſary, except the prepoſterous following of the faultes of holie Fathers had beene ſo uniuerſally ouer-ſpread, that ſcarce the Paſtors themſelues were free of the contagion of this diſeaſe. But the God of Heauen hath permitted this to bee for our triall, euen to trie whether wee loue the Lord our God with all our heart, or no: for if wee loue the Lord with all our heart, wee will neuer preferr men to God, nor mens examples, to Gods Commandements, how holy and godly ſoeuer they haue beene. But now to returne to theſe two learned Fathers, of whom I began to ſpeake: Some excuſe this weakeneſſe, by the libertie of Rhethoricall ornamentes. And indeede, incaſe a lap of this tranſparent-couering bee not ſpred ouer the ſpeeches of *Nazianzenus*, who preferreth the paineſull trauels of *Baſilius*, to the trauels of the Apoſtle *Paul*, who filled the world with the preaching of the Goſpel, from *Iudea* to *Illyricum*, If (I ſay) this forme of ſpeaking bee not excuſed by Rhethoricall ornamentes, and namely the figure *Hyperbole*, no Chriſtian man coulde gladly lende his eare to ſuch ſpeeches.

1. Sam. 1

1. Tim. 3 verſe, 2.

Monedia in Baſil. vit.

But now to leaue the ſandie ground of mens ſpeaches, & to conuert our ſelues to the doctrine of diuine Scriptures, as to a ſure foundation, whereupon if wee leane, we ſhall not bee deceiued. The Lord ſaith in his word, *Call vpon mee in the day of thy trouble, and I will deliuer thee, and thou ſhalt glorifie mee.* From this ground of holy Scripture let our Treatiſe ariſe, wherein, God willing, firſt wee ſhall conſider the purpoſe of the Prophet: next wee ſhall declare, that Prayer is a part of ſpirituall worſhip, onlie belonging to God: thirdly, that Ieſus Christ is the only mediator of our interceſſion: and laſt, that prayers to Angels, to the bleſſed Virgine the mother of our Lord, and to the Saintes departed, hath no grounde in Scripture, and this cuſtome was diſliked by many of the ancient Fathers.

Pſal. 50 verſe, 15.

Now the purpoſe of the Prophet in the fifty Pſalme is manifeſt, namely this, to conuict Hypocrites, who contenting themſelues with outward ſacrifices, neglected the ſpiritual worſhip of

ſhip of GOD, wherein GOD hath principall delight, as
Ioan; 4 verſe, 24. CHRIST ſaith, GOD *is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and trueth.* But Hypocrites will needes preſent vnto GOD chaffe in ſtead of Corne, & droſſe in ſtead of Golde, and an outward ſcroofe of externall worſhip in ſtead of the very ſubſtance of his ſpirituall ſeruice. To draw them from this groſſe imagination, he brings in GOD himſelfe, ſpeaking from his holy Sanctuarie, and declaring, that outward ſacrifices haue bene oft times intermitted, without any reproofe of them who beeing compelled by neceſsitie, and not willingly, left off the offering of ſacrifices. In *Ægypt* the *Iewes* coulde not offer
Exod. 8 verſe, 26 ſuch beaſts, as the *Ægyptians* worſhipped, els they would haue ſtoned them to death. In *Babylon* they had not an Altar, whervpon they coulde offer ſacrifices to GOD lawfully. And at ſome times, when both Alter and ſacrifices were at hand, yet
pſalm, 42 and 84 *Dauid* complaineth, that by violence he was debarred from the Courtes of the LORD. All theſe times GOD did not reproue his people, for omitting of externall ſacrifices, becauſe they were conſtrained by neceſsitie to intermit ſuch outward exerciſes. In the meane time they worſhipped GOD in ſpirit and trueth, and it lay not in the power of their hatefull enemies to hinder them from worſhipping GOD ſpiritually.

Secondly, the Prophet brings in the LORD, declaring, that hee had no pleaſure in bloody ſacrifices, becauſe hee neither eateth fleſh, nor drinketh blood: and incaſe hee delited in ſuch things, hee would not require them at mens handes, ſeeing that all the foules in the Mountaines, and all the beaſtes in the Forreſt are the LORDS, and hee may uſe them according to his
Hebr. 10 verſe, 1 owne will and bleſſed pleaſure. But the LORD did inſtitute ſuch kind of ſacrifices to laſt for a time, as ſhadowes of thinges to come, but they coulde neuer ſanctifie the commers thereunto. Therefore if they bee ſeparated from CHRIST, to whom they led the people, as Types and Figures of his euerlaſting ſacrifice, the LORD had no kind of regarde of them. True it is, that Sathan hath a delite in bloody ſacrifices, euen in ſo far, as they are bloody, and a deſtruction of the creatures of GOD, as the ſacrifices in the valley of *Ben-hinnon* doe teſtifie, and the ſacrifices offered to *Diana* in *Taurica cherſoneſus*, and the bloody tribute

tribute paied by the *Athenians* to *Minos* King of *Candie*, by the expreſſe aduice and counſel of *Apollo*, as *Chryſoſtome* cleare-lie affirmeth. And this declareth that the deuill, who was a murtherer from the beginning, hath a delite in bloody ſacrifices. But God delited not in ſuch ſacrifices, except only in ſo far as they were types and figures, leading to the ſacrifice of Chriſt. Yea, the ſacrifices of the Law were like vnto the fire ſet vpon the top of the marble towre of *Pharos*, for the well-fare of ſhips, and to direct them vnto the right harboure of *Alexandria*: and like vnto the fire ſet vp vpon the vttermoſte wall of HIERUSALEM, on the North ſide, called by Coſmographers, *Turris furnorum*: This ſerued to direct the foote-ſteps of them, who in the night ſeaſon were journeying to the holy Citie, that they ſhoulde not aberre from the right entrie of the gates of HIERUSALEM. Notwithſtanding children ſate about theſe fires and warmed themſelues, and knewe none other uſe, wherefore they were appointed, ſaue onely to warme thoſe, who were acolde in winter nightes: euen ſo carnall *Iewes* repoſed vpon ſacrifices, but marked not the right ende wherefore they were appointed by God.

Chryſoſt. in epiſt. Pauli, ad Tit. cap. 3 homil. 5

Similitude.

But the Prophet leades a carnall people from externall ſacrifices, vnto ſpirituall exerciſes: and namely, vnto prayer and thankeſgiuing: and conſequently to the obedience of faith, the very vndoubted grounde of prayer, and thankeſgiuing: for in theſe exerciſes conſiſt deeper pointes of the worſhip of God, then in outward ſacrifices, whether we looke to God, or to our ſelues: when wee looke to God, hee is a ſpirit, and conſequently hee deliteth in ſpirituall ſeruices: and when wee looke vnto our ſelues, wee haue an earthly bodie, and a ſpirituall ſoule, and if we preſent vnto God the ſeruice of the moſt baſe part of our perſon, and not the beſt part, then wee fall vnder the curſe threatned by *Malachie*, who ſaieth, *Curſed bee the deceiuer, which hath in his flocke a male, and voweth, and ſacrificeth vnto the LORD a corrupt thing.* This grounde being firſt laide, that the principall purpoſe where at the Prophet aimeth, is not vnknowne, it is the more eaſie to ſtep too to the wordes.

Malac. 1 verſe. 14

The Prophet bringes in the Lord, ſaying, *Call vpon mee, in the day of thy trouble, &c.* This preſupponeth, that wee ſhall bee exer-

exercised with manifolde troubles, as our maister CHRIST
Matth. 27 verse, 29 IESUS was crowned with thornes, before hee was crowned with glorie: yea, and that wee shall bee so dashed with the vehement tempest of troubles, that except wee bee well taught in the Schoole of GOD, wee shall not know what hand to turne
Ionas, 1 vs vnto: as the ship-man did, who sailed with *Ionas*, euery man prayed to his owne GOD: onely *Ionas*, who was taught in the right Schoole, directed his prayers to the liuing GOD, who made the Heauen & the Earth, and was heard when he prayed
Ionas, 2 out of the Whales bellie. Nowe seeing that GOD inuiteth vs to bee his Disciples, and hee will teach vs, to whom and in what maner wee should pray in time of our troubles: let vs lend our eare to our great School-maister, & not be ashamed to opē our eare, and to bind vp our mouth with silence, when the LORD speaketh, and count all the speeches of Fathers, that repugne vnto this great Oracle of GOD, to be like vnto eares of corne
Similitude. withered, thinne, and blasted with the East wind, wherein there is no nourishing food.

In the second part of this Treatise, it is to bee proued, that Prayer is a spirituall sacrifice, onely to bee offered to GOD, and to none other, neither in Heauen, nor in earth, for three principall reasons. First, in Scripture wee are taught, to pray to him onely, in whom wee trust, and consequently to pray one-
Rom. 10 verse, 14. lie to GOD. The Apostle *Paul* saith, *But howe shall they call on him, in whom they haue not beleeued?* Yea, and the Prophet *Ieremie*
Ierem. 17 verse, 5 saith, *Cursed bee hee that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the* LORD. GOD is the iust
Act. 20 verse, 28 proprietare and owner of our soules: for hee hath bought and purchased them with his owne blood: and the LORD wil part
1. Reg. 3 verse, 16 Isai. 42 verse, 8 Act. 5 verse, 4 stakes with no man, neither can hee admit a corriual in points of his honour: as the naturall mother couldc not abide to see her sonne diuided, because hee appertained totally and wholly vnto her selfe: so can not GOD abide, that his glory be giuen vnto another, or yet that any part of that thing that is once dedicated to GOD should bee conuerted to another use.

2. Reg. 16 verse, 10 In holy Scripture wee reade of three moste abominable Altars, to wit, of the Altar of *Damascus*, and the Altar of *Bethel*, and the Altar at *Athens* to the vnknowne GOD. The Altar of

Damascus

Damascus was abominable, becauſe it was builded to the worſhip of a falſe god. The Altar of *Bethel* was abominable, becauſe on it the true God was worſhipped in a forbidden maner. And the Altar of *Athens* to the vnknowne God was abominable, becauſe they neither knew whom they worſhipped, nor yet the right maner of his worſhipping. Therefore in the matter of the worſhipping of God, let vs ſet our compaſſe right, leſt a little aberration procure a great ſhip-wracke: and in the matter of Prayer let vs call vpon him onely, in whome wee truſt, as wee are taught by the holy Apoſtle, *And let vs offer ſpirituall ſacrifices, acceptable to* God *through* Iesus Christ.

2. Reg. 23. verſe, 15
Act. 17 verſe, 23
1. Pet. 2. verſe, 5

The ſeconde argument, whereby I proue, that our prayers ſhould bee made onely to God, is this: Wee ſhould pray only to him, who is Omnipotent, and can ſupport vs in al our diſtreſſes: *ergo*, wee ought to pray onely to God. The antecedent of this argument is euident, by the latter part of that ſhort prayer indited by Christ to his Diſciples, *For thine is the Kingdome, and the Power, and the Glory, for euer.* In that ſhort forme of perfect prayer the firſt words leadeth vs to a conſideration of the loue of God toward vs, who is content to be our Father in Iesus Christ. In the laſt wordes his power is deſcribed to bee infinite, ſuch as becommeth him, who is King of Heauen and Earth: who like as hee hath made all thinges, ſo likewiſe hath hee an abſolute Souereignitie ouer all thinges, both in Heauen and in Earth. Now that Omnipotencie is an attribute onely belonging to the diuine nature, the very *Gentiles* could not denie it, who attributed the word παντοκράτωρ onlie to God. And it is certaine, that all the Angels of Heauen could not haue ſupported the diſaſterous eſtate of man after his fall, if God himſelfe had not put hande to worke, who onely knew the way howe his juſtice and mercy coulde kiſſe one another, in the perſon of the Mediator. Therefore ſeeing God onely is Omnipotent, and none but hee, what fooles are wee to put our truſt vnder the ſhadow of the bramble, as the *Sichemites* did, and not to dwell in the ſecrete of the moſte High, and abide in the ſhadow of the Almightie? I doe no wrong to the Angels in Heauen, when I compare them to brambles, in compariſon of the eternall God: their power is finite and bounded, their

Matth. 6 verſe, 13
Genes. 3
Iud. 9 verſe, 15
Pſal. 91 verſe, 1

prouident care ouer vs hath a beginning, namely, the time of their employment, whereinto GOD appointed them to attend vpon vs: but the power of GOD is infinite, & in his prouident care he appointed a kingdome for vs before the foundation of the worlde was laide. Let vs therefore trust vnder this shadow of the Almighty, and call vpon him, in whom we trust.

Psal. 34 verse, 7

Matth. 25 verse, 34

Thirdly, it may bee proued, that wee should pray to GOD onely, and to none other, because their is neither commandemẽt, nor example, nor promise, to be heard in Scripture, except that prayers bee made to the Creator onely, and not vnto the creatures of GOD. And in this argument I find that some learned Papists giue ouer reasoning in the contrary, and they render reasons wherefore there is no example in the old or new Testament, of Inuocation of Saints: namely this, that in the old Testament, the Patriarchs and Prophets, who departed this life, went not presently to Heauen, and had not the fruition of the presence of GOD incontinent: but they went to *Limbus patrum*, where their soules remained vntill CHRIST died, and arose againe from death, and then hee carried their soules to Heauen. And this is the cause (say they) wherefore there is no example found in the old Testament of Inuocation of Saintes. Likewise, they say concerning the new Testament, that if the Apostles had set downe any precept concerning Inuocation of Saintes, it woulde haue seemed vnto the people, that they were desirous that this honour should bee done vnto themselues after their death. These are the foolish conjectures of *Eccius*. Neuertheles the places that Papists cite out of Scripture to proue inuocation of Saints, declare with what conscience a great number of them entreate this argument.

In like maner the factes and wordes of ancient Fathers are miserably abused. When Papistes reade in the Epistles of *Augustine*, that the Emperour went vnto the tombe of the Apostle *Peter*, sometime a fisher, and laide aside his Emperiall Diademe, and humbly bowed his knees, and prayed at the sepulchre of *Peter*, they clap their handes, and shout for joy, as if their cause were wonne. But such transparent visardes will blind no mans eyes, except onely the eyes of simple ignorant people, and the eyes of those who are wilfully blinded, because the praying at the

Augus. epist. 42

at the ſepulchre of *Peter*, will not proue, that the Emperour prayed vnto *Peter*, but onely to God. And this cuſtome was the more tolerable, becauſe Chriſtians, for the ſpace of three hundreth yeeres, were accuſtomed to heare Gods worde preached, to receiue the Sacramentes, yea, and to pray in ſuch places, whereinto Martyres had glorified God by patient ſuffering of death for Christes ſake. In all theſe actions they worſhipped God, whoſe worde they hearde preached in that place, whoſe bleſſed Sacraments they receiued alſo in that place, and they bowed their knees, and prayed to God, and not to the Martyres in that place: yea, and when the perſecution ceaſed, and Temples were builded, there was a reuerent commemoration of the names of the Martyres, without any inuocation and praying vnto them, as *Auguſtine* expreſly declareth. *Auguſt. de ciuitate Dei, lib. 22. cap. 10*

Nowe let this grounde bee deepely ſetled and rooted in our heartes, that God is the onely Fountaine and giuer of all good giftes, who alſo knoweth all our miſeries, and is Omnipotent, and can ſupport them at ſuch time as his Majeſtie knoweth to be expedient: *For the viſion of GOD* (as ſaith the Prophet) *hath the owne appointed time, and at the laſt it ſhall ſpeake, and not lie: though it tarie, waite, for it ſhall ſurely come, and ſhall not ſtay.* And ſo much the more let vs with patient expectation, awaite vpon the ſupport, that commeth from the throne of the grace of God, becauſe the Lord neuer commeth to vs with an emptie hande, and neuer viſiteth vs out of ſeaſon, as earthlie Phiſitions doe oft times: but euen when hee findeth vs lying in our graues, and rotting in the ſtinke of a tabernacle forſaken by the ghoſt, who was wont to dwell into it, then can hee raiſe vs out of graues, as hee did Lazarus. Habac. 2 verſe, 3 Iohn, 11 verſ. 43, 44

This grounde beeing deepely fixed in our heartes, I proceede to the next heade, to declare, that no man can approach neere to God without a Mediator: and that Christ is the onely Mediator, both of our Redemption, and alſo of our Interceſsion, and none other, except hee onelie. As concerning the firſt aſſertion, that wee haue neede of a Mediator, there is no man ſo voyde

voide of vnderſtanding, who will denie it. Like as in the fabricke of the worlde, fire and water are elementes of ſo diſcrepant qualities, that the Lord would not ſet them contiguouſlie together, leſt the one ſhould haue conſumed the other. Therefore the Lord in his vnſpeakeable wiſedome, hath ſet an element of a mid nature betwixt them, to wit, the Aire: In the vppermoſte parte of it, not abhorring from the qualities of the fire, and in the lower region of it conforming to the qualities of the water: Euen ſo there can bee no fellowſhip betweene the holy God and ſinnefull man, without a Mediator. And it was well ſaid by *Ioſua*, *Yee cannot ſerue the Lord, for hee is an holy God, he will not pardon your iniquitie, nor your ſins.* Therefore neceſſitie drieth vs in the Treatiſe of Inuocation to ſpeake of the Mediator.

Similitude.

Ioſua, 24 verſe, 19

I will not paine my ſelfe to proue the thing that is not denied: Papiſtes themſelues grant two thinges: Firſt, that Chriſt is the onely Mediator of our redemption: Secondly, that Chriſt is the onely Mediator of interceſsion betwixt God and vs. But herewithall they affirme that the Saints are mediators betwixt Chriſt & vs. Of that which is fully grãted, that Chriſt is the only Mediator of our redemption, I infer according to the grounds of holy Scripture, that Chriſt is alſo the onely Mediator of interceſsion: For theſe two are vnſeparably lincked together, and he who hath the one honour hath both. In the Epiſt. to the *Hebrues* it is ſaid, that Chriſt is the onely Mediator of our redemption: and hereof it is inferred, that hee is the onely Mediator of our interceſsion: the wordes of the Apoſtle are theſe, ſpeaking of Chriſt, *But this man, becauſe hee indureth for euer, hath an euerlaſting Prieſthood.* In theſe wordes Chriſt is ſet downe as the onely Mediator of our redemption. Now marke that which followeth as a neceſſary conſequence vpon the fore-mentioned grounde, *Wherefore hee is able alſo perfectly to ſaue them, that come to GOD by him, ſeeing hee euer liueth to make interceſsion for them.* Heere Chriſt is pronounced to bee the onely Mediator of our interceſsion: and this concluſion is gathered vpon this ground, becauſe hee hath ſaued vs by his euerlaſting ſacrifice, which is as much as to ſay, becauſe hee is the Mediator of our redemption. Againe holie Scripture will inuert this order, and ſet intereeſsion in the firſt place, and vpon this ground, that Chriſt is the only Mediator of

Hebr, 7 verſe, 24

ibid, ver. 25

tor of our interceſsion, will conclude that Chriſt is alſo the onlie Mediator of our redemption. Marke the words of the holy Apoſtle, *My babes, theſe thinges write I vnto you, that yee ſinne not: and if any man ſinne, wee haue an Aduocate with the Father, IESVS CHRIST the Iuſt, and hee is the reconciliation for our ſinnes: and not for ours onely, but alſo for the ſinnes of the whole worlde.* In theſe wordes Chriſt is firſt called our Aduocate: and hereof is inferred, that hee is our propitiation, which is all one, as if hee had ſaide, CHRIST is the onely Mediator of our redemption. 1 Iohn, 2 cap. 2 verſe, 1. 2

In the Law of *Moſes* the high Prieſt was only but a type of the true Mediator of interceſsion: yet while hee was preſenting the blood of the ſacrifice of propitiation into the moſt holy place, all the people ſtood without, and neither Prieſt nor people remained within the court, where the Altar of bruntoffering was, vntill the high Prieſt came foorth out of the moſte holy place. Now ſeeing our Lord Ieſus hath offered a ſacrifice for our ſins, and hath caried the blood of the euerlaſting Couenant vnto the moſte holy place, that is, vnto Heauen, and is actually performing the office of our great Aduocate, and making interceſsion for vs, let no man preſume to ſtep to the Altar, and to take vpon him to bee a Mediator of redemption or interceſsion: our high Prieſt is doing that worke in his owne perſon, tarie vntill hee come foorth out of the moſte holy place, and then there ſhall bee no more diſputation anent Mediators of interceſsion. Levit. 16 verſe, 17

Auguſtine vtterly excludeth *Peter* and *Paul* from this honour, to bee counted Mediators of our interceſsion, becauſe like as they prayed for others, euen ſo in like maner they craued that others ſhoulde make ſupplications to God for them. But hee who is Mediator of interceſsion, he prayeth for vs, and hath no neede that any man ſhould pray for him. In like maner, *Chryſoſtome* writing vppon theſe wordes of the Apoſtle, *For there is one GOD, and one Mediator of GOD and man, the man CHRIST IESVS*, plainely affirmeth that the Mediator of our interceſsion muſt bee partaker both of the diuine and humane nature: And conſequently there is no Mediator of interceſsion, except Chriſt onely, who is both God and man. In like maner ſpeaking of the *Canaanitiſh* woman, hee ſaith, that ſhee went not to *Peter*, nor to *Iames*, nor to *Iohn*, but ſhee went directly to Chriſt, bring- *Auguſt. contra Parmenianum, lib. 2.* Ephes. 6 verſe, 19 1. Timo. 2 verſe, 5 *Chryſoſtom. in 1. Tim. cap. 2 homil. 7*

ging with her repentance as an aduocate: and beeing moued with vnſpeakeable admiration of the goodneſſe of Chriſt, hee ſaith, *O admiranda res! ſurſum tremor, & Deorſum fiducia, miſerere mei, non opus habeo mediatore*: that is, O admirable thing! there is trembling aboue, and confidence belowe, haue mercie vpon mee, I haue no neede of a mediator, to wit, betwixt Chriſt and mee. Thus wee ſee, that when ancient Fathers ſpake of a mediator of interceſsion, they ſpake of a mediator betwixt God and vs, and not betwixt Chriſt and vs.

Chryſoſt. ex variis in Matth. locis homil. 16

But now let vs take vp out of groundes of holy Scripture a true deſcription of the mediator of interceſſion: Out of two principal places of Scripture the deſcription ſhal be grounded. In the Goſpell of *Matthew* it is ſaide, *This is my well-beloued Sonne, in whom I am well pleaſed.* And in the Epiſtle of *Peter* we are warned, *to offer vp ſpirituall ſacrifices, acceptable to God, through Jeſu Chriſt.* Of theſe two places of Scripture I gather a deſcription of a mediator of interceſsion, in this maner: Hee for whoſe ſake onely our perſons are in fauour with God, and for whoſe merites onely our prayers are acceptable to God, hee is the onelie mediator of our interceſsion: But ſo it is, that in Chriſt onelie God is pleaſed with our perſons, and for his ſake onelie God accepteth our prayers, *ergo*, Chriſt is the onely mediator of our interceſsion.

Matth. 3 verſe, 17
1. Pet. 2 verſe, 5

The ſimilitude that is vſed by Papiſtes in ſtead of an argument, is to bee diſcuſſed. Like as ſubjectes ſhould not ſtep rudelie to the King, but by mediate perſons, who are in fauoure and credite, preſent their ſutes vnto his Highneſſe: Euen ſo (ſay they) wee ſhoulde not bee ſo bolde as to preſent our prayers to Chriſt at the firſt inſtant, without the interceſsion of Saints. To this ſimilitude *Origen* himſelfe (albeit the firſt inuenter of the ſeminarie of this error) hee anſwereth by another ſimilitude: That like as the ſhadow doeth follow the bodie in moſte abſolute maner, ſo that if the bodie be moued, the ſhadow alſo moueth: and if the bodie reſt, the ſhadow alſo reſteth: Euen ſo, if a man can bee in fauour with the eternall God, then ſhall he alſo be in friendſhip with all the creatures of God. And this agreeth well with the wordes of holy Scripture, *That the ſtones in the fielde ſhall bee in league with vs, and the beaſtes of the fielde ſhall bee at peace*

Origen. contr. Celſum.

Iob, 5 verſe, 23

with

with vs, to wit, when wee are reconciled to our God. To this same similitude both used of olde by some, and rejected by the learned, S. *Ambrose* giueth this answere, writing vpon the words of *Paul, They serued the creature, forsaking the Creator, who is blessed for euer.* Vpon these wordes hee writeth, that men who haue neglected praying to God, they defende themselues with a miserable excuse, saying, that by Saintes they may haue accesse to God, like as by noble Courteours accesse vnto the King is purchased: but go toe (saith hee) is any man so foolish, or so vnmindfull of his owne safetie, that he dare giue vnto the fore-saide noble Courteour that honour, which is due to the King: for if any man bee found trafficking about such businesse, hee will bee justly condemned of treason. Yet these men count them not guiltie, who giue the honour due to God, vnto a creature, and forsaking God, they worship their owne fellow-seruantes, as if there were anie greater seruice that coulde bee exhibited to God (to wit, then Inuocation of his blessed Name) For this cause, saieth hee, men procure accesse to the King by Nobles and Tribunes, because the King is but a man, and knoweth not to whom hee shoulde concredite the affaires of the kingdome, but to purchase the fauour of God, to whom nothing is vnknowne (because hee knoweth the deseruinges of all men) there is no neede of suffragantes, but of a deuote minde. And in his booke written of *Isaac* and the soule, he writeth of Christ very holily, and according to Scripture. Christ is our mouth, by whom wee talke with the Father, hee is our eye, by whom wee see the Father, he is our right hand, by whom wee offer our selues vnto the Father, who if hee intercide not for vs, neither wee nor the Saints haue any thing to do with God. Albeit it may bee sufficiently proued, that euen *Ambrose* himselfe was somewhat intangled with the errour vniuersally ouer-spred amongst the common people: for they were so fonde vpon Inuocation of Saintes, that learned Preachers yeelded somewhat to the madnesse of an euill disposed people, as *Aaron* did to the carnall *Iewes*, when they worshipped the golden Calfe. Neuertheless, any man who readeth the fore-mentioned places of *Ambrose*, may perceiue, that in heart and mind hee disliked the Inuocation of Saints.

Rom. 1. verse 25

Ambros. in epist ad Romanos cap. 1

Ambros. de Isaack, & anima.

Exod 32

The more particularly that wee descend into this argument, the trueth shall bee the more clearely manifested: Let vs therefore search out whether or no it was counted lawfull of olde to pray to the Angels, to worship the Virgine *Marie*, and to inuocate the Saintes. In holy Scripture wee find, that vnder colour of humilitie, some did worship the Angels, and pray vnto them. But the holie Apostle *Paul*, who was taught immediately by CHRIST, calleth this forme of deuotion rashnesse, and the conceit of an heart puffed vp with a fleshly minde. There is no pride comparable to the pride of a foole, hee will speake of thinges hee neuer saw nor heard, and of thinges whereof he can render no reason. The Angell who reuealed great mysteries to the Apostle *Iohn*, woulde not bee content to bee worshipped by him, but rebuked him at two diuerse times, for presuming to worship him, & said at both times he should worship GOD. And the Councill of *Laodicea* damned the worshipping of Angels, as Idolatrie, and a forsaking of CHRIST. The Angell who blessed *Iaakob* was not one of the ministring Spirites, but the great Angell of the Couenant of GOD, euen CHRIST IESUS, to whom all knee should bee bowed.

Colloss. 2 verse, 18

Apocal. 19 verse, 10
ibid. cap. 22 verse, 8. 9

Concil. Laodicen.

Genes. 32 verse, 31

Philip. 2 verse, 10

Concerning the adoration of the blessed Virgine the mother of our LORD, it is grounded vpon the fabulous narration of her assumption written by *Nicephorus*, whereunto the lesse credite is to be giuen, because in it the glory onely due to CHRIST is giuen to the Virgine *Marie*: namely, that her body saw no corruption. Alwayes shee died, and was buried in the valley of *Iosaphat*, and shee did not beare the chastisement of our transgressions, as her Sonne CHRIST IESUS did. Howe then could shee die, if shee had beene free both of originall & actuall sinne, as Papistes affirme? *Iuuenalis* Bishop of *Ierusalem*, is saide to haue made narration of the assumption of the blessed Virgine to *Pulcheria* Empresse and wife of the Emperour *Martianus*, at that time when the Generall Councill of *Chalcedon* was assembled. But there are so many circumstances, derogating credite to that alleadged history of the assumption of the Virgine *Marie*, that it is hard for a Christian to leane vpon such vncertaine and doubtsome groundes. First the writer of it is *Nicephorus*, the father of many fables. Secondly, the reporter of it was *Iuuenalis*,

Niceph. lib. 15 cap. 14

Psal. 16 verse, 10

Act. 2 verse, 29 30. 31

venalis, Patriarch of *Hieruſalem*, an *Eutychian* Heretique, vntill the feare of the authoritie of the Generall Councill compelled him to reuoke his errour. Thirdly, in what place and to whom made *Iuvenalis* this narration: namely, in the chamber ſecretely to *Pulcheria*: not in the Generall Councill openly, where manie learned Fathers, well acquainted with holy Scriptures, were preſent, who could haue controlled him, & declared, that amongſt thoſe who died, one onely, to wit, the holy One of God, hath that priuiledge not to ſee corruption. *Epiphanius*, for cauſes knowne to himſelfe (for hee had heard this narration long before the dayes of *Iuvenalis*) ſtandeth not vpon the refutation of the aſſumption of the bleſſed Virgine: but hee vtterly damneth the *Collyridians* as Heretiques, who worſhipped the Virgine *Marie*. And in the matter of worſhipping hee compareth her to the fruite of the forbidden tree: It was a faire fruite, but herewith a fruit forbidden to bee eaten: So was the mother of our Lord, a bleſſed woman aboue all women, yet was ſhee not God, and conſequently not to bee worſhipped. So that *Epiphanius* paſſeth by the ground of the argument: giuing, and not granting that the tradition of her aſſumption were true, yet this conſequence can not followe, that ſhee ſhoulde bee adored and worſhipped. In like maner *Ambroſe* ſaieth, that the Virgine *Marie* was the Temple of God, but not the God of the Temple. In which wordes, like as hee alloweth the worſhipping of the holie Ghoſt, ſo in like maner hee diſalloweth the worſhipping of the Virgine *Marie*. The Booke of *Auguſt. De aſſumptione beatæ* Mariæ *Virginis*, together with a Sermon of his *In feſto aſſumptionis beatæ* Mariæ, are knowne to be ſuppoſititious: and *Cenſura Lovanienſis* in the frontiſpice of that booke, prefixeth this ſuperſcription, Non est Augustini.

Epiphan. contra hæreſes.

Ambroſ. de ſpirit. lib. 3 cap. 12

The honourable titles and ſtiles giuen vnto the Virgine *Marie* by Eccleſiaſticall Writers, is another grounde whereupon they doe leane, who worſhippeth the mother of our Lord: ſhee is called Θεοτόκος, δέσποινα, ἁγία, παναγία, ἀειπαρθένος, ἄχραντος, παράδεισος, ἔμψυχον θυσιαστήριον, τὸ πνεύματος ἅγιον κατάσκιον ὄρος: that is to ſay, The mother of God, our Ladie, vndefiled, complete holy, a perpetuall Virgine, vnſpotted, Paradiſe, a liuing Altar, the mountaine ouer-ſhadowed by the holy

Spirit. All theſe honourable ſtiles (I ſay) were giuen vnto her in the writinges of ancient Fathers, not of purpoſe to Deifie the bleſſed Virgine, nor to bring in pluralitie of Gods, but to magnifie the worke of the LORDES Incarnation. *Methodius* is ſo prodigall in his ſtiles, that hee calleth her ἄρτον ζωῆς, that
Iohn.6.35. is, the bread of life, attributing to her the honour due to CHRIST onely. It were better done to abſtaine from wordes of ſuperlatiue honoures, belonging onely to CHRIST, then after they are vttered, to bee compelled by tolerable interpretations to lenifie the abſurditie of vncompetent ſpeaches. The bleſſed Virgine while ſhee was conuerſant with mortall men directed ſuch as came to her ſelfe, to goe to hir Sonne, and to
Ioh. 2. 5. depend vpon his bleſſed will and pleaſure, ſaying vnto the ſeruantes, *Whatſoeuer hee ſaieth vnto you, doe it*: much more now when ſhee dwelleth in celeſtiall manſions, it is her will that we ſhould depend vpon IESUS CHRIST her ſonne, & her Sauiour, her ſonne & her GOD, her ſonne & the creator of her bodie, whereinto hee was content to bee conceiued by the Holy Ghoſt.

As concerning the Inuocation of other Saintes, Papiſtes rejoice in the multitude of Fathers, who inuocate Saintes, not onely Orators, ſuch as *Baſilius* and *Nazianzenus*: and Poets, ſuch as *Prudentius*, who prayed vnto S. *Laurence*, *Vincentius*, the Virgine *Agnes*, the Martyr *Caſianus*, S. *Cyprian*, S. *Fœlix*, and the Martyrs called *Calaguritani*, *Spaniſh* Martyrs, and *Vaſcones*, as appeareth, but alſo manie others were intangled with this error: of whom I may juſtly ſay that thing which our maiſter CHRIST ſpake of the *Samaritanes*, who worſhipped GOD vpon mount
Iohn, 4.22 *Garizim*, *Yee worſhip that which yee know not*: in which wordes CHRIST declareth, that whatſoeuer worſhip is exhibited vnto GOD, without the warrand of his owne commandement, it is naught: And in that point, the Fathers who prayed vnto Saintes, they alſo worſhipped that which they knew not:
Similitude. For like as the Sunne when hee riſeth, and ſpreadeth his beames throughout the worlde, then the light of the Starres giue place to the glorious light of the Sunne: euen ſo, all the writinges of Fathers muſt needes giue place vnto the written worde of GOD, whereinto wee are commanded to call onely
Pſa 50.15. vpon GOD in the day of our trouble: and there is neither comman-

commandement, promiſe, nor example in Scripture, to warrand the doctrine of Inuocation of Saints, as hath beene alreadie declared.

Now the authors of the doctrine of Inuocation of Saintes, if they would ſearch out the firſt originall of it, they haue cauſe to bee aſhamed: for it came not from the Apoſtles, but from the *Gentiles*. No man, who hath read the Dialogues of *Plato*, can bee ignorant, that vpon conſideration of the diſſimilitude that is betwixt mortall men, and the immortall GOD, he imagined ſome mid-creatures, whoſe endeuour was this, to carie the prayers and ſacrifices of men to GOD: and againe, to carie the commandementes and oracles of GOD to men: theſe mediate perſons hee calleth them δαίμονες and ἥρωας, of whom hee ſaieth, that they are μεταξὺ Θεοῦ, καὶ θνητῶν, that is, betwixt GOD and mortall man (to wit, mediators) No ſuch doctrine is conteined in holy Scripture: Yea, and ancient Fathers, who attribute too much vnto Martyrs, in calling them ἀλεξικάκους, ἐπικούρους, Θεοῦ φίλους, καὶ ὑπὲρ ἡμῶν θεραπεύοντας, that is, helpers, phiſitions, GODS friendes and beloued ſeruantes, yet they abhorred from the wordes of *Plato*, to call them δαίμονες, and μεταξὺ θεοῦ, καὶ θνητοῦ: for *Theodoretus* ſaieth, μὴ οὖν λυττήσωμεν, that is, Let vs not bee ſo mad. Yet Papiſtes ruſh forward to this exceſſe of madneſſe, not onely to call the Saintes departed Interceſſors, but alſo mediators of interceſſion, which is *Plato* his errour, viuely expreſſed in the words aboue mentioned, μεταξὺ θεοῦ, καὶ θνητοῦ.

Plato dialog. Sympoſion. Idem de legib. lib. 4.

Theodoret ad Graecos infideles ſerm. 8.

To conclude the queſtion of Inuocation of Saintes, it is not vnlike to the controuerſie that was betwixt *Iphtah* and the king of *Ammon*, for the landes lying betwixt the Riuers *Arnon*, *Iordan*, and *Iabbek*: by one apparent right the king of *Ammon* claimed that theſe lands ſhould be reſtored vnto the *Ammonites*, to whom of old they did belong: but *Iphtah* refuſed to giue ouer the poſſeſſion of theſe landes, wherein the *Reubenites* and *Gaaites* dwelt, and that for three great reaſons: Firſt, they receiued theſe landes out of the handes of their GOD, by whoſe expreſſe commandement and warrant MOSES faught againſt *Sihon* king of *Heſbon*: Secondly, ſince the dayes of MOSES vntill the dayes of the gouernament of IPHTAH, that is,

Iudg. 11.

Numb. 21.

the ſpace of three hundreth yeeres the people of *Iſrael* peaceablie poſſeſſed thoſe landes. And thirdly, euen in the dayes of *Moſes* theſe landes were taken out of the handes of the *Amorites*, who were poſſeſſors of them at that time, and not from the *Ammonites*. For the like reaſons (I ſay) we cannot agree to the doctrine of Inuocation of Saints. Firſt, becauſe wee haue receiued a perfect forme of prayer out of our LORDS hands, where-
Matth. 6 in we are taught to pray onely to our Heauenly Father, and not to Saints. Secondly, becauſe the Church for the ſpace of three hundreth yeeres after the LORDS aſcenſion, uſed no other forme of prayer then this, to pray to GOD alone through IESUS CHRIST. Thirdly, if Papiſtes will needes make anie controuerſie in this matter, let them controuert with CHRISTS Apoſtles, who haue left vnto their true ſucceſſors this forme of prayer, which we now uſe: and ſuch new & young ſchool-maiſters as Papiſtes are, wee cannot admit. Againſt the ſeconde of the three preceeding reaſons, if they obiect, that in the dayes of *Cyprian* the Chriſtian Virgine, whom *Cyprian* before his conuer-
Nazian. in laudem Cypr. ſion purſued, with Magicall arts labouring to circumueene her, ſhee prayed for helpe to the Virgine *Marie*, as *Nazianzenus* writeth. To this I anſwere, that this narration which *Nazianzenus* hath found in ſome Apocryph booke, is rejected by the learned
Ierom. epiſtol. ſcript Eccleſ. as an vncertaine thing: whereof *Ierom* writing of the conuerſion of *Cyprian*, maketh no mention. Secondly, this forme of prayer that a weake and timorous Virgine uſed, was no liturgie nor forme of prayer uſed amongſt Chriſtian people in their holy aſſemblies: and that thing which any one perſon doth of infirmitie and weakeneſſe, is not to bee counted an ancient doctrine in the Church.

1. Theſſ. 5 verſe, 22 Seeing the Apoſtle warneth vs to abſteine from all appearance of euill, at leaſt Papiſtes in their Inuocation of Saintes ſhoulde haue abſteined from formes of ſpeaking uſed in prayers made vnto the eternal GOD, leſt they ſhould ſeeme to giue the glory onely due to the Creator, to the creatures. But in the matter of Inuocation of Saintes, they haue ſet themſelues forward with ſuch impetuous ſpeate, that they cannot abſteine from the honourable ſtiles giuen to GOD, but theſe alſo muſt bee giuen to the Saintes. The Prophet *Dauid* calleth the LORD

his

his Rocke, his Fortreſſe, his Strength, his Shield, the Horne of his Sal-
nation, and his Refuge. And in another Pſalme, God *is our hope* Pſal. 18. 2.
and helpe, & ſtrength, in troubles readie to be found. Are not all theſe Pſal. 46. 1.
honourable ſtiles, and many more attributed to the Saintes in the ordinary prayers of the *Romane* Church? Is not the Virgine *Marie* called the Queene of Heauen? the prouident gouernor of Heauenly and Earthly powers? the mother of mercie? obteiner of pardon? mediatrix to God-ward? reſtorer of the grace to bee hoped for? the mother of the militant Church? the aduocate of the world? Such pretious ointment as this, is more meete to bee poured out vpon the feete of Christ, then vpon the head of the Virgine *Marie*: but a prodigall waſter neither regardeth what hee giueth, nor to whom: they are but one ſteppe from calling the Virgine *Marie* directly eternall God, for they put the gouernement of Heauenly and Earthly things vpon her ſhoulder: they call her Queene of Heauen, and the prince of peace. What remaineth to bee ſaid, but one word, that ſhee is almighty God, and this ſtile alſo will bee neceſſarily inferred vpon the preceeding honourable titles attributed to her.

Dio 7. de eſt. diſtinct. hiſt. 3.

Iſai. 9. 6.

The honourable ſtile of an Aduocate, *Bellarmine* is the bolder to attribute vnto the Virgine *Marie*, becauſe that *Ireneus* writeth, *Et ſicut illa ſeducta eſt ut effugeret DEUM, ſic hæc ſuaſa eſt obedire DEO, uti Virginis Eua Virgo Maria fieret aduocata*: that is, and like as ſhe (to wit, *Eva*) was ſeduced to depart from God, euen ſo this woman (to wit, the Virgine *Marie*) was perſwaded to obey God, to the end, that the Virgine *Marie* might be an aduocate for the Virgine *Eva*. I am certaine that *Bellarmine* vnderſtood not the meaning of *Ireneus* better then hee vnderſtood the ſence and meaning of his owne words. In the words immediately preceeding *Ireneus*, declares, that like as ſinne came in by diſobedience in eating of the fruite of the forbidden tree, euen ſo righteouſneſſe came in by him who manifeſted his obedience in another tree, that is, in ſuffering death vpon the Croſſe. What neede had *Bellarmine* to wreaſt the wordes of *Ireneus*, after hee had ſet downe ſo cleare a commentarie of his owne words? for hee calleth the Virgine *Marie* an aduocate, in reſpect of her bleſſed birth, who by his obedience ſatisfied for the ſinne that

Ireneus lib. 5 aduerſus hæreſ. 1.

Ireneus ibid.

Rom. 5. 18.

Adam brought in by his diſobedience. Now it is true, that ſuperſtitiõ is like vnto the Feauer called *Hectica*, in the beginning hardly diſcerned, but eaſie to bee cured: and in end eaſily diſcerned, but not eaſily cured. Euen ſo it was hard to know what would bee the iſſue of the diſputation of *Origen*, when he diſputed concerning the affection that Saintes departed carried towarde the members of the Militant CHURCH of GOD: but it was eaſie to ſtay the courſe of this errour, when hee who was the firſt author of it durſt not auow it, but in ſecret diſputations ſaid that poſſibly ſuch a thing might bee. But in our dayes the Feauer is growne to ſuch an height, that it is eaſier to diſcerne the errour, then to find out a way to correct it.

Similitude.

What is then to bee done at this time, whereinto errour hath preuailed ſo farre, and of ſo long time, that it is like vnto a Gangrene, dayly becomming worſe and worſe, ſo that it is apparently a remedileſſe euill? ſhall wee ceaſe from damning ſuperſtition, and let the people pray as they liſt? It is better to follow the example of the holy Prophet *Helias*, albeit Idolatrie was vniuerſally ouer-ſpred in the kingdome of *Iſrael*, yet he reproued the people for halting betweene two opinions: and hee bowed his knees to GOD, and prayed, that the LORD would ſend fire from Heauen to burne the ſacrifice, and to ſeale vp in the hearts of the people, that the GOD who made the Heauen and the Earth, was the onely true GOD, and onely to bee worſhipped. Euen ſo, beſide reprouing of ſuperſtitious Inuocation of Saints, which alſo I haue done, according to the meaſure of my knowledge, in this Treatiſe, I pray to the eternall GOD, that hee would ſend from the Heauen, the diuine flame of his celeſtiall loue, to the ende that the fleſhly conceits of mens hearts may bee brunt vp, and that they may bee fully perſwaded, that the LORD, who made the Heauen and the Earth, is hee alone, to whom ſpirituall ſacrifices are to bee offered, and that through IESVS CHRIST, to whom with the Father, and the Holy Spirit, bee praiſe and glorie, now and euer, AMEN.

1. Reg. 18

A TREA-

A TREATISE.

Of the authoritie of COUNCILS.

IN the firſt three hundreth yeeres of our LORD, Councils were few in number, and verie obſcure, and few of them had great authoritie, except the Councill holden in HIERUSALEM, by the Apoſtles: yet was the firſt age after CHRIST the golden age, whether wee conſider doctrine or maners: in doctrine more ſincere, in maners more vnreproueable then any age after following, in ſo much, that all the accuſations forged againſt their doctrine and conuerſation, were but calumnies and lyes. The banquets of *Thyeſtes*, and the chambring of *Oedipus*, perpetually objected to the Chriſtians of the primitiue Church, what were they but cauillations, in thinges whereof they had no vnderſtanding? They knew not what the ſpirituall eating of the fleſh of CHRIST did meane, neither knew they how neceſſary it was for Chriſtians to keepe holy aſſemblies in the night time, when they had not libertie to doe it in the day time. And they ſpake euill of things they could not, nor would not comprehende, as the *Gracians* and *Romanes* counted the *Hebrues* Barbarians, becauſe they had no regard to vnderſtand their language. But out of all queſtion, the firſt age was the golden age of the worlde, after it was renewed by the comming of CHRIST: in doing of good more willing, in ſuffering of euill more patient then anie age that followed the firſt 300. yeeres of our LORD: And that thing whereinto the primitiue Church ſeemeth to be inferiour to poſteriour times, to wit, in number and ſplendor of Councils, in that ſame point it hath a prerogatiue, ſuch as *Iuda* had ouer *Iſrael*: there were more altars in *Iſrael* then in *Iuda*, but that one altar in *Hieruſalem* was better then all their altars. And the Councill holden in *Hieruſalem*, by the Apoſtles, in the dayes of the Emperour *Claudius*, was better then all the Councils either Generall or Nationall, that euer were gathered ſince thoſe dayes. Act. 15

Now before I ſpeake in particular of the neceſsitie of Councils, of their authoritie, of the abuſe of Councils, and power to conuocate them, and who ſhould haue vote in Councils, ſomewhat is to bee premitted concerning the name giuen vnto Generall or Nationall aſſemblies. *Gratianus* buſieth himſelfe in manie vnneceſſarie thinges, and in this alſo, to ſeeke out the Etymologie of the Latine word *Concilium*: and hee deduceth it from the word *Cilium*, called in the Greeke language βλεφαρὶς, that is, the eye lid, and the compound word *Concilium* ſignifieth the companie of men, who agree in one minde, as the eye liddes doe, when they couer the eyes, they couer both together, and when they open againe to giue place vnto the ſight of the eyes, they open both at once. And ſo *Gratianus* thinketh, that *Concilium* is *Cœtus conſentientium*, that is, a company of men, who agree in one mind. The fourth Councill of *Carthage* requireth, beſide conſent and agreement in one minde, a conſent to the veritie and trueth of GOD: therefore they ſay, that the aſſemblie of Heretiques ſhould not bee called *Concilium*, but *Conciliabulum*. But in acurate ſeeking out of Etymologies ſcarce can *Plato* himſelfe in his Dialogue called *Crarylus*, eſcape the blame of curioſitie: the Greeke word συνοδος is plainer, and is borrowed by the Latiniſts, who uſually call a Councill *Synodus*, and it is uſed in this ſence to betoken a meeting of men in ſpirituall offices, for timous ſuppreſsing of corruptions, either in Doctrine or maners, ſpringing vp into the Church.

Gratian. diſtinct. 15

Concil. Carthag. 4. *Canon* 72

Plato Dial. Cratyl.

The neceſsitie of Councils may bee proued by theſe argu-
1. ments following: Firſt, thoſe ordinarie meanes which the Prophets and Apoſtles, who had their calling and gifts immediatly from GOD, did uſe for ſuppreſsing of falſe doctrine and corrupt maners, ſhould of neceſsitie continue in the Church: But ſo it is, that conuentions & aſſemblies was one of theſe ordinary meanes, *ergo*, they ſhould continue in the Church. The ſeconde part of the argument is proued by the example of the great al-
Ioſua, 22 ſemblie gathered at *Silo* in the dayes of *Ioſua*, to ſuppreſſe the apparent defection of the *Reubenites*, *Gadites*, and halfe tribe of *Manaſſes*, from the true worſhip of GOD, as ſeemed vnto them. And this Aſſemblie had allowance of GOD, foraſmuch as it was ordered with wiſedome: the glory of GOD

was

was onely respected, and the ende of it was peace in Israel.

Next the great assemblie of the ten tribes at mount *Carmell*, procured by *Helias* the Prophet, but gathered by the commandement of *Achab* the king of *Israel*, declareth, that assemblies of Church-men and others of chiefe authoritie, was an ordinarie meane to reforme abuses in Religion: albeit no reformation followed after this assemblie, yet the enemies of the true Religion were conuicted in their consciences, false teachers were disgraced and punished, and the zeale of *Helias* toward the glory of God had allowance by a miracle of fire from Heauen. 1. Reg. 18

In like maner *Samuel* by gathering a great assemblie of all *Israel* at *Mizpah*, procured a reformation, both in Religion and maners amongst them: *Dauid*, in transporting the Arke to the citie of *Dauid*: *Salomon*, in the dedication of the Temple; both used the support of holie assemblies gathered to that effect. 1. Sam. 7. 2. Sam. 6. 1. Reg. 8

And in the new Testament the Apostles, Elders, and Deacons met together in an holie assemblie at *Hierusalem*, and timouslie suppressed the doctrine of false teachers, who affirmed, that the *Gentiles* could not bee saued by faith in Christ onely, except they had also beene circumcised, and kept the law of *Moses*. All these examples, and manie more, contained in holy Scripture, teach vs, that the meeting of holie assemblies, was an ordinarie meane to suppresse corruption in doctrine and maners, and to aduance the kingdome of God. Act. 15

Secondlie, that thing which godlie Emperours did for the suppressing of Heresies, following the examples of the Prophets & Apostles (especiallie when no better meanes could be found out) is necessarilie to bee obserued. But so it is, that the godlie Emperours *Constantine*, *Theodosius*, *Valentinian* the third, and *Theodosius* the second the sonne of *Arcadius*, and *Martianus* conuocated Councils for suppressing of the Heresies of *Arrius*, *Macedonius*, *Nestorius*, and *Eutyches*: and no better meanes could be found out, neither as yet can bee founde out, for suppressing of Heresies: Therefore the custome of conuocating Councils at times requisite, is necessarilie to bee obserued. 2.

Other arguments, albeit they haue not so necessarie a consecution as the former, notwithstanding they proue, that lawfull 3.

Bellar. lib. 5 cap. 18

Councils are a terrour to the kingdome of the Deuill, and that the instrumentes of Sathan, such as *Iulian* the Apostate (who permitted no Councils to be assembled in time of his gouernement) are haters of free and lawfull conuocated assemblies. And incase good men fortuned to bee assembled together, by any occasion, as it happened in the Councils of *Millan* and *Arminum*, in the dayes of the Emperour *Constantius*, the indeuours of the Emperour sometimes to circumueene, at other times to terrifie, or to wearie the honest mindes of vpright men, plainely testified, that hee was afraide of the sentence definitiue of a lawfull Councill. Therefore let vs thinke with our heart, and say with our mouth, that lawfull assemblies are necessary for the furtherance of the Kingdome of GOD.

Concerning the authoritie of Councils (which is the principall subject of this Treatise) there are three diuerse opinions. Some with excessiue praises aduance Councils, and count them equall to holie Scripture: namelie, the foure first Generall Councils, The Councill of *Nice*, *Constantinople*, *Ephesus*, and *Chalcedon*: and they compare them vnto the foure Euangels, and to the foure Riuers of Paradise. Others doe vilipende Councils, and striue against them, for euerie light cause, as the *Arrians* did against the Councill of *Nice*, for that one worde ὁμοούσιον, because it was not founde in Scripture. The third opinion is of those, who neither will vilipende Councils, nor equall them to sacred Scripture, because holie Scripture is absolutelie, and without all contradiction, to bee beleeued: but Councils may bee corrected one by another, as namelie, Nationall Councils, by Generall Councils, and anterior Generall Councils, by posterior, at such times as thinges that were hidden from the vnderstanding of men before, are brought to a more manifest light and notorious knowledge. And in this opinion is that holy Father AUGUSTINE, in his bookes written against the *Donatists*.

Gratianus, distinct. 15

Greg. lib. 1 regist. epi. 24

August. de Baptis. contr. Donat. lib. 2 cap. 3

Now they who were in the first opinion, to wit, that the first foure Generall Councils were equall vnto the writinges of the foure Euangelists, euery one of them leaned vpon an vnsure and deceitfull ground, and so it came to passe, that they were both deceiued themselues, and likewise they deceiued others: For

Gratianus

Gratianus was the bolder ſo to ſpeake, becauſe Pope *Gregorie* had ſpoken the ſame before him: & Pope *Gregorie* ſpake ſo, becauſe hee had a reſolution in his owne minde, to bee obedient to the acts of the Councill of *Nice*. O, but after him there commeth in a ſucceſſion of Popes, who will not bee content to bee ruled with the Canons of the Councill of *Nice*, albeit they ſpake as *Gregorie* ſpake, yet they did not as *Gregorie* did: for they uſurped juriſdiction aboue all the reſt of the Patriarches, expreſſe contrarie to the Canons of the Councill of *Nice*, wherein it is ſtatuted and ordained, that the Biſhop of *Alexandria* ſhoulde attende vpon the Churches of *Ægypt*, and the Biſhop of *Rome* ſhould attende vpon the towne of *Rome*, and the ſuburbicarie Churches, according to the cuſtome obſerued of old. What is this els, but a mocking of the world, in word to ſay, that the 4. firſt Generall Councils are like vnto the 4. Euangeliſts, and in deed manifeſtly to tranſgreſſe the ordinances of the Councill of *Nice*? Are not the Biſhops of *Rome* in this caſe like vnto *Theophilus* B. of *Alexandria*, when a great number of Monks came from the Wilderneſſe of *Nitria* to *Alexandria*, of purpoſe to ſlay him? *Theophilus* met them, and with pleaſant wordes mitigated their wrath: for hee ſaid vnto them, Brethren, I ſee your faces, as the face of God. This he ſaid, not becauſe he had a good liking of them, but rather to bee free of their danger. So doeth *Gelaſius*, and other Biſhops of *Rome*, ſpeake reuerently of the Councill of *Nice*, to the end, that the ſixt Canon foreſaide, which they haue ſo manifeſtly tranſgreſſed, may bee ouer-paſſed with the more fauourable pardoning of the tranſgreſſours, becauſe they ſpeake good of the Councill. If this bee a good forme of dealing, let the wiſe Reader judge. The Hypocrites alſo will praiſe the Lawgiuer, to wit, the eternal God, but they wil not be obedient vnto his Lawe: yea, they will take his Holy Couenant in their mouthes, yet they hate to bee reformed. But the *Romane* Biſhops ſhould doe well, either to bragge leſſe of the *Nicene* Councill, or els to be more obedient vnto the acts thereof. Moreouer if the 4. firſt General Councils be like vnto the 4. bookes of the Euangel, then is it as great a ſin to falſifie the acts of the Coun. of *Nice*, as to falſifie the Goſpel of Iesus Christ, according to S. *Matthew*. But ſo it is, that the Biſhops of *Rome* for deſire of pre-

Ruffin. lib. 1 cap. 6

Canon 6.

Socrat. lib. 6 cap. 7

Pſal. 50 ver. 16. 17

of preheminence, falsified the acts of the Councill of *Nice*, alleadging an act of that Councill whereby the Bishops of *Rome* were ordained to bee Iudges of appellation, whensoeuer anie man did appeale from his owne ordinarie Bishop, then shoulde his cause bee judged by the Bishop of *Rome*. But when all the principall Registers were sighted by the Councill of *Carthage*, no such constitution was founde in the Canons of the Councill of *Nice* (for it was but an act of the Councill of *Sardica*, and that both temporall and personall, as wee haue before declared.) Therefore the sixt Councill of *Carthage* ordained such persons to bee excommunicated, as should at anie time hereafter appeale from their owne ordinarie Bishop, to anie Bishop beyond sea, meaning inspeciall of the Bishop of *Rome*, becausse the question agitat in the late Councils of *Carthage* was concerning his authoritie.

Concil. Sardic.

Concil. Carthag. 6

The second opinion concerning the authority of Councils, is the opinion of Heretiques, who altogether vilipend the authoritie of good Councils, albeit they haue weyed mens opinions in the just ballance of the holy Scripture onely, and haue rejected no doctrine, but that onely, which being weyed in that most perfect ballance, is found light, Concerning these men, it is superfluous to speake much, they are like vnto dogges, whose friendshp goeth by acquaintance, and is not ordered by reason, and therefore if a friend come to the house, hee barketh at him, becausse hee hath not seene him before: but incase hee see a thiefe, and prodigall waster of all the substance of his maisters house, hee will not barke against him, if so bee hee bee familiarlie acquainted with him: euen so notable Heretiques, they raile against the trueth of GOD, euidently proued by Scripture, and confirmed by authoritie of Councils, onelie becausse they are well acquainted with the lye, and they are strangers from the trueth of GOD.

Similitude.

The third opinion is best of all the rest, forasmuch as by it neither are Councils vilipended, nor yet honoured out of measure: but they are regarded in so farre as they speake that thing which GOD hath spoken in his sacred Scriptures before them. No greater honour did the Councill of all Councils conuened at *Hierusalem*, desire, wherein the Apostles were present, who were taught

Act. 15

taught in all trueth by the holy Spirit, yet did they not pretende the warrand of the Spirit, without the warrand of the written word of God: and therefore their ordinances were worthie to bee obeyed, becauſe the warrand of the Holy Spirit, and the warrand of the Holy Scripture and Apoſtolicke authoritie, all concurring together, gaue a full grace to the Councill of *Hieruſalem*. For this cauſe, in the famous Councill of *Nice*, all their conſtitutions haue not a like reuerence: the ſentence pronounced againſt *Arrius*, was well confirmed by teſtimonies of holie Scripture: but in appointing Patriarches, in attributing vnto them juriſdiction, and power to conuocate Councils within their owne bounds, for timous ſuppreſsing of Hereſies, they bring no teſtimonie of Scripture, but in ſtead of Scripture they ſet downe τὰ ἀρχαῖα ἤθη κρατείτω, that is, Let ancient cuſtomes haue place. The Councill of *Nice* in this point did as *Ioſua* did, who made a couenant with the *Gibeonites*, but conſulted not with the mouth of the LORD: Euen ſo the Councill of *Nice* in giuing ſo great preheminence to a few men, they conſulted not with Holy Scripture, which warneth Paſtors to *feede the flocke of GOD, which dependeth vpon them*. And the iſſue declared, that GOD gaue not ſuch a bleſsing to the conſtituting of Patriarches, as hee gaue to the condemnatour ſentence pronounced againſt *Arrius*: For whereas they imagined, that theſe Patriarches hauing great authoritie, ſhoulde timouſly gather Synodes, and ſuppreſſe Hereticall doctrine: it fell out by the contrary, that the Patriarches were the chiefe Heretiques themſelues, and chiefe defenders of Hereſie, ſuch as *Macedonius* and *Neſtorius*, Patriarches of *Conſtantinople*, both damned for Hereſie, the one in the Councill of *Conſtantinople*, the other in the Council of *Epheſus*: In like maner *Honorius* Patriarch of *Rome*, *Cyrus* Patriarch of *Alexandria*, *Macarius* Patriarch of *Antiochia*, with *Sergius Pyrrhus*, and *Paulus*, Patriarches of *Conſtantinople*, were al condemned of Hereſie, in the ſixt Generall Councill holden at *Conſtantinople*, ANNO 681.

Ioh. 14. 26

Ioſua, 9

1. Pet. 5. 2

Of this that I haue already ſpoken, it is euident, that the beſt way whereby Generall or Nationall Councils may maintaine their authoritie, and bee reuerently regarded, is this, if in all their determinations they ſet before them the bookes of Holie

Scripture, and conforme all their definitiue ſentences to the wiſedome which they haue learned out of the volume of thoſe holy bookes, following the example of the Church of *Antiochia*,
Act. 15 who remitted the deciſion of harde queſtions, wherewith they were troubled, to the mouthes of the Apoſtles of IESUS CHRIST. And ſeeing wee haue not the Prophets and Apoſtles perſonallie preſent in our time, the next is to haue recourſe vnto the writinges of the Prophets and Apoſtles, whereby the LORD ſpeaketh nowe to vs, as hee ſpake of olde time by the perſonall preſence of the Prophets and Apoſtles to our Fathers. And it is certaine, that theſe of *Antiochia* went vp vnto *Hieruſalem*, not for any prerogatiue the towne had, but becauſe the Apoſtles were in *Hieruſalem*. And whereſoeuer wee ſee the Apoſtolicke doctrine vnuiolably obſerued, in that place let vs ſeeke reſolution of all our doubtes: and if the Apoſtolicke doctrine be departed from *Hieruſalem* it ſelfe, it is but a denne of theeues; as CHRIST ſaieth, *Matth.* 21. 13. and if it bee departed from *Rome*, then is *Rome* it ſelfe ſpirituall *Babylon*, *it is an habitation of*
Apoc. 18. 2 *Deuils, and the Hold of all foule ſpirits, and a cage of euery vncleane & hatefull bird*, and the conſtitutions that come from *Rome* are not to bee regarded.

Notwithſtanding of this, the Councils that hath caſten the Apoſtolicke doctrine behinde their backe, they haue guarded themſelues with another kind of armour, and they indeuour to haue credite and reuerence by the multitude of Princes, people, and learned Doctors, aſſenting to the determinations of their Councils, & by the multitude of Anathemaes (more in number
Deut. 27 then thoſe that were pronounced out of mount *Eball*) whereby they deliuer to the Deuill, and that in moſt prodigall forme, all thoſe that will not aſſent vnto their Decretes By theſe meanes (I ſay) & ſuch like, they purchaſe authoritie, reuerence, and credite to their late Councils. Neuertheleſſe there is one curſe in Holy Scripture, more to bee feared then all the curſes of the Councill of *Trent*, namely that which *Paul* pronounceth in theſe
Gal. 1. 8 wordes, *But though that wee, or an Angell from Heauen, preach vnto you otherwiſe then that which wee haue preached vnto you, let him be accurſed.* And like as *Aarons* rod deuoured the Serpents of the Sorcerers of *Ægypt*, albeit in number they were many, euen

ſo this

ſo this one curſe ſwalloweth vp all their curſes pronounced againſt innocent people, becauſe they will not depart in a jot from the rule of wholſome & Apoſtolicke doctrine. In like maner it is ſaid by *Moſes, Curſed bee hee that confirmeth not all the Words of this Lawe, to doe them.* Conſequently, bleſſed are they, who firmely adhereth vnto the Law of GOD. And by no authoritie of Princes, Nations, Councils, or Doctors, will bee withdrawne from the Law of GOD. And this BULLINGER hath wiſely obſerued in theſe wordes, *Tametſi coeat totus hic mundus, minime tamen poteſt creatura quicquam contra verbum creatoris ſtatuere, neque decreta* DEI *aterni abrogare. Neque valet hic eruditio, aut multitudo, aut ſanctitas, aut ulla denique authoritas, nam loquente* DOMINO DEO *univerſorum, merito conticeſcit omnis caro.* SAMUEL *certe dicebat, loquere* DOMINE, *quoniam audit ſervus tuus*: that is, albeit all the vniuerſitie of this worlde ſhoulde bee aſſembled together, yet the creature can ordaine nothing againſt the worde of the Creator: neither can they abrogate the Decretes of the Eternall GOD, neither can learning, multitude, holyneſſe, or anie kinde of authoritie auaile in this matter: for when the GOD of all creatures ſpeaketh, then juſtly all fleſh ſhoulde keepe ſilence. SAMUEL indeede ſaide, *Speake, LORD, for thy ſeruant heareth.* Likewiſe hee bringeth in a worthie ſentence, of PANORMITANE, a famous Iuriſt, ſaying, that greater credite ſhoulde bee giuen to a Laike-man, ſpeaking the trueth according to Holie Scripture, then to a whole Generall Councill, ſpeaking a lye contrarie to Scripture.

Exod. 7. 12

Deu. 27. verſe, 26

Bulling. de Conciliis.

1. Sam. 3 verſe, 10

Moreouer, albeit there were worthie Aſſemblies holden in SILO, MISPAH, and CARMEL, in the dayes of the Prophets, yet the Prophets are verie ſparing to uſe argumentes taken from the authoritie of theſe Aſſemblies: but the Prophets leade the people continuallie to the Lawe of GOD, as to the right grounde and Fountaine of all lawfull Councils: ſo that their ordinarie ſpeach is this: *This ſaieth the* LORD, and not, this ſaieth the Aſſemblie gathered at MISPAH, SILO, or CARMEL: they were ſo farre from equalling Councils to the Lawe of GOD, that whenſoeuer they did deſire reformation of the people, then they laide before them the

Law of GOD, but not the authority of Councils, whose authority is nothing els but borrowed from the Law of GOD: and therefore whosoeuer aduanceth Councils so high, that they would equall Councils to Holy Scripture, in my opinion, they are not well acquainted with the Scriptures of GOD. In the new Testament mention is made how *Paul* and *Silas*, visiting the Churches where *Paul* and *Barnabas* had preached before, *they*
Act. 16. 4 *deliuered them the Decrees to keepe, ordained of the Apostles and Elders, which were at Hierusalem.* Heere mention is made of the Decrees of a most worthie Councill, but heerewith remember two thinges: First, the Decrees of such a Councill, whereinto many Apostles were present, who were taught in all trueth by the Holie Spirit, according to the prediction of CHRIST. Secondly, *Paul* and *Silas* were not now planting Churches in *Asia* the lesse, but they were watering and visiting the Churches already planted: and no man denieth, but the authoritie of good Councils is profitable to confirme men in the trueth of GOD. But it is the doctrine of the Holy Scripture of GOD, that begetteth Faith in the soules of men. Therefore let the Holy Scriptures of GOD haue the first and principall honour, and no man will be offended, that good Councils be regarded in their owne ranke.

In the next head let vs speake of the abuses of Councils, they are manifold: But the first and principall abuse of Councils, I thinke to bee this, when the very end wherefore they were wont to bee gathered is inuerted. Of old Councils were gathered to suppresse Heresies and Schismes; But when they are gathered to maintaine Hereticall doctrine, or to strengthen the handes of Schismatiques, directly or indirectly, this is a great abuse of Councils. Like as the Councill of *Ariminum* was assembled for confirmation of the *Arrian* Heresie, & the second Councill of *Ephesus* gaue allowance to the errour of *Eutyches*. The Councils of *Tyrus* & *Millan* indirectly in labouring to suppresse *Athanasius*, were in verie deede supplanting the true Faith
Genes. 11 which *Athanasius* professed. There is infinite difference betwixt *Nimrod* and *Nehemiah*, and betwixt *Babel* and *Hierusalem*. In
Nehem. 2 the re-edifying of *Hierusalem* there was a purpose to glorifie GOD: but in building *Babell* there was a farre contrarie intention.

Secondly,

Secondly, Councils are abuſed, when they take libertie to ſtatute and ordaine any thing repugnant to the Holy Scriptures of God, whether it be in forbidding to doe that thing which the Scripture licentiateth to bee done, or in allowing thinges diſallowed in Holy Scripture. This abuſe began very early, euen in the famous Councill of *Nice*, wherein they forbid men, who are conuerted to Chriſtian Religion, and are baptized in the Name of Christ, to returne againe to the warre-fare, as if theſe two thinges were repugnant to be a warriour and a Chriſtian. Did not *Dauid*, *Ioſaphat*, and *Ioſias*, fight the battels of the Lord? and in ſo doing, they made not defection from the Couenant of God. Was not *Cornelius* both a Centurion and a Chriſtian? And *Iohn Baptiſt*, when hee was demanded of the Souldiours, what they ſhould doe, did hee command them to forſake their calling? and not rather to uſe it aright, that is, to doe violence to no man, neither accuſe any falſly, and to bee content with their wages. And was it lawfull to militate vnder the banner of *Auguſtus* and *Tiberius*? And ſhall it be found vnlawfull to fight vnder the banner of *Conſtantine*, a moſt Chriſtian Emperour? In my judgement this was too much libertie, that the Councill of *Nice* tooke vnto themſelues, to diſallowe anie calling that in Holy Scripture is not diſallowed, except onelie the abuſe of it. And of olde the *Iewes* made no Conſcience to fight vnder the banner of *Alexander the Great*, whome hee honoured alſo with ἰσοτιμία, that is, with equall honour and freedome of Burgesſhip with the Græcians, in the principall towne of Ægypt, called *Alexandria*, builded by himſelfe. But this conſtitution of the Councill of *Nice* might bee excuſed, becauſe all thinges that are lawfull are not alſo expedient, & poſſibly they haue ſeene at that time great danger to Chriſtian mens ſaluation in warre-fare (vnknowne to vs) and therefore they tooke boldneſſe to forbid Chriſtians to goe to warrefare. But manie other Councils, both Nationall and (called by the *Romane* Church) generall, haue allowed thinges expreſſely forbidden in the written word of God, ſuch as adoration of Images, and the ſupramacie of the Biſhop of *Rome*, not only ouer all Paſtors, but alſo a ſouereignitie in ciuill thinges, ouer the Emperour, and Princes of the earth, which is an vnſufferable diſorder, to make

Act. 10

Luc. 3. 14

Ioſephus Antiqu. lib. 11 cap. 8

1. Cor. 9

the taile the head, & the head the taile. In particular I ſpeake of the Councils holden at *Rome*, by *Gregorius* the ſeconde, and *Gregorius* the thirde, and *Stephanus* the thirde: and the ſeconde Councill of *Nice*, holden in the ſeuenth yeere of the Empreſſe *Irene*, with the conſent and procuration of *Adrian* Biſhop of *Rome*, ANNO 790. The vnhappie Generall Councill of *Vienne*, aſſembled by *Clemens* the fift, ANNO 1311. whereinto it is ſtatuted and ordained, that the Emperour ſhall giue his oath of alleadgeance to the Pope, to whom hee is no leſſe inferiour, then the Moone is infinitely inferiour vnto the ſplendor of the Sun. Can any thing bee ſpoken more repugnant to the ſeconde precept of the firſt Table, and the firſt precept of the ſeconde Table, then the Decretes of the Councils foreſaid.

Therefore let euerie Chriſtian man thinke of Councils as they thinke of Riuers of water, which are verie profitable ſo long as they hold themſelues within the compaſſe of their owne accuſtomed bankes: but if they ſwell and by vntimous inundation ouer-flowe their owne accuſtomed boundes, then are they verie hurtfull to the neere adjacent fieldes. Euen ſo Councils that take libertie to allowe any thing diſallowed in Holie Scripture, are very pernicius and hurtfull. Similitude.

Thirdly, Councils are miſerably abuſed, when they are blamed vnjuſtly and without a cauſe. The *Arrians* moſte vnjuſtly blamed the Councill of *Nice*, for the worde ὁμοούσιος, becauſe this word is not found in Scripture: Neuertheleſſe the matter it ſelfe expreſſed by this word is manifeſtly cõtained in Scripture: as namely, when the Apoſtle *Iohn* ſaith, *There are three which beare* 1 Iohn. 5. 7 *recorde in Heauen, the* FATHER, *the* WORD, *and the Holie* GHOST: *and theſe three are one.* but the *Arrians* who blamed the Coun. moſt wrongfully, ſaid, there was a time wherein the Sonne was not exiſtant: and that Deuiliſh opinion neither in word, nor in matter, is to bee found in Scripture.

Moreouer, Councils are abuſed, when as their authoritie is impared not with *ſolide* reaſons, taken out of the Scriptures of GOD, but rather with the railing ſpeaches of contentious men, like as a number of Heretiques called *Acephali*, with tumultuarie murmuring and crying out againſt the Councill of *Chalcedon*, diſperſed themſelues heere and there, and left not off their vngodly

vngodly courſes, vntill a new Hereſie of the *Monothelites*, an vngracious budde of the rotten and cutted-downe ſtocke of the Hereſie of *Eutyches* did ariſe. But no man aught to contende againſt Councils, with pride of a contentious minde, but rather with humilitie of a modeſt minde ſearch out, whether their Ordinances bee agreeable to the booke of GOD, or not.

Finally, Councils are abuſed, when they who are aſſembled together are tranſported with incertainetie of doubtfull opinions, ſo that albeit they bee met together, to ſettle others in the certainetie of the true Faith, yet they themſelues are ſo wauering minded, that they can neuer bee at reſt. Like as the *Arrians*, not content with the ſumme of Faith ſet downe at *Nice*, aſſembled themſelues many times, & ſet downe 9. diuers formes of Faith, as *Socrates* recordeth: yet coulde they neuer agree vpon one certaine forme of Faith, which they woulde not alter. Likewiſe in the affaires of Diſcipline, ſo great diſcrepance of opinion was founde, that neither Councill agreede with Councill, nor Biſhop with Biſhop, nor yet Biſhops with Councils. *Socrat. lib. 2 cap. 41*

The Councill of *Ancyra* thought expedient for order taking with thoſe who had ſacrificed vnto Idoles in time of perſecution, that vnto Biſhops ſhould bee adjoined *Chorepiſcopi*, that is, Countrey Biſhops, or Landward Biſhops, to whom they gaue not power to ordaine Elders and Deacons, but onely Readers, and Subdeacons. *Damaſus* Biſhop of *Rome* coulde not agree to this ſubordinate order of Biſhops called *Chorepiſcopi*. The Councils of *Neocæſarea* & *Antiochia*, liked of this forme of gouernament. Other Councils in not making mention of this name declared their miſliking: ſo that this abuſe likewiſe of diuerſity of opinions (frequently altered) both in Doctrine and Diſcipline, impaired much the authoritie of Councils. *Concil. Ancyr. anno 308* *Gratian. distinct. 98* *Hist. Magd. Cent. 4 Cap. 6*

Before I declare who hath power to conuocate Generall & Nationall Councils, ſome thing is to bee premitted concerning the aſſemblies vpon the LORDS holy Sabboths. Theſe aſſemblies of all other were counted moſte holy: in ſo much, that when the Princes of the people of *Iſrael* were to conuene with *Moſes*, to conſult concerning matters of ciuil gouernament, they were warned ſo to doe by the blowing of one of the ſiluer trumpets onely: *Numb. 10 verſe, 3. 4*

onely: but when both the siluer trumpets did blowe, then the people were warned to conueene at the doore of the Tabernacle, for the exercise of diuine seruice, which as it was of all Conuentions most holy, so in like maner it was foresignified in most solemne maner. These holy meetinges were warranded by the
Exo. 20.9 LORDES expresse commandement, *Remember the Sabbath day, to keepe it holy*, &c. And in the new Testament, Christians hauing receiued power to meete together in CHRISTES Name, with promise that CHRIST woulde bee amongst them, they conueened secretely, to the hearing of the worde, and ministration of the Sacramentes, albeit they were most straitely inhibited so to doe, by the Edictes of persecuting Tyrantes: and these who were comprehended and put to death for their conuentions & profession, they died Holy Martyres, howsoeuer the *Pagans* did put them to death as traitors, because they disobeyed the Emperours commandement, both in their conuentions and profession. Yet this ground beeing once laide, that they died Holy Martyrs, it wil follow that Christians haue power to conueene, to heare the worde preached (especially vpon the LORDES day) albeit all the Princes of the worlde woulde forbid them to meete. And this libertie granted by CHRIST, and sealed vp by the blood of innumerable martyrs, Confirmed also by the lawes of Christian Princes, euer since the reigne of *Constantine*, it will continue vnto the blessed appearance of the LORD IESUS, to judge the world, albeit all the enemies of the Gospell of CHRIST shoulde grinde their teeth, and fret against this libertie.

These fore-saide weekely conuentions are necessarie at all times, and in all ages, euen albeit there were no Heretique nor Scismatique in the worlde, to diuert people from the trueth of GOD, because euen the best of vs all is but like vnto a barren husbandrie, that hath neede continually to bee dressed, and la-
Psal. 46. boured, and watered with the streames of the riuers of the Sanctuarie of our GOD, lest wee wither in the barrennesse of a corrupt nature. But Councils Generall or Nationall are not necessarie at all times, but onely when the peace of the Church is troubled with Heresie and Schisme, or an uniuersall ouer-spreading scab of corrupt maners: and at such times it is meete that

Pastors

Paſtors acquaint the ſupreame Magiſtrate with the danger, who hath not neede at all times to conuocate a Councill, except the maladie that hee would remedie be vnſupportable. After this wiſe forme of dealing did *Conſtantine* ſend *Oſius* Biſhop of *Cordu-ba* to *Ægypt*, to ſee if by his trauels the Hereſie and Schiſme ſpringing vp in *Alexandria*, could bee timouſly ſuppreſſed: but when the good Empetour ſawe that this Gangrene dayly increaſed, then there was no remedie, but to gather a Generall Councill for ſuppreſsing of Hereſie, and for keeping of inteſtine peace into the Church of CHRIST. *Sozom. lib. 1 cap. 7*

Now to proue that Nationall and Generall Councils ought to bee gathered by Monarches and Princes: In the olde Teſtament the great Conuentions at *Carmell*, *Silo*, and *Mizpeh*, were aſſembled by Princes: and the aſſembly conueened at *Mizpeh* by *Samuel*, hee gathered it, as a ciuill Gouernor of the land, and not in ſo farre as hee was a Prophet, for as yet *Saul* was not allowed by the people to bee king. The Conuention appointed at *Gilgal*, was with the expreſſe conſent and allowance of King *Saul*, who was alſo perſonally preſent at that Aſſemblie. In the new Teſtament the aſſembly of the Apoſtles at *Hieruſalem*, albeit it was gathered without the knowledge and allowance of the Emperour *Claudius*, in whoſe time it was aſſembled: Yet the Apoſtles had ſuch extraordinary warrandes of the Spirite, ſuch extraordinary giftes, and their painefull trauels fell in ſuch an extraordinary time, when there was no Chriſtian Magiſtrate fauouring the Goſpel, that hee who furniſhed vnto them courage to preach without libertie granted vnto them by Princes, furniſhed alſo courage and grace vnto them to meete at *Hieruſalem*, for the well of the Church, without the fore-knowledge and allowance of the Emperour *Claudius*. But thinges done extraordinarily, leane vnto their owne extraordinary warrandes, and are no impediment to vs to proceede, and to ſpeake of thinges that are ordinary. 1. Sam. 10 verſe, 17. 1. Sam. 11 verſe, 3. Act. 15

And it is to be noted, that euen during the time of the 10. Perſecutions, Chriſtians neglected not to ſeeke the ſupport of Emperours againſt Heretiques, whē it could be obtained, as clearelie appeareth by the ninth Perſecuting Emperour *Aurelian*, who with his ciuil authority aſsiſted the Synode of *Antiochia*, againſt *Euſeb. lib. 7 cap. 30*

Samosatenus, as hath beene declared in the thirde CENTURIE, and the Church had craued the ſupport of the Emperours authoritie to that effect.

From the dayes of the Emperour *Conſtantine*, vntill the yeere of our LORD 1215. the Emperours were in uſe to conuocate Councils. But *Innocentius* the thirde, to whoſe tuterie *Fredericke* the ſeconde was recommended, by his father *Henrie* the ſixt, more like to the ſucceſſour of *Iudas*, then the ſucceſſour of *Peter*, made *Otto* Duke of *Saxon* Emperour in prejudice of *Fredericke*, vntill the ſpirit of diſſention fell betwixt *Otto* and Pope *Innocentius* the thirde. Then was *Otto* excommunicated, and the Empire was giuen to *Fredericke* the ſeconde, to whom it rightly belonged. Notwithſtanding Pope *Innocentius* tooke vpon him boldnes to conuocate the Generall Councill of *Lateran* wherein Popiſh Transſubſtantiation did get allowance) the like whereof no Pope preceeding his time euer preſumed to doe.

Now I demande of theſe, who defende the Popiſh Religion, and herewithall continually bragge of Antiquitie, whether or no this bee an ancient cuſtome, that the Biſhops of *Rome* ſhould conuocate Generall Councils? The Hiſtorie is ſo euident and cleare, that hee who is not altogether effronted, will grant, that it was not an ancient cuſtome, that the Biſhop of *Rome* ſhoulde conuocate Generall Councils, and no Pope did it before *Innocentius* the thirde. *Gratianus* according to his fooliſh and flattering forme of writing, bringeth in the teſtimonie of *Iulius* the firſt, affirming that no Councill is or ſhall bee firme and ſure without the allowance of the chaire of *Rome*. What ſhall wee then ſay of the Councill of *Hieruſalem*, holden by the Apoſtles before there was any Biſhop of *Rome* to giue allowance vnto it? Notwithſtanding, euen Pope *Iulius* himſelfe, when hee writeth to the Biſhops gathered in the Councill of *Antiochia*, hee blameth them with manie faultes, yet hee chargeth them not with this, that they had aſſembled themſelues together without licence obtained from him, but rather for this, that they had not required him, or his meſſengers, to be preſent at their aſſembly. Whereby it is euident, that it was not an ancient cuſtome, that the Biſhop of *Rome* ſhoulde conuocate all Generall and Nationall Councils.

Diſtinct. 17

Act. 15

Sozom. lib. 2 *cap.* 17

With

With the like arrogancie the Biſhops of *Rome* tooke vpon themſelues to bee Moderators of Councils, from thee yeere of our LORD 1215. vntill our dayes. And this is another noueltie, which the *Romane* Biſhop coulde not bring in, vntill hee had troden the Emperours authoritie vnder foote. In the Councill of *Nice Euſtatius* Biſhop of *Antiochia* was Moderator. In the ſecond Generall Councill holden at *Conſtantinople*, *Gregorius* Biſhop of the great Towne at that time was Preſident. In the third Coun. conueened at *Epheſus*, *Cyrillus* biſhop of *Alexandria* was Moderator. In the fourth conueened at *Chalcedon* in *Bithinia*, *Lucentius*, *Paſcaſianus*, and *Bonifacius*, meſſengers ſent from *Leo* Biſhop of *Rome*, had the preſidencie. This is the firſt time whereinto the B. of *Rome*, either in his owne perſon, or by his Agent, moderated any Generall Councill: And at this time who can ſay that the Counc. of *Chalcedon* was aſſembled by the commandement of *Leo* B. of *Rome*? When as in the very frontespice of the Councill it is written, *Ex Decreto piiſſimorum & fidelisſimorum Imperatorum Valentiniani & Martiani*, &c. Moreouer it is euident by reading the Epiſtles of *Leo*, that hee intraited for this fauour at the Emperours hand, that the Generall Councill might haue beene conueened in *Italie*, which hee needed not to haue done if by his owne authority he had power to conuocate Generall Councils. It is well obſerued by that worthy and learned writer of *France*, *Philip Morney*, that *Baronius* for exceſſiue deſire hee hath to proue that *Leo* had power to aſſemble Generall Councils, he changeth the Orthographie of the Latine language, and in ſtead of *Conſilium Synodi Generalis induximus*, hee citeth *Conciſilium Synodi Generalis injuximus*. It is true, that *Leo* B. of *Rome* gaue aduice and counſell both to *Theodoſius*, and to *Martianus*, to gather a Generall Councill, but he had no power to appoint & command that it ſhould bee kept. But this power belonged to the Emperour. *Baronius* will not proue his purpoſe ſo eaſilie, as by ſtealing in the letter C, in place of the letter S. The fiſt Generall Councill was aſſembled in *Conſtantinople*, by the commandement of the Emperour *Iuſtinian*, and not by the commandement of *Vigilius* B. of *Rome*, neither was *Vigilius* Moderator in this Councill, but *Eutychius* B. of *Conſtantinople* gouerned the Aſſemblie.

Council. Chalceden. act 1

Philip Morney myſt. iniquit.

The ſixt Generall Councill was aſſembled by the commandement of the Emperour *Conſtantinus Pogonatus*, and was perfected by the commandement of *Iuſtinianus* the ſecond his ſonne. *Sergius* Biſhop of *Rome*, did not appoint this Councill to be keeped, neither woulde hee giue allowance to the determinations of this Councill, becauſe in it the conſtitutions of the *Romane* Church concerning prohibition of Marriage, were diſallowed: Notwithſtanding his Agent, who was preſent in *Conſtantinople*, and compeared in his name, gaue conſent, and ſubſcribed the Acts of the ſixt Generall Councill, but *ſtolide* (ſaieth *Platina*) that is, fooliſhly, writing with flattering ſtile pleaſant things to the Biſhops of *Rome*.

Platin. de vit. Pontif.

For deciſion of the queſtion concerning worſhipping of Images 3. great Councils were gathered, one by *Conſtantinus Copronymus*, at *Conſtantinople*: another by the Empreſſe *Irene*, at *Nice*: the third by the Emperour *Carolus Magnus*, at *Francfurd*: which of them ſoeuer ſhall bee founde the ſeuenth Generall Council, alwayes none of theſe three was gathered by the commandement of the Biſhop of *Rome*, neither was hee Moderator in anie of them.

The eight Generall Council was aſſembled by the commandement of *Baſilius* Emperour of *Conſtantinople*: but the Ambaſſadours of the Biſhop of *Rome*, *Hadrian* the ſeconde, had the gouernament of the aſſemblie: and they began early to manifeſt the portraict of their tyrannous gouernament. No man was admitted to giue vote in the Generall Councill, ſaue hee onely, who woulde conſent and ſubſcribe to the ſupremacie of the Biſhop of *Rome*. Adoration of Images did get full allowance in this Councill: and this was a fore-running meſſenger of the tyrannie that followed heereafter, from the 1215. yeere of our LORD, vntill our time. Now the Biſhop of *Rome* conuocateth Generall Councils; gouerneth them by himſelfe, or his ſubſtitute, and maketh ordinances flatly repugnant to the written worde of GOD. No cauſe is ſo impious and vngodly, that euer wanted an aduocate: but this I repeat againe, that hee is verie impudent, who dare affirme, that the Biſhop of *Rome* of olde time did conuocate Generall Councils, and was Moderator in them.

By

By conference with persons of the *Romane* Religion, I vnderstand, that they will not giue full credite to any Assemblie, but to such a one, as is lawfully conuocated, holden, and lawfully ended. They count it lawfully conuocated, when the Bishop of Rome by his Edict hath gathered it: lawfully holden, when the Bishop of Rome, or els his substitute, is Moderator of the Assemblie: and lawfully ended, when hee, who is Moderator, continueth in his office vntill the ende of the assemblie. Such deepe instructions Papistes of our Nation haue receiued from their teachers: and alas, an ignorant person is soone shouoeled out of the way, but *cursed bee hee, that maketh the blinde to goe out of the way: and all the people shall say, So bee it.* Are not these Doctors of lyes ashamed, at some times to commend the first foure Generall Councils, with excessiue praises, and againe to giue such instructions to their disciples, as shall make the first foure Generall Councils to bee of no account, because none of them was conuocated by the Edict of the Bishop of Rome, but by the commandement of the Emperours, Constantine, Theodosius, Valentinian, and Martianus. Moreouer, in none of these foure was the Bishop of Rome, or yet his substitute, Moderator, except onely in the Councill of Chalcedon. Who can giue credite to such teachers, who in one word build, and in another worde destroy that same thing which they haue builded. The Apostle Paul saieth ἐι γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ παραβάτην ἐμαυτὸν συνίστημι: that is, For if I builde againe the thinges that I haue destroyed, I make my selfe a trespasser. And when they haue founde out newe distinctions, by these distinctions, the contradiction of their late Councils are the more inexcusable. The Councill of Basil, gathered by Eugenius the fourth, anno 1431. wherein it is decearned, that the B. of Rome shall bee subiect to the Generall Councill, as a child to his mother. And the Council of Florence, gathered by the selfe same Bis. anno 1439. wherein the contrarie is decearned, yet were both these Coun. according to their owne description lawfully conuocated, holden, & ended: and yet are they flatte contrary one to another, in a fundamentall point of Popish faith, for it leaneth not vpō scripture only, but also vpon the authority of Generall Councils, and of the B. of Rome.

Deut. 27 verse, 18

Gal. 2. 18

Before I ſpeake of the laſt head, it is to bee conſidered, that in gathering of Councils diuers reſpects haue beene had, ſome times to the people, ſome times to the Paſtors, and at ſome times alſo regard hath beene had to good men, who haue bene vnjuſtly accuſed. Regarde was had to the people, when Councils were conueened in thoſe ſelfe ſame places whereinto the peſtilent venome of Hereticall doctrine was chiefely ouerſpred: For *Nouatus* was damned at *Rome*, *Samoſatenus* at *Amiochia*, *Artemon* in *Boſtra* of *Arabia*, *Euſtatius* in *Gangra* of *Paphlagonia*, and *Arrius* at the firſt in a particular Synode holden at *Alexandria*. In all theſe Councils regard was had to the people, that hereſie might die as the graſſe-hoppers die, to wit, in the fieldes whereinto they haue beene bread, and bee buried as the frogges of *Ægypt* were buried, to wit, in the riuer from whence they came when they ouer-couered the lande. At other times great regarde was had to Paſtours, eſpecially in aſſembling Generall Councils, that the place of meeting might bee commodious, whereinto the Preachers of *Aſia*, *Europe*, and *Lybia*, either by ſea or lande might moſte conueniently reſort: and without all queſtion this was the cauſe wherefore all the Generall Councils preceeding the woefull Councill of *Lateran* were aſſembled, either in *Bithynia*, *Ionia*, or *Thracia*, places whereinto *Europe* and *Aſia* doeth moſte neerely confine, and the Nauigation is moſte eaſie to the Biſhops of *Ægypt*, *Pentapolis*, *Lybia*, and *Mauritania*. Some times a regard was had to innocent men, that they might reſort to ſuch places whereinto their cauſe might haue beene tried, without partialitie, as *Sardica* a towne of *Illyrium* was appointed for the triall of *Paulus*, *Athanaſius*, *Marcellus*, and *Aſclepas*: For it is no reaſon, that honeſt men ſhoulde bee journeyed to places whereinto the force of armour is more to bee feared, then the force of their aduerſaries arguments.

Exod. 8.

The laſt head had beene vnneceſſarie to bee entreated, if that the ambition of the Biſhops of the *Romane* Church had not compelled men to ſeeke out this queſtion to the verie ground: for who can doubt but Biſhops, Elders, Deacons, and wiſe and learned men, hauing commiſſion from their owne Churches, ſhould bee preſent at Councils, and vote according to the word of God.

of GOD, in ſuch thinges as ſhall happen to be proponed in the Councill. Neuertheleſſe the ambition of Biſhops, fearing leſt by pluralitie of votes matters ſhoulde frame otherwiſe then liked themſelues beſt, they began to make diſtinction betwixt conſultatiue and definitiue votes, minding thereby to appropriate vnto themſelues onely definitiue votes, and the reſt of the Councill, albeit Elders, Deacons, Doctors, and learned men, furniſhed with commiſſion, their vote ſhoulde onely bee conſultatiue, and ſhoulde not bee numbered amongſt the votes whereupon the definitiue ſentence ſhoulde ariſe. This queſtion was reaſoned in the Generall Councill of *Baſil*, aſſembled ANNO 1431. And recourſe was had to Scripture, as the true ground whereby controuerted queſtions ſhoulde bee decided, and there it was founde in the definitiue ſentence of the Councill of *Hieruſalem*, ἔδοξε γὰρ τῷ ἁγίῳ πνεύματι, καὶ ἡμῖν, &c. that is, *For it ſeemed good to the Holie GHOST, and to vs.* Now this demonſtratiue worde ἡμῖν ſendeth vs to the preface and ſuperſcription prefixed to the Epiſtle, wherein it is written, οἱ ἀπόστολοι, καὶ οἱ πρεσβύτεροι, καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν, καὶ Συρίαν, καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν: that is, *The Apoſtles, and the Elders, and the Brethren, vnto the Brethren, who are of the Gentiles in Antiochia, and in Syria, and Cilicia, ſende greeting.* In theſe wordes it is manifeſt, that the Elders and Brethren, who came to HIERUSALEM, furniſhed with commiſſion, gaue ſuch votes, whereupon the definitiue ſentence of the Councill did ariſe.

Act. 15 verſe, 28

Ibi. ver. 23

But ſeeing that the Biſhops of the *Romane* Church haue preſumed to ſet themſelues ſo farre forward, as if they ſhould bee the onely actors and doers of matters entreated in Councils, it were not amiſſe, if reaſon can afforde ſo much, euen to ſet them a foote abacke. Now therefore I affirme, that when any Councill, either Generall or Nationall is conueened, whereinto the queſtion concerning the ſupremacie of the B. of *Rome* is diſputed, In ſuch a Councill (I ſay) no Popiſh B. ſhould haue vote, neither definitiue nor conſultatiue, becauſe he commeth not to the Counc. as a free man, to vote according to the light of his conſcience, but hee commeth as a bond-ſlaue to the Biſh. of *Rome*, anticipated and preoccupied in the very time of his admiſsion

to his Bishopricke, and bounde by an oath to defende the supremacie of the Pope, together with the ordinances of the late Generall Councils. What to doe hath such a bonde-slaue to vote in a free Councill? except hee bee first loosed from the bandes of his oath, moste vnrighteouslie conceiued and made: so that it is not possible for them to vote as free men in anie Councill, vntill that oath (made to the Anti-christ, and not to CHRIST) bee abjured, abrenounced, and vtterlie vndone.

Nowe to conclude, It were a wise course in all thinges that wee presume to doe, at least to set such a patrone before our eyes, which without all contradiction is perfect: and let vs indeuour to approach so neere as possible is, to the similitude of that patron, to the ende that our doinges bee not altogether euill and reproueable. And if the men of our age woulde set before their eyes the perfect patrone of the Holie and Blessed Councill of HIERUSALEM, no doubt but the people of GOD shoulde receiue greater comfort of their meetinges, then hitherto they haue receiued: But let the LORD worke this in his owne time, To whom bee praise for euer,

AMEN.

Act. 15

A TREA-

A TREATISE.
Of the Monasticke life.

THe originall of the Monasticke life is referred by some men to *Helias*, by others to *Iohn Baptist*: some referre it to those who were in companie with the Apostles, and had all things common: Others referre it to the *Essenes*, a sect of the *Iewes*, of whose customes *Iosephus* accurately writeth. And indeede the similitude of the maners of the Monkes and the *Essenes* conuerted to Christian Religion, agreeth in many points: for they had all things common, they laboured with their hands, & were men accustomed with long abstinence from meate and drinke. *Eusebius* referreth the beginning of the Monasticke forme of liuing, to the auditors of the Euangelist *Marke* in *Alexandria*: for a number of them inclined their minds to the contemplation of diuine mysteries, and separated themselues from the companie of the multitude who dwelt in townes, and they had their habitation in the wildernes, about the lake *Maria*, or *Maris*. This place was called the Wilderneſſe of *Nitria*. *Eusebius* confirmeth this opinion by the testimonie of *Philo*. Finally, some referre it to the time of the tenne Persecutions, at what time many fled to the Mountaines, to the Wilderneſſe, and to solitary places, wherein they contracted such a custome and habite of solitary liuing, that euen in time of peace, and when Persecutions were ended, they continued still liuing in the Wilderneſſe.

Sozom. lib. 1 cap. 12 Act. 2. 44

Iosph. Antiquit. li. 18 cap. 2

Euseb. lib. 2 cap. 17

Philo de vita contemplat.

Sozom. lib. 1 cap. 12

Whatsoeuer was the originall of the Monasticke life, it is certaine, there was a greater show then substance of Religion in it: for bodily exercises they profite little, & the not sparing the bodie, is counted by the Apostle ἐθελοθρησκία, that is, a voluntary Religion, which men haue inuented to themselues, and GOD hath not commanded it. True it is, that men doe well if they subdue their bodies, as *Paul* did, to bring it in subjection, lest by any meanes, when he had preached to others, he himselfe should be reproued. And as true it is on the other part, that incase men

1. Tim. 4. 8

Colloss. 2 verse, 23

1. Cor. 9 verse 27

repoſe vpon theſe outwarde exerciſes, as thinges in themſelues meritorious, and referre them not vnto the right ende, as *Paul* did? yea, and if they ioine not with abſtinence from meate, an abſtinence alſo from ſinne, the LORD regardeth not the outwarde affliction of the bodie, as the Prophet *Iſai* clearely declareth in theſe wordes, *Is it ſuch a faſting that I haue choſen, that a man ſhould afflict his ſoule for a day, and to bow downe his head, as a bulruſh, and to lie downe in ſacke-cloth and aſſhes? Wilt thou call this a faſting, or an acceptable day to the* LORD?

In the very originall ground of the Monaſticke life, I ſee this infirmitie, That men imagined by changing of place to bee free of the ſnares of the Deuill: But it is otherwiſe, *Adam* was tempted in Paradiſe, & CHRIST was tempted in the Wilderneſſe, and Sathan is ready to ſpreade his nette both in the priſon and in the palace, and by changing of place we cannot be free from his malice. In the Epiſtle written by *Baſilius Magnus* to *Gregorius*, this is illuſtrate by the fit ſimilitude of a man who ſaileth in a ſhip, and findeth himſelfe to bee ſicke, and ſecretely in his owne mind blameth the greatneſſe of the veſſell whereinto hee ſaileth: but when hee ſteppeth downe into the little bote, that accompanieth the ſhip, his ſickneſſe continueth, and is not abated, whereby hee is compelled to come to a conſideration of the right cauſe of his ſickneſſe, that it is neither the great veſſell, nor the little veſſell, that is the cauſe of his grieuance, but rather the corrupt humours that lurke within his owne bodie. Euen ſo the permutation of place will not make vs free of the tentations of the Deuill, as ſome men imagined. And like as the conſolations of GOD are not tyed to any certaine place, for *Moſes* in *Arabia*, and vpon Mount *Horeb* was delited with the ſight of GOD, and in *Piſga*, with the long expected ſight of the promiſed land: and the Apoſtle *Iohn* in the Iſle of *Pathmos* ſaw many comfortable reuelations: euen ſo the perilous ſnares of Sathan are ſpred out euery where, no leſſe then the conſolations of GOD are.

Geneſ. 3
Matth. 4
Epiſt. Baſil. ad Gregor.
Similitude.
Exod. 24
Deut. 34
Apocal. 1

The Monkes of olde were not all of one ranke, for ſome of them were called *Cœnobitæ*, or *Conventuales*. Others were called *Anchoritæ*. The conuentuall Monkes, albeit they were ſeparated from the fellowſhip of the common people, yet they had a fellowſhip

Socrat. lib. 4 cap. 23

fellowship amongst themselues, and some of them dwelt in the Wildernesse: such as the Conuentuall Monkes of *Ægypt* dwelt in the Wildernesse of *Nitria* and *Schethis*: but the Conuentuall Monkes of *Syria*, *Persia*, *Armenia*, and other places, not so neere approaching to the Equinoctiall line as those of *Ægypt* were, they dwelt in Townes and Villages, because the inclemencie of alterable weather permitted them not to dwell in the Wildernesse, as the Monkes of *Ægypt* did. Notwithstanding, some of the Conuentuall Monkes of that part of *Syria* which is called *Interamnis*, or *Mesopotamia*, as it were striuing against nature, ouer-went the Monkes of *Ægypt*, in that which the Apostle calleth ἀφειδίᾳ σώματος, that is, a not sparing of the bodie: for the Monkes of *Ægypt* dwelt in little Cottages, and ate some quantitie of bread, after long abstinence: but the Monkes fore-saide had their remaining vpon the Mountaines, and were couered with no roofe of any shop or lodge defending them against the injurie of the weather, except onely with the roofe of Heauen: and they ate no bread, but only refreshed their hungrie bodies with the rootes of hearbes, which they houcked out of the ground: and for this kinde of pasturing the people called them Greges. Of this ranke of conuentual monks about *Nisibis* & Mount *Sigeron* were the monks following, famous and much renowned, to wit, *Batthæus*, *Eusebius*, *Bargetes*, *Abbos*, and *Lazarus* (who afterward was ordained a Bishop) and *Abdaleas*, *Zenon*, and *Heliodorus* an olde man, of whom *Sozomen* in the place aboue specified maketh particular mention. To all these Conuentuall Monkes, whersoeuer they dwelt, this was common, that they were diuided into Conuentes, and euery Conuent was gouerned by one Gouernour, whom they reuerenced, as children reuerence their father.

Sozom. lib. 6 cap. 34

Colloss. 2

Sozom. lib. 6 cap. 33

Sozom. ibid.

The *Anachorites* were Monks who dwelt in the Wildernes seuerally, & by themselues, not deliting in fellowship, as the Conuentual monks did. *Ruffin.* maketh the more reuerend record of the *Anachorites*, or *Eremites* of *Ægypt*, because he visited them, & had the honour to be blessed by imposition of their hands, such as two *Eremites* bearing the name of *Macarius*, *Isidorus*, *Pambus*, *Moses*, *Benjamin*, *Scyron*, *Helias*, *Paulus* in *Apeliote*, *Paulus* in *Focis*, *Pamen*, & *Ioseph* in *Pispiri*, of whom there are large treatises in the

Ruffin. lib. 2 cap. 8

Euagr. lib. 1 cap. 21

Ecclesiasticall Historie. Some of the *Anachorites* were so rude and inhumane, that they bowed their faces to the ground, and ate grasse and hearbes, as beastes doe: and if they had seene another man, they fled from him, & hid themselues, as if they had not bene procreated of the race of mankind. The brethrē of μαδαρωνος & τίμωνος, of whom *Plutarch* writeth, are to be set by, as vnworthie of any further remembrance: And the common people justly called them *Armenta*, that is, Cattell. There was yet another ranke of *Eremites* called *Circulatores*, who after long abstinence from all kinde of delicate pleasures, they left the Wildernesse, and came to townes, sate in tabernes, resorted to stoue-houses, and yet were not intangled with any kind of desire of earthly pleasures, as dead men to the world: but when occasion of prayer was offered vnto them, the eldest and weakest of them did plucke vp his heart, and with vigore and courage did performe that Holy seruice. *Euagrius* commending these *Circulatores*, with excessiue praises, borroweth a similitude from *Plato*, whereby hee would declare, that as a man who hath vnclothed himselfe of his vpper garmentes, and in ende hath cast off his shirt also, this man is naked indeede: euen so these *Circulatores*, after they had forsaken all carnall delites, in ende they forsooke also κενοδοξίαν, that is, vaine glorie, which is like vnto the shirt of a man, and the last of all garmentes caſten off. The similitude is very good, if it had bene rightly applied, but I cannot see howe it can bee rightly applied to these *Circulatores*, who needed not to haue come to townes, as to stages and theaters, to make ostentation of their abstinence, if they had not beene couetous of vaine glorie.

Plutarch. in vit. Anton.

Euagr. lib. 1 cap. 21

Similitude.

The orders of Monkes that sprang vp after the three hundreth yeere of our LORD, were like vnto rootes planted in an Orchard, which spreade out in many branches, such as the *Basilidians*, *Ambrosians*, the *Augustine* Monkes, *Hieronymians*, *Gregorians*, and *Benedictines*. But the *Augustines* and *Benedictines* were beyond the rest. The order called *Grandimontenses*, the Orders of *Premonstratenses*, in the low countreys of *Germanie*, neere to *Leodium*, of *Guilelmita* in *Aquitania*, *Milites D. Iacobi*, and *Calatrinenses* in *Spaine*: All these followed the rules of the *Augustine* Monkes. But the Orders of the *Cluniacenses* in *France*, of the shadowed

ſhadowed valley, who dwelt in *Italie*, and vpon the *Apennine*, of *Ciſtertienſes* in *Burgundie*, of *Bernardines*, *Cœleſtines*, of *Inſſlinians*, of Mount *Oliuet*, of *Humiliati*, and diuers others: all theſe were branches of the order of S. *Benedict*. And this diuerſitie of names was impoſed to Monkes liuing vnder the rules of *Auguſtine* and *Benedict*, partly to declare the places wherein, and partly the perſons by whom the diſſolute conuerſation of the Monkes of theſe two orders was reduced to the ſtrickt abſtinence of their firſt inſtitution. Many other Orders I haue of purpoſe ouer-paſſed with ſilence, becauſe the number is exceeding great onely of the Charterous Monkes, of the *Franciſcans* and *Dominicans*, and of the vnhappie order of the *Layolites* and a few more wee ſhall ſpeake hereafter, GOD willing.

Now to keepe ſome order in this Treatiſe, I ſhall firſt declare (GOD willing) the meanes whereby the Monaſticke forme of liuing was increaſed, magnified, and admired, euen beyond all meaſure. Secondly, of the degrees of the decay of their fame, which inſued ſoone after the exceſsiue commendation of that ſtate. And thirdly, the vild and vnſufferable abuſes of the Monaſticke life of late dayes, whereby Monkes are become a heauie and loathſome burthen, ouer-charging the world, and like vnto the offenſiue Locuſtes, who euen when they haue flowne away, they leaue behind them ſuch detriment and loſſe to parts whereinto they haue beene, that of a long time they cannot be forgotten againe. Firſt, the Monaſtries of olde were called *σωφρονιστήρια*, or places of honeſtie, whereinto all laſciuiouſneſſe, wantonneſſe, and riote was abhorred, as it was wont to be deteſted in *Selga*, a towne of *Piſidia*, in ſo farre that the Apoſtle *Paul* himſelfe abhorreth not from the word *ἀσωτία*, whereby hee betokeneth wantonneſſe. Likewiſe they were called *μοναστήρια*, for their ſolitarie liuing, *φροντιστήρια*, and *ἀσκητήρια*, for their meditation and continuall holy exerciſes. In theſe places men were well brought vp, and were furniſhed with knowledge, & were meete to ſtop the mouthes of Heretiques, who in the fourth CENTURIE did abound. In theſe places were continuall exerciſes of Prayer, Reading, Meditation, and abſtinence from all kind of delicate pleaſures. And men brought vp in Monaſteries were meete to vndertake the weighty charge of Paſtors and Biſhops.

Rom. 13 verſe. 13

Epiphanius from his youth was brought vp in the Monaſtries both of *Paleſtina* and *Ægypt*. And *Nazianzenus* drew with him *Baſilius Magnus* to the Wilderneſſe, where they laide aſide all the bookes of *Gracian* Philoſophers, and ſearched out the myſteries of the Kingdome of GOD, out of the bookes of Holie Scripture, and very diligently read the bookes of ancient Fathers, who before their time had written Commentaries vpon diuine Scripture: ſo were they both well prepared for great emploimentes, by thirteene yeeres continuall exercise of reading in the Wilderneſſe. *Barſes*, *Eulogius*, *Lazarus*, *Leo*, and *Prapidius* of Monkes in *Syria* and *Perſia*, were made Biſhops. And this was the firſt honour of Monaſtries, that in them, as it were in Colleges of Learning, men were well exerciſed, and prepared for the Paſtorall office.

Soz. lib. 6 cap. 32

Ruffin. lib. 2 cap. 9

Soz. lib. 6 cap. 34

Secondly, the great giftes of GOD that appeared in ſome of them, who profeſſed the Monaſticke life, brought this kind of liuing in wonderfull great admiration amongſt the people, eſpecially the gift of working of miraculous workes. In this point like as I am not altogether incredulous, to doubt of euerie miracle which GOD wrought by the hands of Monkes, ſo likewiſe will I not bee ſo childiſh credulous, as to beleeue euery thing that Eccleſiaſticall Writers doe record of them, as namelie, the thirtie yeeres ſilence of THEONAS, conjoined with a Propheticall gift. GOD ſuffered not ZACHARIAS the father of IOHN BAPTIST (albeit juſtly puniſhed with dumneſſe for his incrudelitie) to bee ſo long ſilent, ſeeing the talentes of GOD are giuen to bee occupied, and not to be hidden in the ground.

Soz. lib. 6 cap. 28

Luc. 1. 22

The miracle of *Apelles* an *Ægyptian* Monke, who brunt the Deuill in the face with an hote yron, who appeared vnto him in the ſimilitude of a beautifull woman, and tempted him to vngodly luſt: is it not a childiſh fable, and repugnant alſo to Scripture, wherein the weapons are deſcribed wherewith wee ſhoulde fight againſt ſpirituall wickedneſſe, and all are pieces of ſpirituall armour onely?

Ephes. 6

The miraculous tranſporting of *Ammus* ouer a broocke, to the ende hee ſhoulde not drawe off his owne hoſe, and ſee his owne naked legges, is not agreeable to the ende that GOD hath

Sozom. lib. 4 cap. 23

hath in working of miracles: namely, to confirme the weakeneſſe of Faith, but not to foſter vaine conceites in mens hearts. Was it a fault of CHRISTES Diſciples to ſee their owne naked legges, when our LORD IESUS waſhed them? Ioh. 13. 5

The ſuperſtition of the Monke *Dorotheus*, hating ſleepe as hee hated the Deuill, when as our Maiſter IESUS CHRIST abhorred not from refreſhing his owne bodie with naturall reſt. The multiplied number of prayers which PAULUS in *Pherme* as a dayly taſke offered to GOD, numbring his prayers by the like number of three hundreth ſtones put in his boſome, and after euery prayer caſting out a ſtone, vntill his boſome was emptied of all the three hundreth little ſtones laide vp in his boſome. This deuotion is much praiſed by *Sozomenus*, and out of queſtion it is the firſt grounde of Popiſh beades. The vowe of *Pior*, when hee went to the Wilderneſſe of *Ægypt*, that hee ſhoulde neuer ſee anie of his owne kindred in the face againe, and his endeuour to performe his vowe by cloſing his eyes, and permitting his ſiſter to ſatisfie her minde, which longed for a ſight of him, but hee would not once open his eye liddes to ſee his ſiſter, leſt hee ſhould breake his vow by ſo doing. All theſe thinges and many more are recorded by Eccleſiaſticall Writers, and that not without a Note of high commendation: So that the report of their Miracles, of their extraordinary abſtinence from lawfull refreſhments, of their long continuance in prayer, brought the people to a wonderfull admiration of the Monaſticke life. *Sozom. lib. 6 cap. 29* *Sozom. ibid.*

The third meane whereby the fame & renowne of monks was mightily augmented, was their good carriage in their conuerſation, for a long time: They were temperate, chaſte, obedient to their ſuperiours, full of charitie, giuen to Prayer, Reading, Meditation, and hearing of godly Exhortations: With manuall labours alſo they gained foode and raiment to themſelues, and that which ſuperabounded, was beſtowed to the ſupport of the poore their policie was commendable: the conuent was diuided by tens, & euery ten Monks had a *Decanus* to attēd vpon them, ſo called becauſe he attended vpon the company of ten Monks: from them hee receiued the worke they had wrought with their hāds, & ſold it in the townes of *Ægypt*, & bought food & raimēt *Auguſt. de mor. Eccl. Catholi*

to the Monkes, and the reſt was beſtowed on the poore, ſo that ſometimes Ships were hired to tranſport to Chriſtian people (whom they heard of to bee indigent) ſupport from the Monks of *Nitria* and *Schethis*. Moreouer, the glorious name giuen of olde to Hethnicke Philoſophers, nowe was transferred to the Monkes: for the Emperour *Valens* had ſlaine all the Philoſophers in the Eaſt for their curioſitie, in ſeeking out by the tripode of *Apollo* the name of him who ſhould ſucceede to the Emperour *Valens*: ſo that both the common people and Eccleſiaſticall Writers, conferred the glorious name of Philoſophers vnto the Monkes onely.

Soſom. lib. 6 cap. 35

The Monkes beeing thus aduanced by the wind of popular applauſe, & mounted vp vpon the benches of high eſtimation, their number alſo was dayly augmented: ſo that in the Wilderneſſe of *Nitria* were found fiftie ſeuerall companies of Monks, and in euery company three thouſand and aboue, who were all ſubject to one Gouernour, as many ſonnes to one Father. Theſe companies make out the number of an hundreth and fiftie thouſand Monkes, all dwelling in one Wilderneſſe of *Nitria*, ouer and beſide other *Ægyptian* Monkes, who had their remaining in the Wilderneſſe of *Schethis*, where the Conuents of Monkes ſubject to one common Father, conſiſted of the number of fiue hundreth Monkes. And like as in the Countrey of *Arabia fœlix* at the noone-tide of the day innumerable flying Serpentes are found bizzing about the *Aromaticke* trees, not in reſpect of a delite they haue in the ſappe of thoſe trees, but in reſpect of the delite they haue in the warmeneſſe of an hot day: euen ſo the applauſe of the people encouraged many to embrace the Monaſticke life, rather then a delite in the ſtrict abſtinence of a ſolitarie life.

Auguſt. de morib. Eccl. Cathol.

Similitude.

Finally, ancient Fathers commended the Monaſticke life out of all meaſure, *Auguſtine* calleth it, *Excellens faſtigium ſanctitatis*, that is, the excellent eminencie of Holineſſe: And *Baſilius Magnus* was earneſt in building Monaſteries in *Pontus*, and ſedulous in writing bookes called *Aſcetica*, containing Precepts of comelie and manerly liuing, to be practiſed by Monks: *Ieroom* inuented the ancient order, and of a preſbyter became a Monke, in a Monaſtery builded at *Bethlehem*, when as before the Monaſticke life

Auguſt. de morib. Eccl. Cathol.

Baſil. Aſcetica.

life had beene a preparation to the Miniſtrie: Yea, and the Monaſticke life was ſo highly praiſed and admired, through the great commendations, that learned Fathers gaue vnto it, that in ende it was a prouerbe in the mouthes of the people, *Malus Monachus, bonus Clericus*; that is, an euill Monke, a good Cleargie man, wherein the worſt of the Conuent of Monks was equalled to the beſt of the Miniſtrie. *Auguſtine* was offended at this prouerbe: notwithſtanding it was the Fathers themſelues, ſuch as *Auguſtine*, *Epiphanius*, *Baſilius*, *Ambroſe*, and *Ierom*, who rooted this opinion in the peoples heartes, that *Monachatus* was *excellens faſtigium ſanctitatis*, as hath beene declared. *Auguſt. Aurel. Epiſt. LXXVI.*

Now if compariſon ſhould bee made betwixt the Monks of the Conuent, and the principall members of the Cleargie, what ſhall wee ſay of *Epiphanius* Biſhop of *Cyprus*, *Baſilius* B. of *Caſarea* in *Cappadocia*, *Nazianzenus* Biſhop of *Conſtantinople*, *Dioſcorus* Biſhop of *Hermopolis*, *Acholius* Biſhop of *Theſſalonica*, and innumerable more of the like ranke, who of Monkes became Biſhops? Were they more perfect when they lurcked in the Wilderneſſe, and cared for their owne ſoules onely, or when they were made Biſhops, and cared for the ſoules of many people, bought with the precious ranſome of the blood of CHRIST? Dare any man ſay, that by vndertaking the office of a Biſhop they abaſed themſelues, & ſtepped downe to a lower degree of perfection, then the former, which they had during their remaining in the Wilderneſſe? Hath the prouerbe *Ab Equis ad Aſinos*, that is, from Horſes to Aſſes, any place in this exchange of their eſtate? Yea, what ſhall wee ſay of *Narciſſus* Biſhop of *Hieruſalem*, who left his Paſtorall office, and fled to the Wilderneſſe, and in his olde age returned againe to *Hieruſalem*? Doeth any Eccleſiaſticall Writer count his going to the Wilderneſſe a mounting to a degree of further perfection? and not rather a piece of imbecillitie and weakeneſſe in him, who could not patiently indure when falſe teſtimonie was borne againſt him? *Euſeb. lib. 6. cap. 9*

Concerning the place of Scripture, wherein it is ſaid, *If thou would bee perfect, goe, and ſell all thou haſt, and giue it vnto the poore, and thou ſhalt haue treaſure in Heauen*: This was ſpoken to a rich man, and to an Hypocrite puffed vp with a conceit of his owne righteouſnes; and for diſcouery of his hypocriſie a particular com- *Mat. 19. 21.*

mandement is giuen to him onely, and not generally appertaining to all Christians: Like as another commandement was giuen to ABRAHAM, in particulare, and not generally appertaining to all men, to offer vp his sonne ISAAC a sacrifice to GOD: And CHRIST in that place, is not describing the perfection of a man, but hee is discouering the false conceit of an Hypocrites heart, glorying in the perfect righteousnesse of the Lawe. CHRIST will let the worlde see, that for all his bragging, yet he loued his riches better then he loued GOD, and consequently hee knew not so much as the Generall summe of the Law, which warneth men to loue GOD aboue all things.

Genes. 22

In the next head the decay of the fame and glory of the Monasticke life is to be declared, which ensued soone after the excessiue commēdation of it, & that through manifold defections both in doctrine and maners, that fell out amongst Monkes: First they became both inuentors and propagators of Heresies: *Audæi*, otherwise called *Anthropomorphitæ*, who supposed GOD to be fashioned according to the similitude of a man, with head, armes, legges, feete, and other members, proportionallie agreeing to the similitude of a mans bodie. These Heretiques (I say) first sprang vp in the Wilderneſse of *Nitria*. *Eustachius* Bishop of *Sebastia* in *Armenia*, albeit hee was not a Monke, yet hee was an admirer of the Monasticke life, and afterwarde was condemned as an obstinate Heretique, in the Councill of *Ancyra*. *Marathonius*, who had beene a Thesaurer in the dayes of the Emperour *Constantius*, and furnished money to the Emperours Souldiours, in ende becamerich, & by aduise of *Eustachius* Bishop of *Sebastia* in *Armenia*, hee builded a Monastrie in *Constantinople*, where hee propagated the Heresie of *Macedonius*, which had beene quenched in *Constantinople* if *Marathonius* vnder pretence of Religion had not propagated it. Moreouer the Heresie of *Messaliani* and *Euchyta*, did so ouer-spreade in Monastries, that *Letoius* Bishop of *Meletina* founde no better meane to suppresse this Heresie, then by driuing the Monkes out of their Cloisters, and setting the Monastries on fire. Likewise *Amphilochius* Bishop of *Iconium* in *Lycaonia*, and *Flavianus* Bishop of *Antiochia*, with great fightings and wrestling hardly could get these Heretiques in their bounds discouered and subdued. And *Eutyches*,

Sozom. lib. 8 cap. 11

Theod. comp. hæres.

Theodor. li. 4. cap. 10

Concil. Ancyr.

Sozom. lib. 4 cap. 27

Theod. lib. 4 cap. 11

tyches, whoſe errour like a Canker-worme ſo long time moleſted the Church of GOD, was hee not an Abbot in *Conſtantinople*? *Polychronius* alſo a ridiculous Monke, obſtinately defended the Hereſie of the *Monothelites* in the ſixt Generall Councill, and offered to confirme that doctrine with a miraculous worke: but with ſhame and confuſion hee ſuccumbed, and was curſed by the Councill. Moreouer Monkes were the chiefe defenders of the adoration of Images. And in the ſecond Council of *Nice* worſhipping of Images is proued by a confabulation betwixt the Deuill & a Monke, and by another fooliſh dialogue betwixt a Monke & his Abbot. This was the firſt great daſh that the Monaſticke life got, that many of them were founde rather propagators of Hereſie, then defenders of the trueth.

Concil. Generał. 6

Damaſcen. de Imaginibus.

Corruption of maners amongſt the Monkes, began at diſobedience to their ſuperiours. Of old the Conuent was very obedient to their Gouernour (who ſome time was called *Prepoſitus*, afterward *Archimandrita*, and laſt *Abbas*) and the Gouernour was obedient to the Biſhop, and the Biſhop to the Emperour and his Deputies. Neuertheleſſe vnder the reigne of the Emperour *Arcadius*, the Monkes of *Ægypt* went foorth out of their Monaſtries, and came to *Alexandria*, of purpoſe to ſlay their Biſhop *Theophilus*: which thing alſo they had performed, if ſo be that by ſubtilty of flattring wordes hee had not mitigated their anger, as is alreadie declared. In like maner the Monks of *Nitria*, to the number of 500. came out of the wilderneſſe to *Alexandria* not againſt their B. *Cyrillus*, but againſt *Oreſtes* the deputie of the Emper. *Theodoſius*, whome they both outbraided and wounded: And the Monke *Ammonius*, who wounded the deputie, was deſeruedly puniſhed to the death for his ſeditious attempt: yet was hee commended by *Cyrillus*, and counted a martyr, but with the great diſliking of good Chriſtians, who hated ſeditious enterpriſes againſt lawfull Magiſtrates. Alſo the ſeditious Monkes of CONSTANTINOPLE, whoſe inſolencie *Iohn Chryſoſtome* endeuoured to correct, they ſlandered him as a ſeuere, angrie, fierce, and proude man, and opened the firſt doore to his trouble: ſo that his hatefull enemies both in Court and Church, were encouraged by their meanes to procure his depoſition, baniſhment, and death. Likewiſe, the

Socrat. lib. 6 cap. 7

Socrat. lib. 7 cap. 14

Sozom. lib. 8 cap. 9

Monkes of *Noua Laura* in HIERUSALEM, who for Hereticall opinions were driuen out of their Monastries by their owne Bishop *Eustochius*, they became very seditious, and stirred vp horrible contention, betwixt *Theodorus Ascidas* Bishop of *Cæsarea* in *Cappadocia*, and *Eustochius* Bishop of HIERUSALEM. No contention hath beene more pernitious in the Church of CHRIST, then this (*Theodorus* beeing in great fauour with the Emperour *Iustinian*) if the fift Generall Councill had not staide all the attemptes of *Theodorus*, by comdemning the Hereticall opinions of *Origen*, which both the monkes of *Noua Laura*, and *Theodorus Ascidas* did maintaine. Finally, the monks became so contentious & seditious, that not only they contended against their superiours, but also they contended amongst themselues with vnsupportable hatred, and euen in the wildernesse of *Nitria*, where their great fame and commendation did spring vp, in that same place the fame and beautie of the Monasticke life did fade and wither.

Euagr. lib. 4 cap. 38

Socrat. lib. 6 cap. 7

Beside Heresie and contention, other corruptions of manners stained and defaced the glorie of the Monasticke life: namelie, an inclination to idlenesse, abstinence from manuall labours, & heaping vp of riches, which they gathered of the sweate of other mens labours. And this appeareth clearely by the writinges of *Augustine*, who not onely testifieth, that the monkes of his dayes so did, but also they defended, that it was lawfull to them to bee idle, becausse CHRIST saieth in the Gospell, *Behold, the foules of Heauen, for they sow not, neither reape, neither carrie into the barnes, yet your Heauenly Father feedeth them: Are yee not much better then they?* Against whose idlenesse *Augustine* most sharpely enueieth, saying, that by the example of the foules of Heauen they coulde learne idlenesse, but they woulde not imitate the foules of Heauen in carrying nothing into the barnes, but they would lay vp in barnes and prouision houses those riches which other men with painefull trauels gained and brought vnto them. And hee is so stomached against them, that hee saieth, *Quis ferat homines contumaces, ut gemina illecebra corrumpantur, & dissoluta licētia vacationis, & falso nomine sanctitatis?* that is, who can suffer contumacious men, intangled with double corruption, both with the dissolute liberty of vacance frō labour, & with the false conceit also of holines?

August. de opere Monachorum, cap. 23

Matth. 6 verse, 26

From

From the ſix hundreth yeere of our LORD, vntill our dayes, Monaſtries began againe to bee in great account in the ſight of the world, not for the exerciſes of reading, praying, meditation, laborious working in a lawfull calling, and charitie, which were the ornamentes of the monkes of olde, but for the ſplendor of coſtly buildinges, like vnto the Palaces of Princes, magnificent Churches, pluralitie of Reliques, great reuenewes daily increaſed by the liberalitie of Princes: and this new beautie was like vnto the fairding of an olde woman, when naturall beautie is ſpent, then muſt ſhee bee decked with pictured colours, inuented by the art of man: and this kinde of beautie rauiſheth the ſenſes of ſuch as are ſimple and ignorant. And it is a wonderfull thing to conſider how the heartes of men were tranſported with this new ſhow of holineſſe: in ſo farre, that ſome Kinges thought it to bee an holyer thing to enter into a Monaſtrie, than to ſit in their Royall Thrones, and to gouerne in Iuſtice and Righteouſneſſe the affaires of their Kingdome. *Bambas* King of *Gothes* (which nation reigned in *Spaine*) reſigned the title of his Royall authouritie to *Euruigius*, and entred into a Monaſterie. *Sebbus* King of the Orientall *Saxons*, left his Kingdome, and entred into a Monaſterie: & to the end that it might ſeeme that GOD gaue allowance vnto this ſuperſtition, falſe miracles were inuented to grace this fact of *Sebbus*: for the tombe whereinto his bodie was laide, beeing in length an hand breade ſhorter then his corpes, was miraculouſly enlarged, and lengthened to the juſt proportion of his dead bodie: ſo that in the ſeuenth CENTURIE, and about the dayes of Pope *Vitalianus*, it was a prouerbe in the mouthes of the people, that three admirable things fell out in their age: Firſt, innumerable Abbacies were builded: Secondly, the heads of Kings were ſhauen, and they entred into Monaſtries: Thirdly, that whoredome was canonized, that is, notable harlots were counted Saintes. So with the increaſing number of Monaſtries, ſuperſtition, falſe miracles, and a lewde conuerſation in like maner daily increaſed. In the eight CENTURIE *Rachis* King of *Lombardis* entred into the Abbacie called *Caſſinenſe* in *Italie*, and his brother *Aiſtulphus* gouerned the affaires of the Kingdome, in the dayes of Pope *Zacharie*. *Caralomannus* the elder brother of

Similitude.

Beda lib. 4 cap. 11

Hiſt. Magd. Cent. 7. Cap. 6

Platina, de vita Pontif.

Pipinus King of *France*, was first in the Monasterie builded vpon the Mount *Sarapte*, afterwarde in the Monasterie called *Cassinense* (whether voluntarily or against his will I dispute not) and hee ended his life in the Monasterie of *Vienne* in *France*, beeing transported thither against his heart, by the violence of his brother *Pipinus*. In the ninth and tenth CENTURIES, the Bishops of *Rome* finding, that their estate was mightily aduanced by Abbacies and Nunneries, they also on the other part endeuoured to aduance the Monasticke life, in so farre that Kings & Princes were allured to professe themselues to be of the order of Monkes, with dispensation not the lesse to them from the Bishop of *Rome* (vnder whose souereignity all high powers began to stoupe) to gouerne their owne Kingdomes, prouiding alwayes, that with liberall giftes they had enriched the chaire of *Rome*: So it came to passe, that the world saw a rare and vnquoth spectacle, to wit, Kingly Monks, and Monkes Kinges.

Hist. Magd. Cent. 8 cap. 10

Hist. Magd. Cent. 9 cap. 7

Arnulphus, lib. 5 cap. 30

Yea, and Kings were so bewitched with seducing speaches, that they who would not abase their Royall estate with participation of Monkish orders, yet they thought it was so holy and meritorious a turne to build Monasteries, that by so doing, they might merite forgiuenes of hainous sins, As *Edgarus* king of *England*, a man contaminated with many vild spots of sinne, such as adultery, murther, tyranny, and an attender vpon three notable harlots: yet becausse hee was accustomed euery yeere to build an Abbacy, this holy fact abolished the remembrãce of all his faultes, and made him worthie after his death to haue his name, together with the name of *Wulfreda* an holy Nunne (and yet the Kings whore) & the name of her daughter *Editha*, whom she did beare to the King, All their names (I say) were counted worthie to bee enrolled in the Catalogue of Saintes. *Cazimirus* King of *Poll*, beeing driuen from his Kingdome, entered into a Monasterie of *France*, in the dayes of *Benedict* the ninth: and the *Polonian* Ambassadours, who came to *France*, to entrait their king to returne againe to his Kingdome, & were sore grieued at his negatiue answere: Yet by the meanes of Pope *Benedict* the ninth (at whose handes all thinges might haue beene obtained for money) they obtained their King againe, with libertie to him to marrie, and to procreate children. If Monasticke vowes bee lawfull,

Balus. Cent. 2. script. Britan.

Hist. Magd. Cent. 11 cap. 6

lawfull, the loosing of the bandes of Monasticke vowes for money was not lawfull. This *Benedictus* the ninth is he of whom *Platina* writeth, that after his death his effigie appeared vnto a certaine man, horrible and monstrous, more like the similitude of a Beast, then of a man, which betokened the beastly conuersation of this vnhappie Pope in his life time. *Platina. de vita Pontif.* The examples of late dayes, that are recent in all mens memorie, of Lordes, Earles, Dukes, Ladies, yea, and of the Emperour *Charles* the fift in his olde dayes, who entered into Monastries and Nunneries, whether to leade, or to conclude their lifetime, I passe ouer with silence. This was the glorie of Monkes, since the six hundreth yeere of our LORD vntill our dayes, that Kinges, Monarches, Popes, and mightie men in the world magnified their estate by repairing olde Monasteries, building new Abbacies, and bestowing great reuenewes and rents vpon them: and some times, as saide is, entering themselues into Monastries, either to leade, or to ende their liues.

Monasteries also of late dayes became places of imprisonment, especiallie of Noble persons, dejected from their anteriour dignities: so that Pope *Christophorus* himselfe in the dayes of the Emperour LODOVICUS the thirde, beeing dejected from his Papall dignitie, was thrust into a Monasterie: *Vnicum calamitosorum refugium*, as saieth *Platina*, that is, the onely refuge of men who were in calamitie. *Platina, de vita Pontif.* *Constantine* the sonne of the Emperour *Leo*, thrust his brethren into a Monasterie, rendring vnto them a just recompence of the like inhumanitie that they had practised against their owne father. *Hist. Magd. Cent. 10 Cap. 6* Likewise Monastries became places whereinto men entered, to sorrowe for by-past offences, imagining that by the strickt obseruation of the rules of the Monasticke life, they might obtaine forgiueneſſe of sins at the handes of GOD. *Paulus Cyprius* Bishop of CONSTANTINOPLE before the seconde Councill of NICE, entered into a Monasterie, and lamented for that hee had consented to the abolishing of Images, in the Councill assembled by CONSTANTINUS COPRONYMUS.

This PAULUS CYPRIUS was a man of a base, timorous, and feeble spirite, who neuer knewe what the Godlie sorrowe, described by the Apostle PAULE, did meane,

which causeth repentance to saluation, not to bee repented, for hee had great neede to haue repented: this his repentance and his sorrowe was not μετάνοια ἀμεταμέλητος, whereof *Paul* speaketh, 2. *Corint.* 7.

This bastard glorie aboue specified, whereof Monkes rejoiced, when the first ornamentes were lost, did rather belong to the Conuentuall Monkes, than to the *Anachorites*. Wee reade not of Kinges, who delited to exchange their Kingdomes with the solitarie liuing by themselues apart in the Wilderneſſe, except *Suatacopius* King of *Moravia*, who beeing ouercome in battell by the Emperour *Arnulphus*, hee went to the Wilderneſſe, wherin hee continued vntill the day of his death, eating hearbes, and drinking water with greater contentment of mind then hee liued before in the pleasures of his Kingdome. As concerning *Iosaphat* King of *India*, of whom *Damascene* writeth, that hee forsooke his Kingdome, and went to the Wilderneſſe, and exercised himselfe continually in reading and praying, for the space of fiue and thirtie yeeres, it is but a fabulous narration, and the writer of it cannot cite so much as one approued Author for confirmation of his alleadged Historie: But the purpose of *Damascene* is to confirme a lying narration with lying miracles, wrought at the sepulchres of *Iosaphat*, some time King of *India*, and *Barlaam* an Eremite, whose bones hee alleadgeth were transported by King *Barachias* out of the Wilderneſſe, into the Countrey of *India*: but I leaue *Damascene* lying, and I proceede.

Æneas Silv. Hist. Bohem. cap. 13

Damascen. Historia.

Vnder the shadowe and coloure of all this counterfeit glorie aboue mentioned, from the sixe hundreth yeere of our LORD, vntill our owne time, horrible abominations hath beene hatched, so farre surpassing the defections preceeding the sixe and seuenth hundreth yeere of our LORD, as the darknes of the winter night goeth beyonde the darkeneſſe of the summer night. Beside the doctrine of Images, whereof Monkes were the principall authors: yea, and *Paulus Cyprius*, before hee coulde procure the gathering of the second Councill of *Nice*, entred into a Monastrie, as it were into the shop and office house of Sathan, and with his vntimous sorrowing, moued the Empresse *Irene* to gather the Councill fore-saide. But beside this (I say) Monks

were

were the first forgers of the doctrine of Transſubſtantiation: for *Damaſcene* expreſſely writeth, ὅλο ἀνλῶι ὁ ἄρ]Θ καὶ ὁ ὄιν]Θ μ]ταποιοῦν-ται εἰς σῶμα, καὶ αἷμα θεοῦ: that is, the very Bread and Wine are changed into the Bodie and Blood of the LORD. And againe he ſaieth, οὐκ ἔϛι τύπ]Θ ὁ ἄρ]Θ, καὶ ὁ οἶν]Θ, τοῦ σώμα]Θ, καὶ αἵμα]Θ τοῦ χῦ: μὴ γένοιτο, ἀλλ' ἀνλῶι τὸ σῶμα τοῦ κυρίν τεθεωμένον: that is, the Bread and the Wine are not a figure of the Bodie and Blood of CHRIST, but the verie Dei-fied Bodie of our LORD. This errour was receiued, diſperſed, and propagated, the more willingly in Monaſtries, becauſe it was forged by the braine of a Monke. Likewiſe the doctrine of the merite of mens workes, euen ſuch workes as are ſuperſtitious, and not commanded in the Law of GOD: This doctrine (I ſay) as a banner diſplaide againſt the merites of the ſufferings of CHRIST, it was chiefely ſpred out in Monaſtries, wherein the grandour of great and legible letters made their opinion knowne to the worlde, *ORDO SERVATUS DUCIT AD VITAM*, that is, The keeping of order (to wit, Monaſticke rules) leadeth to life. Other points of erronious & corrupt doctrine, whereof they are not the firſt inuenters, they are the principall propagators of them: as namely, prayer for the dead, and the opinion of purgatorie: theſe errours inuented of old, had died out long agoe as the fires of *Ætna* and *Veſuvius* haue done, if that the fables of Monkes (dayly renewed) had not beene like vnto fewell, intertaining the flame of fooliſh opinions.

Damaſcen. de Orthodox. fid. lib. 4. cap. 14

The vilde and vnchaſte conuerſation of the Monkes, from the ſixe hundreth yeere of our LORD, vntill our time, he who vndertaketh to deſcribe it, vndertaketh an vnneceſſarie worke, as they did who of olde commended *Hercules*, whom no man did vituperate: euen ſo they, who preſume to deſcribe the vnchaſtitie of Monaſtries and Nunneries, they ſpend time in vaine to proue that thing, which no man can denie: yea, and their owne ſpeaches containe a confeſſion of the *Guiltines*, of vnchaſte liuing. When any of their number is deprehended in whoredome and adulterie, they do not aggregate this fault as a ſhame and diſhonour done vnto their holy Order, but rather extenuate the horrour of ſinne, ſaying, it is better to bee a ſecrete whore-monger, than an open Heretique. The commendation

that the Poet *Nigellus* giueth to the Nunnes of the *Gilbertine* order, in our neighbour Countrey, is but ſlender: namely this, that when they were aged they left off bearing of children. This Order began in ENGLAND, ANNO 1140.

The Monkes and Nunnes of our owne Countrey, where they were beſt knowne, they were worſt liked: and they might haue ſuffered a triall of anie perſons, except of neighbours, and ſuch as knew them well. In other Countreyes, albeit the turpitude of an vnchaſte life was couered with leſſe tranſparent vailes, alPſal. 5. 6 wayes GOD is like vnto himſelfe, and hee hateth the workers of iniquitie. Let S. *Adonei* a Monke of *Rowan* bee an examplarie type of the maners of manie others, when hee fell ouer the bridge in the night time, and drowned in the water of *Seane*, the good and euill Angels ſtroue for his ſoule, becauſe it was to *Hiſt. Magd. Cent. 10 cap. 6* bee doubted, whether his foote-ſteps led to the Church, or to his harlot: And in ende the deciſion of this controuerſie, was referred to RICHARD Duke of *Normandie*. It appeareth by this fable, inuented by *Normand* Monkes, that their purpoſe was not only to excuſe the villanie of *Adonei*, and to count him a Saint, but alſo to encourage themſelues to laſciuiouſneſſe, becauſe the good Angels woulde ſtriue for the ſoule of a villane, who was cled with an holie Monkiſh habite, and at laſt the deciſion of the controuerſie muſt bee referred to ſome mortall man: not vnlike vnto *Paris*, who was more fauourablie inclined to *Venus*, then hee was either to *Iuno*, or *Minerva*.

Now it is time to ſpeake of the multiplied number of the orders of Monkes, not to make a perfect reherſall of them, but to let the Reader vnderſtand, that the worlde groned vnder the charge of an importable burthen, which neither were they willing to ſhake off, nor able to beare it. Ouer and beſide the multiplied number of the branches of the *Auguſtine* and *Benedictine* Orders, aboue ſpecified, other Orders alſo ſprang vp, ſuch as the order of the *Charterus* Monkes, whereof *Bruno* a man bo ne in *Colne* was the author, ANNO 1080. It is rumored that a certaine man in *Paris* died, who was renowned for the honeſtie of an vnreproueable life: notwithſtanding after his death, in audience of the people, who were aſſembled to performe

forme the laſt funerall duetie to him, hee ſate vp in the bire, and vttered terrible wordes, that hee was accuſed, and in the righteous judgement of GOD condemned. *Bruno* was preſent, and heard theſe tragicall wordes, and ſaide vnto the people, If ſo bee that this man bee condemned, it is not poſſible that any man can bee ſaued, except hee renounce the worlde: And ſo being accompanied with a few followers, he went into a Wilderneſſe, neere to *Gratianopolis*, and was the author of a new Order of the *Charterus* Monkes, whoſe continuall abſtinence from fleſh, vnmanerly ſilence, and purging with fire the footeſteps of women, was in their opinion a renouncing of the world. If this bee true, the people of *Æthiopia* called *ἰχθυοφαγοι*, haue renounced the worlde, and are neerer to the Kingdome of GOD, then the *Charterus* Monkes.

By the like Diabolicall inuention the Order of *Catherina de Senis* was found out, ANNO 1455. The marks of CHRISTS ſufferinges, the ſpouſing Ring ſhee receiued from CHRIST, with foure pretious Pearles of ineſtimable value, the emptying her body of her owne heart, to the ende the heart of CHRIST might bee thruſt in place of it, What are all theſe forgeries, but as the filthie exhalation of a ſtirred mire of vncleaneneſſe? yet are theſe fables publiſhed to the worlde, in that booke laden with lies, called *Chronica Chronicorum*: yea, and this woman was canonized by Pope *Pius* the ſeconde, ANNO 1470. And the Order of S. *Catherene* was receiued amongſt other holy orders. *Hoſpitalarii*, *Templarii*, *Teutonici gladiatores*, are reckoned amongſt orders of Monkes, yet was their emploiment more in defending Chriſtians from the injurie of Infidels, then in reading, praying, or any other ſpirituall exerciſes. What became of theſe *Templarii*, after they were diſperſed throughout EUROPE, and whether they were juſtly or vnjuſtly cut off all at one time, by the ordinance of *Clemens* the fift, in the Councill of *Vienne*, I omit to ſpeake: but whether they had beene guiltie or innocent, it was but ſmall clemencie in Pope *Clem.* to giue out a ſentence of death againſt ſo many, before they were warned, heard, and ſufficiently conuicted of faults laide vnto their charge.

1. Reg. 18 42 The Orders of *Carmelites*, who dwelt vpon Mount *Carmell*, where *Helias* prayed, and of *Camaldinenſes*, *Ioannites*, the Order of white Monkes, of the holy Trinitie, of S. *Clara*, of *Penitentiers* and ſcourgers of themſelues, of Croſſe-bearers, and Starre-bearers, of *Minimes*, and of *Bonehomes*, of Penitent ſiſters, of *Saccis*, of *Bethlehemites*, of the ſeruantes of *Marie*, of *Georgians*, and many more. This multiplication of Orders declareth, that there was greater care amongſt late Monkes, to find out ſome diſsimilitude of habite and ceremonies amongſt themſelues, then to conforme themſelues to the ſimilitude of CHRIST.

The Orders of the *Franciſcans* and *Dominicans*, ouerſpred the worlde, about the 1200. yeere of our LORD: Their number in ſhort time was mightilie increaſed: ſo that the *Franciſcans* rejoyced, that there were founde of their Order in diuers Nations two thouſande, one hundreth, foureſcore and fiue Monaſteries. And the *Dominicans* numbred foure thouſande, one hundreth and fourtie ſixe Monaſteries in EUROPE, all profeſsing their Order, as *Creccelius*, ſometime an *Auguſtine* Monke, reckoneth. Theſe were like vnto the Frogs of ÆGYPT, Exod. 8. 6 whoſe number made them to bee feareſull: And like vnto the Ibid. 10. 5 Graſſe-hoppers of ÆGYPT, which ate the reſidue that remained, and eſcaped from the Haile. Theſe were like vnto Mothes in a garment, like Myce in a barne, like Caterpillers amongſt corne, and rouſt in mettals, ſo offenſiue vnto the world, that the people groned for the oppreſsion of begging Friers. The *Dominicans* followed the rules of the *Auguſtine* Monks: & this is the cauſe wherefore *Creccelius*, of whom we ſpake before, reckoneth not the *Dominicans* as one of the principall ſtockes and rootes, from which other Orders as branches did proceed. Both theſe Orders of *Franciſcans* and *Dominicans*, had their allowance and confirmation from *Innocentius* the third, who dreamed that the Church of *Laterane* was bowing and inclining to fall, and that ſaint *Francis* and ſaint *Dominicke* ſet to their ſhoulders, to vphold the decaying Church of *Laterane*. What wonder is it, that theſe Orders teach a doctrine of lyes & dreames, whoſe confirmation coulde not bee obtained, vntill Pope *Innocentius*

centius the third dreamed that these two did vphold the Church of *Laterane*. In the Sermones of the begging Friers saint *Francis* is extolled with excessiue praises, as if by long fasting, earnest prayers, and deepe meditations, he had beene counted worthie to see Celestiall visions, and to bee marked in handes, feete, and side, with the markes of the sufferinges of CHRIST. Notwithstanding of all these Hyperbolicke praises, in the verie beginning of his deuotion, hee beganne at theft, and stole money from his father, and gaue it to a Priest, to helpe the reparation of the Church of saint *Damian*. And for this cause his father tooke him, and did beate him with manie stripes. In so farre, that they who doe pleade saint *Francis* cause, deny not, that hee tooke away his fathers money, neither doe they deny, that for this cause hee was chastised by his father, but they call the foresaide chastisement persecution. *Hist. Mag. Cent. 13 Cap. 10*

The Monkes and Friers of the Order of Saint DOMINICKE doe attribute vnto him, both in his life-time and after his death, the working of so manie and so great miracles, as if it were their purpose not onely to preferre him vnto saint FRANCIS, but also to equall him to CHRIST, and to his Apostles. Notwithstanding his greatest deuotion was in beating himselfe thrise euerie night with an yron chaine, partlie for his owne sinnes, partlie for the sinnes of other men, who were aliue, and partlie for the sinnes of those who were in purgatorie. This fact (Isaie) was as fooliſh and derogatorie to the honour due to CHRIST, and to the merites of his sufferinges, as anie thing that was done by that notable foole saint FRANCIS. *Hist. Mag. ibidem.*

The latest Orders, such as the *Iacobines* and *Capuscings*, are but branches of the *Franciscane* and *Dominicane* Orders, and are famous, as *Eroſtratus* was, rather for euill, then for good. The *Capuscings* are fine Trumpetters, to proclaime warre-fare against the Citie of GOD: And the *Iacobines* are souldiours of Sathan, to put hande to worke, and to fight against the Heauen, in not sparing the Anointed of GOD, and him who was anointed

with that Celeſtiall oile that came from aboue, as they themſelues and others of their Religion doe affirme.

Concerning the Ieſuites, who may more properlie bee called *Layolites* then Ieſuites, becauſe they walke rather in the foote-ſteps of *Layola*, the author of their ſect, then in the foote-ſteps of IESUS, who neuer taught any man to follow the way of *Cain*, as they doe: But *Layola* was a ſouldiour, and delited in ſhedding of blood. Of them (I ſay) I am in doubt whether to call them an Order or not: for the old *Ænigma* is reuiued in them, *Vir, non vir, percuſſit, non percuſſit, lapide, non lapide, avem, non avem, ſuper arbore, non arbore.* Euen ſo the *Layolites* may be called an order, and not an ordere, becauſe they will not be bound vnto a certaine habite, as a diſtinguiſhing note, ſeparating them from other Orders, leſt by their habite they ſhoulde bee diſcouered, and made knowne to Princes, againſt whoſe eſtate they trafficke with moſt treaſonable attemptes: neither will they conteine themſelues within their owne boundes, as if they woulde counterfeit the Apoſtles, but with a prepoſterous counterfeiting called by the *Graecians* κακοζηλία. The Apoſties were the Ambaſſadours of CHRIST, the Ieſuites are the ambaſſadours of the antichriſt, the Apoſtles endeuoured to ſet vp the Throne of CHRIST, by preaching the death of CHRIST, the Ieſuites endeuour to repaire the loſſe of the antichriſt, with the ſlaughter of Chriſtian Princes. O generation of Vipers! the broode alreadie conceiued in their venomous breaſtes, will bee their deſtruction, as it is the deſtruction of the feminine Vipers: but I leaue a deſcription of their bloodie attemptes to others, who haue better knowledge of the profundities of Sathan, more clearely manifeſted in them then it was of olde in the tenne perſecuting Emperours.

Epiſt. Iude

To all theſe fore-mentioned Orders, one thing is common, that they are all obliged & bound by vowes of chaſtity, pouerty & obedience, euery one to the attẽdance of his owne order: the *Layolites* haue added the vow of temperancie, without which cuſtody it is hard to keepe chaſtitie: the vow of chaſtitie is good, prouiding

prouiding that Matrimonial chaſtity be included vnder the generality of the word Chaſtity, ſeeing that Marriage is honourable among all, and the bed vndefiled. But the vow of Virginall chaſtitie, is the ſacrifice of fooles, as if a man would vow to bee a Preacher, before hee were perſwaded that GOD had vouchſafed vpon him the gift of preaching: Euen ſo it is a fooliſh thing to any man to binde himſelfe by a ſolemne vow to Virginall chaſtitie, before hee bee fully perſwaded, that GOD hath vouchſafed vpon him that rare gift. Hebr. 13.4

Vnder pretence of the vow of pouertie, a number of Monks, eſpeciallie Abbots, Channons, and Capitulare Monkes, as it were Biſhops chiefe Counſellers, haue heaped vp infinite riches, and in pompe, wealth, ciuile preheminence and ſplendor of worldly magnificence haue ouer-went Earles, Lordes, and Barons, in many Countreys: and in the meane time they were but a neſt of idle bellies, keeping for a faſhion ſeuen Canonicall houres, which they ſpent in reading & ſinging (oftener by their ſubſtitutes, then by themſelues) as if they had beene called Canonici, for keeping Canonicall houres, and not for ſtudying holy Canonicke Scripture, to the ende they might bee able to interprete it to the vtilitie of others.

Concerning the vowe of obedience kept in all Orders, but more ſtricktly amongſt the *Layolites*, then all the reſt, The commandement of GOD ſhould haue beene obſerued, whereinto the authoritie of the father muſt bee regarded, in ſuch ſort, that if hee ratifie not the vowe of his young daughter, remaining as yet in his houſe, then her vowe is vndone, and cannot ſtande: Euen ſo the vowes that mortall men doe make in earth, if they bee not ratified by the allowance of our Heauenly Father, they are vndone, and cannot conſiſt and ſtand. Notwithſtanding the commanders amongſt the *Layolites*, will trie the obedience of their diſciples in maters vnhoneſt, vncomly, vngodly, and deuiliſh, ſuch as to walter themſelues into a filthie mire, if ſo it pleaſe the commander to enjoine & to violate the commandement of the Phiſition, in rubbing that thing outwardly vpon Numb. 30 verſe, 4. 5

the bodie which the Phiſition commanded to bee eaten by the diſeaſed perſon, and in drinking that liquor of oile wherewith the Phiſition appointed the bodie to be anointed. Alſo in commanding their diſciples to kill Chriſtian Princes. Hath GOD kept ſilence in his bleſſed word, and by his taciturnitie giuen a ſecrete allowance to ſuch vngodly commandementes? Reade the Scriptures of GOD, whereinto hee forbiddeth to touch the Anointed of the LORD: but they haue touched the Anointed of the LORD, euen betwixt the Porch and the Altar, not aſhamed to defile their holy ſacrament of auricular confeſſion, with treaſonable conſultations againſt the Anointed of the LORD.

Pſal. 105 verſe, 15

To conclude, The Orders of Monkes from appearance of commendable beginninges, haue degenerated ſo farre, that they who ſeemed to bee Starres fixed in Heauen, and ſhining with the ſplendor of Celeſtiall light, in end they are become buſie-bodies, practiſers of treaſons, vnder colour of late inuented ſacraments, whom the LORD in his owne time with the tempeſt of his wrath will ſcatter as duſt, and no man ſhall bee able to gather them againe.

FINIS.



CENTVRIE V.

CHAP. I.

OF EMPEROVRS.

Arcadius, and *Honorius*.

THE good Emperour *Theodoſius* left behind him two ſonnes, *Arcadius* to gouerne the Eaſt parts, and *Honorius* the Weſt. *Arcadius* reigned 14. yeeres: Hee was a meeke and godly Emperour, but not couragious as his father had bene. His ſimplicitie was abuſed by *Eudoxia* his wife, *Ruffinus* his chiefe Counſeller, and *Gania* his chiefe Captaine. *Eudoxia* was offended at the freedome that *Chryſoſtome* vſed in reprouing of ſinne: And by the meanes of *Theophilus* B. of *Alexandria* procured his depoſition. *Theophilus* had gathered a Synode at the oake of *Chalcedon:* becauſe *Chryſoſtome* beeing warned, refuſed to compeare, they conuict him of contumacie, and depoſed him: after depoſition followed baniſhment, from which the affectioned minds of the people toward their Paſtor conſtrained the Emperour to reduce him againe: yet *Eudoxia* continued in her malice, and procured by the

Sozom. lib. 6. cap. 23

meanes of *Theophilus*, his ſecond depoſition and baniſhment, with commandement to iourney his weake body with exceſſiue trauailes from place to place vntill he concluded his life.

Soz. lib. 8. cap. 28

Ruffinus ſtirred vp *Alaricus* King of the *Gothes* to fight againſt *Arcadius*, ſecretly preſuming to the kingdome, but his treſonable interpriſes beeing eſpied, he was ſlaine, & his head and right hand were hung vp vpon the port of *Conſtantinople*.

Gaina of a ſimple ſouldier was made generall commander of *Arcadius* his armie: he waxed inſolent and proud, affected the Kingdome, beeing in blood a ſtranger, of the Nation of the *Gothes*, in religion an *Arrian*. Hee craued a petition of the Emperour, that he might haue one of the Churches of *Conſtantinople* whereinto hee might ſerue GOD according to his owne forme: but this petition by the prudent aduiſe of *Chryſoſtome* giuen to the Emperour, was reiected, and the pride of *Gaina* for a time was ſomething abated.

Theod lib. 5. cap. 32

Honorius reigned in the Weſt, all the dayes of his brother *Arcadius*, and 15. yeere after his death. The whole time of his gouernment was very troubleſome. *Gildo* his lieuetenant in *Africke* vſurped the dominion of *Africke*, and *Maſcelzer* his brother, who at the firſt deteſted treaſonable interpriſes in his brother, yet afterward followed his brothers footſteps, and receiued the iuſt deſerued reward of his vnconſtancie, for hee was ſlaine by his owne ſouldiers. In like maner *Stilico* the Emperours father in law (for *Honorius* maried his daughter) and the Emperours chiefe Counſeller, preſumed to drawe the Kingdome to *Eucherius* his ſonne, and ſtirred vp the *Vandales*, *Burgundians*, *Almans*, and diuers others to inuade the Kingdome of *France*, to the end that *Honorius* beeing ouercharged with the multitude of vnſupportable buſineſſes, might permit *Stilico* to ſet forward to the deſignes of his own heart. About this time *Rhadagiſus* a *Scythian* accompanied with an armie of two hundreth thouſand *Gothes*, came to *Italie*. And the helpe of *Vldinus* and *Sarus* captaines of the *Hunnes* and *Gothes* beeing obtained, *Rhadagiſus* was ſuddenly ſurpriſed, himſelfe was taken & ſtrangled, many were ſlaine, the moſt part were ſold, whereupon followed incredible cheapneſſe of ſeruants, ſo that flockes of ſeruants were ſold for one piece of gold in *Italie*.

Hiſt. Mag. cent. 5. cap. 3

Fauſt. chron.

The

The next great trouble came by *Alaricus* King of the Weſterne *Gothes*, who inuaded *Italie*, and camped about *Rauenna*, with whome *Honorius* entred into a capitulation, and promiſed to him and his retinue a dwelling place in *France*. The *Gothes* marched toward their appointed dwelling place: But *Stilico* the Emperours father in law followed after them, and ſet vpon them at vnawares, when they ſuſpected none euill, and ſlew a great number of them. By this the Emperour clearely perceiued the treaſon of *Stilico*, and cauſed him and his ſonne to be ſlaine, but to his owne great hurt, he appointed no generall cõmander of the armie in his place. *Alaricus* and his armie were inraged, partly by their loſſe, and partly by remembrance of the couenant made with them, and incontinent violated: Therefore they turned backe againe, & inuaded *Italie* with all their might, and beſieged *Rome* two yeeres, and tooke it in the yeere of our LORD 410, or as ſome reckone 412. In the mids of burning, ſlaying, robbing & militare outrage, ſome fauour was ſhowne by the expreſſe commandement of *Alaricus* to ſuch as fled to Chriſtian Churches for ſafetie of their liues. *Alaricus* led his armie from *Rome*, and was purpoſed to ſaile to *Africke*, there to ſettle his abode, but beeing driuen backe with tempeſtuous windes, hee wintred in *Conſentia*, where hee ended his life. *Alaricus* in his lifetime had giuen in marriage *Placidia* the ſiſter of *Honorius* to *Ataulphus* his neereſt kinſman, and *Ataulphus* after the death of *Alaricus* reigned ouer the *Gothes*. The *Gothes* vnder the conduct of *Ataulphus* returned backe againe to *Rome*. *Placidia* through her interceſſion purchaſed great well to the towne of *Rome*: the *Gothes* abſtained from burning, and ſhedding of blood, and addreſſed themſelues toward *France* and *Spaine*.

Compend. Theod. catalog. Cæſarum.

Platin. in vita Zoſimi 1.

Zoſim. lib. 9 cap. 9

Funſtii chronic.

Theodoſius 2. and *Valentinian* 3.

AFter *Arcadius* reigned his ſonne *Theodoſius* the ſecond 42. yeeres. His vncle *Honorius* gouerned in the Weſt: After whoſe death the whole gouernment perteined to *Theodoſius*, who aſſociated vnto himſelfe *Valentinian* the third, the ſonne of *Placidia* his fathers ſiſter. *Theodoſius* in godlines was like vnto his grandfather, in collecting a great librarie of good bookes, nothing inferiour to *Ptolemæus Philadelphus*. In collecting in one

ſhort ſumme the lawes of kings & princes: he tread a path whereinto *Iuſtinian* walked, following *Theodoſius* example, and benefited all men deſirous of learning. His houſe was like vnto a ſanctuarie for exerciſes of reading of holy Scripture, and deuote prayers. He was of a meeke and tractable nature almoſt beyond meaſure: his facilitie in ſubſcribing vnread letters was corrected by the prudent aduiſe of his ſiſter *Pulcheria*. In theſe two Emperours time the eſtate was mightily croſſed and troubled by ſtrangers. By the procurement of *Bonifacius* deputie of *Africke*, the *Vandales* vnder the cõduct of *Genſericus* their King came into *Africke*, tooke the towne of *Carthage*, & other principall townes and ſettled their abode in that countrie. *Valentinian* 3. Emperour of the Weſt was compelled to bind vp a couenant with the *Vandales*, and to aſſigne vnto them a limited bounds in *Africke* for their dwelling place.

Socrat. lib. 7. cap. 22
Idem lib. 7. cap. 42.
Hiſt. Magd. cent. 5. cap. 3

The *Vandales* were partly *Pagans* and partly *Arrians*, whereby it came to paſſe that the true Church in *Africke* was perſecuted with no leſſe inhumanitie, and barbarous crueltie by *Genſericus* King of the *Vandales*, than it was in the dayes of the Emperour *Diocleſiane*. *Attila* King of the *Hunnes* encombred the *Romane* empire with greater troubles. *Theodoſius* Emperour of the Eaſt bought peace with payment of a yeerely tribute of gold to *Attila*. *Valentinian* the third by the meanes of *Aëtius* his chiefe Counſeller allured *Theodoricus* King of the Weſterne *Gothes* to take his part. The parties fought in the fieldes called *Catalaunici* a great fight, whereinto a hundreth and foureſcore thouſand men were ſlaine. And *Theodoricus* King of the *Gothes* in this battell loſt his life. *Attila* was compelled to flee. *Thraſimundus* the ſonne of *Theodoricus* was very willing to purſue *Attila*, for deſire hee had to reuenge his fathers ſlaughter, but hee was ſtayed by *Aëtius*. This counſell ſeemes to bee the occaſion of his death: for *Valentinian* commanded to cutt off *Aëtius*. *Attila* finding that the *Romane* armie was deſtitute of the conduct of ſo wiſe a gouernour, as *Aëtius* was, hee tooke courage againe, and in great rage ſet himſelfe againſt *Italie*, tooke the townes of *Aquileia*, *Ticinum* and *Millane*, ſacked and ruined them, and ſet himſelfe directly againſt *Rome*, of intention to haue vſed the like crueltie alſo againſt it. But *Leo* biſhop of *Rome* went foorth

foorth, and with gentle words ſo mitigated his mind, that he left ſieging of the towne of *Rome*. Soone after this *Attila* died, the terrour of the world, and the whip wherewith GOD ſcourged many nations.

Valentinian the thirde, after he had reigned in whole 30. yeeres, was cut off for the ſlaughter of *Aetius*. *Maximus* vſurped the Kingdome, and violently tooke vnto himſelfe *Eudoxia* the relict of *Valentinian*: but ſhe was relieued againe by *Genſericus* King of *Vandales*, who led an armie to *Rome*, and ſpoyled the towne, relieued *Eudoxia*, and caried her and her daughters to *Africke*, and gaue *Honoricus* his ſonne in marriage vnto her eldeſt daughter. *Maximus* was cut in pieces by the people, and his body was caſt into *Tyber*. From this time foorth the Empire vtterly decayed in the Weſt, vntill the dayes of *Carolus Magnus*, ſo that *Auitus*, *Ricbimex*, *Maioranus*, *Seuerus*, *Anthemius*, *Olybrius*, *Glycerius*, *Nepos*, *Oreſtes*, and his ſonne *Auguſtulus*, they continued ſo ſhorte time, and gouerned ſo vnproſperouſly, that their names may bee left out of the rolle of Emperours. *Euagr. lib. 2. cap. 16*

Nowe to returne againe to *Theodoſius* Emperour in the Eaſt, a King beloued of GOD, in ſo much that by praier he obtained of GOD a wonderfull deliuerance to *Ardaburius* captaine of his armie. When his vncle had ended his life, *Ardaburius* was ſent againſt a tyrant *Iohn*, who did vſurpe the Kingdome in the Weſt. The ſhip whereinto *Ardaburius* ſailed by tempeſt of weather was driuen to *Rauenna*, where the tyrant *Iohn* tooke him priſoner. *Aſpar* the captaines ſonne, beeing conducted by an Angell of GOD (as *Socrates* writtteth) entred into *Rauenna*, by the paſſage of the loch, which was neuer found dried vp before that time: the portes of the towne were patent, ſo that *Aſpar* and his armie entred into the towne, ſlew the tyrant *Iohn*, and relieued *Ardaburius* his father. This miraculous deliuerance is thought to bee the fruite of the effectuall prayers of the godly Emperour. His death was procured by a fall from his horſe, after which hee was diſeaſed, and died: an Emperour worthie of euerlaſting remembrance. *Socrat. lib. 7. cap. 23*

Martianus.

MARTIANVS by the meanes of *Pulcheria* the ſiſter of *Theodoſius* was aduanced to the Kingdome, with whome *Valentinian* the thirde, of whome I haue already ſpoken, reigned 4. yeeres. *Martianus*, albeit he obtained the gouernment in a time moſt troubleſome, when the *Gothes*, *Vandales*, *Hunnes*, and *Herulis* had diſquieted the eſtate of the *Romane* empire out of meaſure, yet by the prouidence of GOD the ſhort time of his gouernment was peaceable, for he reigned not fully 7. yeere, and he left behind him great griefe in the hearts of the people, becauſe a gouernement ſo good and godly endured ſo ſhort time. Anent the councell of *Chalcedon* aſſembled by him, it is to be referred vnto the owne place.

Catalog. Ceſarum

Euagr. lib. 2. cap. 8

Leo.

AFTER *Martianus* ſucceeded *Leo*, and gouerned 17. yeeres. He was godly and peaceable, not vnlike to *Martianus* his predeceſſor. Hee interponed his authoritie to ſuppreſſe thoſe who proudly deſpiſed the councell of *Chalcedon*, and obſtinatly maintained the hereſie of *Eutyches*. Notwithſtanding the madnes and rage of *Eutychian* heretiques began in his time, immediatly after the report of the death of *Martianus*. *Proterius* B. of *Alexandria* was cruelly ſlaine by them in the Church, harled through the ſtreets, and with beaſtly cruelty they chewed the intrals of his body, hauing before ordained *Timotheus* to bee their biſhop. The Emperour baniſhed *Timotheus* beeing firſt foreſeene, that not onely *Leo* biſhop of *Rome*, but alſo all other biſhops of chiefe account, damned the ordination of *Timotheus*. The terrible earthquake which deſtroyed a part of *Antiochia*, and the more terrible fire which waſted a great part of *Conſtantinople*, were fore-running tokens of the great deſolation that ſhould enſue by the deteſtable hereſie of *Eutyches*.

Euagr. lib. 2. cap. 8

Idem cap. 12 & 13.

Zeno.

Zeno.

THE Emperour *Leo* left his Kingdome to his nephew the ſonne of *Zeno* called *Leo*, but hee fell ſicke and died, when he had ſcarce reigned 1. yeere. So his father *Zeno* had the emperiall ſoueraignitie 17 yeeres: he was of a bad religion, diſſolute in manners, intemperate, effeminate, and hated of all men. Therefore *Baſiliſcus* conſpired againſt him, and *Zeno* fled. *Baſiliſcus* was a perſecuter of the true faith, damned by his encyclicke letters the Councell of *Chalcedon* reſtored *Eutychian* biſhops to their places againe: ſuch as *Timotheus Arideus* to *Alexandria*, *Petrus Cnapheus* to *Antiochia*, *Paulus* to *Epheſus*: fiue hundreth preachers were found, who ſubſcribed *Baſiliſcus* letters, and curſed the councell of *Chalcedon*. So great a plague it is, either to haue ignorant Paſtors, who know not the trueth of GOD, or cowardly teachers, who will ſuffer no rebuke for the knowne trueth of GOD. *Zeno* returned to his Kingdome againe within 2 yeres: he baniſhed *Baſiliſcus* to *Cappadocia*, where he was ſlaine with his wife and children. He aboliſhed the encyclicke letters of *Baſiliſcus*, and eiected *Petrus Cnapheus* out of *Antiochia*, and *Paulus* out of *Epheſus*. *Timotheus* of *Alexandria* was old, infirme, and neere to the laſt period of his life, els alſo he had bene eiected out of *Alexandria*: for *Zeno*, not for loue of the true faith, but for hatred of the name of *Baſiliſcus* endeuoured to vndoe all that he had done.

Euagr. lib. 3. cap. 3.

Idem lib. 3. cap. 5

Idem cap. 8 & 11

Vnder the reigne of *Zeno* came *Odoacer* aſſiſted with people of *Pannonia* called *Rugi*, *Turcilingi*, and *Heruli*, and inuaded *Italie*, and ſlew *Oreſtes* at *Papia*, and compelled his ſonne *Auguſtulus*, to denude himſelfe of emperiall honours: ſo that the *Romane* empire, as it beganne in the perſon of *Auguſtus Cæſar*, ſo likewiſe it ended in the perſon of *Auguſtulus* the ſonne of *Oreſtes*. *Odoacer* would not vſurpe the glorious title of an Emperour, but called himſelfe King of *Italie*, and reigned 14. yeeres. *Zeno* on the other part ſtirred vp *Theodoricus* King of *Gothes* to expell *Odoacer* out of *Italie*. *Theodoricus* encountred with him diuerſe times, and preuailed. In end he beſieged him in *Rauenna*, vntill a couenant of peace was bound vp betwixt them, but it laſted ſhort time: for *Theodoricus* vnder pretence of

Hiſt. Miſc. cent. 5. cap. 3

friendship, called *Odoacer* & his sons to a banket, & caused them cruelly to be slain. Afterward he reigned himselfe alone in *Italie* 33 yeres. he reedified the townes in *Italie* which by violence of warres had bene wasted & made desolate, & was well beloued of the people: & albeit in religion he was an *Arrian*, yet he abstained from persecution of those who professed the true faith.

Hist. Magd. ibid.

The *Eutychian* persecution is alreadie begun, but the *Arrian* persecution is not as yet ended. *Hunnericus* sonne of *Genserici* King of *Vandales*, was an *Arrian* persecuter so vnmercifull, that in *Africke* where his dominion was, he had neither compassion on sexe or age: he banished at one time fiue thousand professors of the true faith. And such as were infirme and weake, & could neither trauell by foot nor horse, he commanded cords to bee knit to their legges, and to traile them through the rough places of the wildernes, and by such merciles dealing, the death of many innocent people was procured: but the LORD suffered not this crueltie to be vnpunished: for the LORD plagued the *Vandales* with famine, and pest, and *Hunnericus* was so long tormented with venemous biles, that in end he was cõsumed with vermine, and in great miserie ended his most wretched life.

Socrat. lib. 7. cap. 8.

In this Centurie studying to brevitie, I haue ouerpassed some remarkable thinges, such as the deceitfull practises of the wise men of *Persia*, to diuert the affection of their King *Isdigerdes* from the loue he caried to *Maruthas* bishop in *Mesopotamia*, and Embassadour of *Theodosius* 2. This historie is set downe at length by *Socrates*. In like maner the calamitie of the *Jewes* who dwelt in the Isle of *Candie*, and were piteously abused by a deceiuing fellow, who called himselfe *Moses*, and promised to lead them through the *Mediterran* sea, to their owne lande, as *Moses* ledde the people of *Israel* through the read sea: this calamitie read in the 7. booke of the ecclesiastical historie of *Socrates* chap. 38. The *Jewes* were cõmanded to cast themselues into the sea, & to swim vnto a rocke: but they were drowned in the sea, & dashed vpon the hard rocke, and by the meanes of Christian fishers some few escaped. This historie is referred vnto the 434. yeere of our LORD: so that it fell foorth vnder the reigne of *Theodosius* 2. The miraculous conuersion of the *Burgundians* to the faith of CHRIST about the same time. I haue of purpose ouerpassed, willing to be short, & to giue a viewe of the historie to those who are desirous to read

Fasti. chron.

CHAP.

CHAP. II.
Of Pastors and Doctors.

Patriarches of Rome.

AFTER *Siricius* succeeded *Anastatius*, and gouerned the Church of *Rome* 3. yeeres. About the yeere of our LORD 401. he entred into his office, vnder the reigne of *Honorius*. He made a constitution, that men should not sit, but stand when the gospell was read. After him succeeded *Innocentius*, and continued in his office 15. yeeres: hee was an aduersare to the *Novatians*, and *Pelagians*, and was friendly to *Iohn Chrysostome*, whose deposition *Eudoxia* the Emperours wife had procured. *Innocentius* sent to *Honorius*, and *Arcadius* 5. Bishops, and two Presbiters, to procure the appointment of a generall councill, whereinto the cause of *Chrysostome* might be examined: for he counted the gathering of an æcumenicke Councill the only remedy whereby the vehement tempest of so great commotions as followed the deposition and banishment of *Chrysostome*, could be settled: but the aduersares of *Chrysostome* procured the messengers of *Innocentius* to be ignominiously entreated, & sent backe againe. Heere let the iudicious Reader marke that the power of conuocating generall Councills appertained to the Emperour, and not vnto the bishop of *Rome*. In this mans time (according to mine opinion) the *Romane* Church began to swell in pride, and to vsurpe iurisdiction ouer other Churches, hauing no better ground than a personall and temporall act of the Councill of *Sardica*.

Anastatius. *Socrat. lib. 7. cap. 9. Platina de vitis pontif.*

Innocētius 1. *Socrat lib. 7. cap. 9.*

Sozom. lib. 8 cap. 26

Ibid. cap. 28.

Zosimus the successor of *Innocentius* continued not aboue the space of a yeere and 5. moneths in office, or 2. yeeres, as *Socrates* writteth. To him *Platina* ascribeth this constitution, that no seruant should bee assumed into the clergie, but he lamenteth, that not onely seruants, but also the sonnes of strange women, and flagitious persons, were admitted to spirituall offices to the great detriment of the Church. He sent *Faustinus* a B. to the Councill of *Carthage*, with 2. presbyters of the *Romane* Church

Zosimus. *Socrat. lib. 7. cap. 12.*

Platin. de vit. Zosimi.

to craue that no matter of moment and importance ſhould be done without aduiſe of the *Romane* Biſhop. Hee pretended an act of the Councill of *Nice* alloting this great dignitie to the *Romane* chaire: but after diligent ſearch of the principall regiſters no ſuch act was found. I expected that *Onuphrius* now ſhould haue compeared, & in ſo maine a point ſaid ſome thing to the cauſe, which with tooth & naile he defendeth, but in his annotations I ſee nothing except a diuerſitie of counting of yeres, for in his reakoning *Zoſimus* cõtinued 3. yeres, 4. months.

Hiſt. Magd. cen. 5. cap. 10

Bonifacius 1.

To *Zoſimus* ſucceeded *Bonifacius* 1. and gouerned 3. yeeres. At his election there was a ſchiſme in *Rome*, Some elected *Bonifacius*, others *Eulalius* to be their biſhop. The Emperour *Honorius* baniſhed them both from *Rome*, but after 7. moneths *Bonifacius* was reſtored, and was B. of *Rome*: at this time they were biſhoppes of *Rome*, to whom the Emperour gaue allowance, but they were not Emperours, to whom the B. of *Rome* gaue allowance.

Socra. lib. 7 cap. 11

Cœleſtinus 1.

Socrat. lib. 7. cap. 11

After *Bonifacius*, *Cœleſtinus* gouerned the Church of *Rome*, 8. yeeres, 10. months, 17. dayes. He was an aduerſare to the *Nouatians*, *Pelagians*, and to *Neſtorius* & his adherents. *Socrates* taketh him vp right, that he was bitter againſt the *Nouatians*, for deſire of preheminence. In *Conſtantinople* they who profeſſed the true faith, had libertie to conueene, albeit in matters of diſcipline their opinion was not ſound: but *Cœleſtinus* ſilenced *Ruſticola* the biſhop of the *Nouatians* for deſire to haue all biſhops ſtouping vnder his ſoueraignitie. Marke the words of *Socrates* in the Latine tranſlation bearing theſe words: *Romano Epiſcopatu iam olim perinde atque Alexandrino ultra ſacerdotii limites ad externum dominatum progreſſo*: that is, the biſhopricke of *Rome*, euen of old, hauing ſtepped beyond the limites of prieſt-hood to an externall domination, as the biſhopricke of *Alexandria* had done before. *Pelagius* had propagated his hereſie in the Iſle of *Britaine*. But *Cœleſtinus* hindred the propagation of a wicked hereſie, by ſending *Germanus* to the *Brittones*, and *Palladius* to the *Scots*. *Cœleſtinus* more impudently than his predeceſſors, *Innocentius*, *Zoſimus*, *and Bonifacius*, vrged a ſubmiſſion of the Churches of *Carthage* vnto the *Romane* chaire, and that they ſhould accept in fauour *Appiarius* whome they had excommunicated for his appellation from his owne biſhop to the biſhop of *Rome*: but the

Socrat. ibid.

Hiſt. Magd. cen. 5 cap. 10

the fathers of the 6. Councill of *Carthage* would neither absolue *Appiarius* before his repentance were knowne, neither would they stoup vnder the iurisdiction of the *Romane* Church.

To *Cœlestinus* succeeded *Sixtus* 3, & cõtinued in office 8 yeeres, 19. dayes. Hee was accused of the crime of Adulterie by *Bassus*: but *Sixtus* was found innocent, & *Bassus* was found a calumniator & a false accuser: therefore he was banished by the Emperour *Valentinian* 3. & his goods were appointed to goe to the vse of the Church. *Bassus* after his banishment desired to be receiued againe in fauour with *Sixtus*, but his petitiõ was reiected as if hee had sinned against the holy Ghost. Notwithstanding the flatterers of the chaire of *Rome* writteth that *Sixtus* buried *Bassus* his accuser with his owne handes, which seemeth to bee repugnant to his vnmercifull forme of dealing in his life-time. Xystus or Sixtus. *Platina de vitis pontif.* *Hist. Magd. cen. 5. ca. 10*

After *Sixtus Leo* a deacon in *Rome*, & absent out of the town, was chosen to be bishop of *Rome*, & ruled 21. yeeres, 1. month, 13. daies: he stirred vp the Emp. *Theodosius* 2. to appoint a Councill for suppressing the error of *Eutyches*, wherinto it was rather confirmed than suppressed by the craft of *Dioscorus* B. of *Alexandria*, wherof I shal speake hereafter, God willing, & how *Eutyches* was cõdemned in the Councill of *Chalcedon* vnder the reigne of *Martianus*. His wisdome & eloquence in mitigating the furie of *Attila* hath bene handled in the preceeding historie. Amongst his constitutions none is more louable then his constitution against ambitious men, who presumeth continually to high places. Hee ordained that they should be deprived both of the higher, and the lower place: of the lower place for their pride, because they had proudly despised it: of the higher, because they had auaritiously suted it. In discipline nothing is better than to beare downe those place-mongers, whereby it commeth to passe, that prerogatiue of place is preferred to prerogatiue of gift. Followed *Hilarius* & cõtinued 7. yeere, 3. months, 10. dayes. To whom succeeded *Simplicius*, & cõtinued 15. yeeres 1. month. 7. dayes. *Felix* 3. was the successor of *Simplicius*, and continued 8. yeeres, 11. months, 17. dayes. He gouerned the Church of *Rome* in the time of the Emperour *Zeno*, and in the time, when *Odoacer* and *Theodoricus* contended for the superioritie of *Italie*: he was nothing inferiour to his anteceſſors in Leo. *Platina de vit. pontif.* *Hist. Magd. cent. 5. cap. 10* Hilarius 1. Simplicius. Fœlix. 3. *Platina de vit. Pontif.*

zeale to aduance the ſupremacie of the *Romane* chaire: for hee excommunicated *Acatius* B. of *Conſtantinople*, becauſe he craued not his aduiſe in receiuing *Petrus Moggus* in fauour, like as he had craued his aduiſe at the firſt when hee excommunicated him. This *Petrus Moggus* was an *Eutychian* heretique, and was iuſtly excommunicated by *Acatius*, who vſed the aduiſe of *Fœlix* B. of *Rome*, in excommunicating him. But when *Petrus Moggus* teſtified his repentance by his ſupplicant bill, containing the recantation of his error, *Acatius* abſolued him. This grieued the proud ſtomacke of *Fœlix*, becauſe his aduiſe was not craued in all things. Therefore he excommunicated *Acatius*, as ſaid is. *Acatius* little regarding the pride of the *Romane* biſhop, gaue to *Fœlix* an hard meeting: for hee both excommunicated *Fœlix*, and razed his name out of the rolle of Biſhops. Ambition was the firſt great cancker-worme that conſumed and defaced the beautie of the Church of *Rome*.

Hiſt. Magd. cent. 5. cap. 10

Gelaſius 1

Gelaſius the ſucceſſor of *Fœlix*, an *Africane* borne, ruled 4. yeeres, 8. moneths, 17. dayes. The eſtate of *Italie* was ſo troubled by the incurſions of barbarous people, that the maners of the people were altogether diſſolute (for hee miniſtred in the laſt yeeres of *Theodoricus* King of *Italie*) therefore hee endeuoured to eſtabliſh diſcipline in the Church: hee claimed ſuperioritie ouer all Churches more manifeſtly than any of his predeceſſors had done, for hee affirmed that the Church of *Rome* ſhould iudge all Churches, and ſhould bee iudged by no Church, and that the right of Apellation to the biſhop of *Rome* from all partes in the world, was not a ſuppoſititious act of the *Nicene* Councill, as the 6. Councill of *Carthage* had determined, but that it was autentique, and a Right giuen by them in deede to the *Romane* Church: neither would hee be reconciled with the Orientall biſhops in any cace, except they would firſt allow the excommunication of *Acatius*, and raze his name out of the rolle of Biſhops. *Platina* writteth that hee did excommunicate the Emperour *Anaſtatius* a fauourer of the *Eutychian* hereſie, but this example once begun, was practiſed in moſt prodigall maner by the biſhops of *Rome* againſt Emperours, who maintained no hereſie.

Hiſt. Magd. cent. 5. cap. 10

Platin. de vit. Pontif.

Patriarches of Constantinople.

John Chrysostome succeeded to *Nectarius* in the dayes of *Arcadius*, and *Honorius*: hee had bene an helper to *Flavianus* B. of *Antiochia*, from whence hee was transported by the authoritie of the Emperour *Arcadius*, and ordained bishop of *Constantinople*, sore against the heartes of the people of *Antiochia*. In Oratrie hee had profited in the schoole of *Libanius*, in Philosophie in the schoole of *Andragathius* beyond his fellowes. His libertie in reprooving of sinne both in Court and Clergie, procured against him the hatred of *Eudoxia* the Emprice, and the hatred of the Clergie, who could not suffer their corrupt maners to be reformed. *Theophilus* B. of *Alexandria* was opposed to *Chrysostome* from the verie first time of his ordination: for hee endeavoured to haue *Isidorus* a Monke brought vp in the wildernes of *Sethethis*, & afterward a Presbyter in *Alexandria* to bee seated in *Constantinople*: but when his plotted course failed, he became an enemie to *Chrysostome*, and gladly embraced all occasions, whereby hee might procure his deposition: how hee was vniustly deposed, banished, and iourneyed to death by the malice of *Eudoxia*, and *Theophilus* it hath beene sufficiently declared in the preceeding historie. Other things (Godwilling) shall be handled in the description of the life of *Theophilus*. *Chrysostome* gouerned the Church of *Constantinople* 7. yeeres.

John Chrysostome. *Theodoret. lib. 5. cap. 27* *Zozom. lib. 8 cap. 2* *Chyr. chron.*

After *Chrysostome*, *Arsatius* the brother of *Nectarius* an aged man (for he was fourscore yeere old) ministred in *Constantinople* scarce 2. yeeres.

Arsatius.

Atticus the successor of *Arsatius* ministred 22. yeeres, Hee was admitted to this office in time of the minoritie of *Theodosius* 2. at what time *Anthemius* his counseller (a man in wisdome inferiour to none who liued in his time) gouerned the affaires of the Kingdome. *Atticus* was not vnlearned, he was godly and prudent: he insert the name of *Chrysostome* into the rolle of Bishops, and in the publicke Liturgie made an honourable commemoration of his name, & perswaded *Cyrillus* B. of *Alexandria* to doe the like. *Socrates* affirmeth that God by his ministrie wrought miraculous workes, and that a *Iewe* sicke of the palsie

Atticus. *Socrat. lib. 7. cap. 1, 2.* *Sozom. lib. 8 cap. 27.* *Theodoret. lib. 5. cap. 34* *Socrat. lib. 7. cap. 4.*

palsie was baptized by him in the Name of IESVS, and immediatly after Baptisme was healed from his disease. In staying the progresse of superstition, whereinto people, euen at this time were enclined, hee kythed himselse prudent: for some of the people of *Constantinople* resorted to the sepulchre of *Sabbatius* to pray, & to doe some worship to the defunct: but *Atticus* causeth his body in the night season to be raised, & to be buried in another place vnknowne to the foresaid superstitious people, & so they left off their resorting to the sepulchre of *Sabbatius*.

Hist. Mart. cent 5. cap. 10

Sisinnius after *Atticus* ministred 2. yeeres. *Nestorius* followed him in office, but his name is to bee reade in the catalogue of heretiques. Next to *Nestorius* was *Maximianus*, who continued not aboue 2. yeeres, and 5. months. To whom succeeded *Proclus*, and continued 12. yeeres.

Sisinnius.

Maximianus.

Proclus.

Flauianus after *Proclus* ministred in the dayes of *Theodosius* the second, a faithfull man in his calling, but scarcely did hee compleet 2. yeeres in his ministrie. He deposed and excommunicated *Eutyches* an Abbot in *Constantinople*, the authour of a pernitious heresie. Hee was cruelly tramped vnder foot in the second Councill of *Ephesus* called λῃστικὴ, that is, a councill of brigandrie. *Dioscorus* B. of *Alexandria*, in that Councill fauoured the opinion of *Eutyches*, and by tumultuare dealing, so oppressed *Flavianus*, that he procured his death. They who attribute too much to the authoritie of Councills, let them fasten their eyes vpon this Councill, and learne, that possibly Councils may erre, and that Patriarches, such as *Dioscorus* was, may erre euen in matters of faith.

Flauianus.

Euagr. lib. 1. cap. 10

To *Flauianus* succeeded *Anatolius*, and gouerned 8. yeeres. And after him *Gennadius* 13. yeeres. *Acatius* the successor of *Gennadius* ministred 17. yeeres vnder the Emperour *Zeno*. Hee gaue a good proofe of his constancie in the true faith, at that time when *Basiliscus* (who draue *Zeno* from his Kingdome) condemned the Councill of *Chalcedon*, and compelled bishops to subscribe to the errour of *Eutyches*. The great dissention that fell out betwixt him and the *Romane* bishops, for *Petrus Moggus* B. of *Alexandria*, and *Petrus Cnapheus* B. of *Antiochia*, it was not for communicating with them before they renounced their error, as some learned men do affirme, but for plaine emulatiõ, such

Anatolius.

Gennadius

Acatius.

such as was of old betwixt *Pompeius* & *Cæsar*, the one could not abide a cõpanion, the other could not abide a superior. The *Romane* Church manifestly cõtended for superiority: the Church of *Constantinople* on the other part perceiuing what aduantage the *Romane* bishops took of this, that their counsel was craued, they left off the doing of it. And this moued the proud stomacke of *Gelasius* (after the death of *Acatius*) to brast out in these arrogant words, that the Church of *Rome* had power to iudge of all other Churches, but no Church had power to iudge of the Church of *Rome*, yea, and *Platina* a late writer groundeth the supremacie of the bishop of *Rome* vpon this, that *Acatius* B. of *Constantinople* wrote vnto him, to damne the heretical opinion of *Petrus Moggus* B. of *Alexandria*: albeit the faith of Peter was grounded vpon a sure rocke, yet the supremacie of the *Romane* bishops is grounded only vpon such sandie ground, as *Platina* and other flatterers of the *Romane* chaire doe cast out in their writings.

Funcii comment. in circ. nol.

Hist. Magd. cent. 5 cap. 10

Gelasius in epist. ad Dardan. 11.

Platin. de vit. Simplicij

Matth. 16.

After *Acatius* succeeded *Phrauitas*, otherwise called *Flauitas* & continued scarse 4. month: some thinke that God in wrath shortned his dayes, because that by vnlawfull meanes hee attained to that dignitie to bee B. of *Constantinople*. The Synodicke letter of *Petrus Moggus* B. of *Alexandria* written to *Flauitas*, and pondered by his successor *Euphemius*, wherein *Petrus Moggus* accurseth the Councill of *Chalcedon*, it will clearely prooue inconstancie in *Petrus Moggus*, but not a fault in *Acatius*: for many are like vnto dogs, who returne vnto their vomite againe, & this blame must rest in the bosome of fickle & vnconstant men, & not in the bosome of honest men who are deceaued by them.

Phrauitas.

Hist. Magd. cent. 5. cap. 10.

Euag. lib. 3. cap. 23.

Euphemius succeeded to *Flauitas*, & ministred vnder the reigne of *Zeno* and *Anastatius*, & would not compleet the ceremonies of the inauguration of *Anastatius* vntill the time that by his oath and handwrit, hee promised to be a defender of the true faith & of the actes of the Councill of *Chalcedon*. This hand-writ *Anastatius* craued to be deliuered backe againe to him, which when he could not obtaine, *Euphemius* was compelled to flie for safetie of his life. When he pondered the Synodicke letter of *Petrus Moggus*, hee abhorred his name, & inserted againe the name of *Felix* B. of *Rome* into the catalogue of bishops, which was razed & cancelled by *Acatius* one of his predecessors.

Euphemius

Hist. Magd. cent. 4. cap. 10.

Patriarches of Alexandria.

Theophilus.

THEOPHILVS ministred in *Alexandria* in the dayess of *Theodosius*, and of his sonnes *Arcadius* and *Honorius*, a man both reproouable in his life, and inconstant in his faith. Hee sent *Isidorus* a Monke to *Rome*, there to lurke secretly, and to expect the euent of the battell that was to be foughten betwixt *Theodosius* and *Maximus*, and to congratulate the victor. When he returned from *Rome* hee endeuoured to promote him to the bishopricke of *Constantinople*: but *Iohn Chrysostome* was preferred to him. After this, he can not keepe friendship with *Isidorus*, whome hee intended once to haue preferred, but vpon a light occasion cast him off, and excommunicated him, because *Isidorus* would not deliuer to him the money left in testamentall legacie to be distributed to the poore. This money which *Theophilus* sister had left to the vse foresaide, *Theophilus* craued that it might bee put in his handes, to bee employed to building and repairing of Churches: but *Isidorus* answered, that the money put in his custodie should be bestowed according to the will of the defunct. And that it was a worke more acceptable to God to support the poore, who were the liuing temples of GOD, then to build olde and ruinous walles. Therefore *Theophilus* hated, and excommunicated *Isidorus*: for this cause *Isidorus* left *Alexandria*, and addressed himselfe to the wildernes of *Schethis*, where hee complained to *Ammonius*, *Dioscorus*, *Eusebius*, and *Enthymius* called *Longi fratres* of the iniurie that *Theophilus* had done vnto him, who intreated *Theophilus* to receiue *Isidorus* in fauour againe, and to admit him to his communion: but *Theophilus* gaue vnto them an euill reward for their trauailes, for hee hated them, and finding that there was diuers opinions amongst the Monkes of *Nitria* and *Schethis*, hee put fuell to the fire, to the ende that diuersitie of affection might bee added to diuersitie of Opinion: a man in all his courses malitious and deceatfull. *Longi fratres* fled to *Constantinople* to complaine to the Emperour *Arcadius* of the malitiousnes of *Theophilus*, and they were humanely and courteously receiued by *Chrysostome*, but not admitted to the participation of the holy mysteries, vntill their cause had beene first iudged. To the rest of the Monkes who

Sozom. lib. 8 cap. 12.

Sozom. ibid.

who dwelt in *Nitria* & *Schethis* the malice of *Theophilus* was not vnknowne. And 500. of them (especially such as were *Anthropomorphite*) came from the wildernes of *Nitria*, of intention to haue slaine *Theophilus*, but he met them, & with gentle and flattering words lenified their anger, for hee said vnto them: Brethren, I see your faces as the face of God. They took his words in this sense, as if he had said, that God was fashioned according to the likenesse of a mans body. Therefore they desired him to abiure the doctrine of *Origen*, which thing he willingly did, for he hated the bookes of *Origen*: and so hee escaped the danger. The next practise of his malice was against *Iohn Chrysostome* B. of *Constantinople*, whom he hated, because he had receiued & courteously intreated *Isidorus*, & *Longi fratres*, who came to *Constantinople*, of intention to accuse him. In this matter he dealt deceitfully like vnto a craftie foxe lying in waite, vntill he found occasion to set on. First, he reconciled himselfe to *Epiphanius* bishop of *Salamin* in *Cyprus*, and mooued him to gather a Councill in *Cyprus* for damning the bookes of *Origen*, and to write to *Iohn Chrysostome*, that he should doe the like in his bounds: but *Chrysostome* tooke litle regard of the Councill of *Epiphanius*, other things were more necessare than to trouble the memoriall of a man that was dead long agoe. *Theophilus* was glad to haue this vantage, that *Epiphanius* a man of great account was on his side, and so soone as hee found that *Eudoxia* the Emperour *Arcadius* wife with courteours and some of the Clergie were incensed against *Chrysostome*, hee was in readines as a firebrand of Satan to execute all euill turnes. So the man of God (as hath beene declared) was deposed, banished, and vniustly put to death by *Eudoxia* and *Theophilus* two chiefe procurers of it. *Sozom. lib. 6. cap. 7.*

Cyrillus the nephew of *Theophilus* of his brothers side, succeeded to *Theophilus*, and ministred 32. yeeres: a man learned, zealous and actiue: his ministration was vnder the reignes of *Theodosius* 2, & *Valentinian* 3. He was an aduersare to heretiques, in his dayes, especially to *Nestorius* B. of *Constantinople*, who denied the personall vnion of the diuine and humane Nature in Christ, whose opinion as hereticall, was damned in the Councill of *Ephesus*. *Cyrillus* caried some greater pompe & maiestie than became the preachers of the humilitie of Christs Cyrillus.

croſſe. For he reuenged the iniurie that the *Iewes* had done vnto Chriſtians in the night time, by ſetting vpon their Synagogues, ſlaying a great number of them, baniſhing others, & diſtributing their ſubſtance as a prey to the multitude that followed him. The *Iewes* had dwelt in *Alexandria* from the dayes of *Alexander* the great to that time, but now by furie of *Cyrillus* they were vtterly vndone and ſcattered. *Oreſtes* the deputie of *Theodoſius* 2. was in the towne, to whom *Cyrillus* wold not complaine of the iniurie done by the *Iewes* againſt Chriſtians, but at his owne hand vſurping the office of the ciuill Magiſtate hee ſet vpon the *Iewes*, ſlew, ſcattered, & ſpoyled them, as hath bene aboue mentioned. This was the ground of vnſupportable diſcord betwixt *Oreſtes* and *Cyrillus*, in ſo much, that 500. Monks of *Nitria* came out of the wildernes to *Alexandria*, to ſupport *Cyrillus* their biſhop: One of them called *Ammonius* wounded the gouernour *Oreſtes*, and when he was taken & puniſhed vnto the death, *Cyrillus* called him a Martyre, buried him in the Church, changed his name, and called him Θαυμάσιον, that is, admirable. The *Romane* biſhops claimed to a ſuperioritie ouer their brethrene, but *Cyrillus* B. of *Alexandria* plainly pretended to a ſuperioritie ouer ciuill Magiſtrats. This moued *Socrates* writing of *Cœleſtinus* 1, to ſay, that the biſhops of *Rome* and *Alexandria* had ſtepped beyond the limites of prieſthood, to the affectation of an externall domination. The biſhops of *Rome* kept their owne pride, and borrowed from *Alexandria* a proud uſurpation of domination ouer ciuill Magiſtrats: but the wiſe prouidence and prouident wiſdome of our GOD would haue the mouthes of the biſhops of *Rome* opned to condemne that ciuill domination which their ſucceſſors afterward moſt proudly vſurped. Marke what *Gelaſius* writeth, that before the comming of CHRIST ſome perſons, ſuch as *Melchiſedeck*, were both Kings and Prieſts. This (ſaith he) Sathan imitating in his members wold haue *Pagan* Emperours to be called *Pontifices maximi*, & *Imperatores*: but when he came who was indeed both King & Prieſt, (to wit) CHRIST, neither did the King take vpon him the prieſtly dignitie, neither the prieſt the kingly authoritie.

Socra. lib. 7. cap. 13.

Socra. lib. 7. cap. 14.

Socra. lib. 7. cap. 11

Gelaſius de anathematis vinculo.

Dioſcorus, who ſucceeded to *Cyrillus*, his name is to be read in the catalogue of heretickes, but *Proterius* was the true ſucceſſor, in re-

Proterius.

in regard he kept the true faith, but he was cruelly slaine by the fauourers of *Dioscorus*, immediatly after the death of the Emperour *Martianus*. *Hist. Magd. cent. 5. cap. 10*

Timotheus Salophaciolus ministred in *Alexandria* 23. yeeres, 6. months, in the dayes of *Zeno* & *Basiliscus*, Albeit *Basiliscus* aduanced another *Timotheus*, surnamed *Ælurus* to be B. of *Alexandria*, yet when *Zeno* was restored to his soueraignitie againe *Salophaciolus* receiued his place againe. Timotheus Salophaciolus. *Euagr. lib. 2. cap. 14.*

After *Timotheus Salophaciolus* followed *Ioannes Tabennesiota* whom the Emp. *Zeno* iustly hated for his periurie: for hee came ambassadour to the Emperour & craued, that when their B. was dead, the Church of *Alexandria* might haue libertie to choose their own bishop: the Emp. suspected that he was ambitiously suting the place to himselfe, & therefore did bind him with an oath, that when the place should happen to vaike, hee should make no moyen to possesse himselfe into that rowme: but hee did the contrare & accepted the place: therefore the Emp. *Zeno* banished him: he fled to *Fœlix* B. of *Rome*, who being misinformed by *Ioannes Tabennesiota* made him to thinke, that hee was persecuted for the true faith, as *Athanasius* was, who fled to *Iulius* bishop of *Rome*: but the Emperours letter assured him of the contrarie, that hee was banished for periurie. *Petrus Moggus* who followed, is to bee reckoned in an other catalogue. Ioannes Tabennesiotu. *Hist. Magd. cen. 5. ca. 10.*

Patriarches of Antiochia.

TO *Flavianus* in *Antiochia* succeeded *Porphyrius*, whose ordination was more secret than becomes the ordination of bishops to be, in absence of the people, when they were deliting themselues with the sight of stage playes in *Daphne*. He consented to the deposition of *Iohn Chrysostome*. No man whom I haue read, maketh reuerent record of him, except *Theodoretus*, who possibly doth not examine him narrowly, but for the dignitie of his place letteth him passe with a note of commendation. Porphyrius *Socrat. lib. 7. cap. 9.* *Theodoret. lib. 5. cap. 35*

After *Porphyrius* succeeded *Alexander*, a man much comended by *Theod.* for eloquence, but more for peace: for he was Alexander

not onely an instrument to quiet the estate of his own Church of *Antiochia*, but also to quiet the estate of other Churches, and hee was the first who inserted the name of *Iohn Chrysostome* into the catalogue of holy bishoppes, and perswaded others to doe the same. *Theodotus* was his successor 4. yeeres, of whom little is written.

Theodotus. Ioannes Grammaticus.

To *Theodotus* succeeded *Ioannes Grammaticus*, & ministred 18. yeere. In his time the Councill of *Ephesus* was assembled by *Theodosius* 2. and *Valentinian* 3. In it there was a pitifull distraction betwixt *Iohn* B of *Antiochia*, and *Cyrillus* B. of *Alexandria* for a light cause. Not because *Iohn* B. of *Antiochia* favoured the heresie of *Nestorius*: but in respect hee thought *Cyrillus* too hastie in giuing out a definitiue sentence before the full number of his brethren were assembled together. This dissention was afterward reconciled, and *Ioannes* sent to *Cyrillus Paulus Emisenus*, and craued his friendship, and was reconciled with him.

Domnus.

Domnus the successor of *Ioannes* was an vnconstant man. Hee consented to the deposition of *Eutyches*. and afterward in the Councill called λατρικὴ hee consented to the reposition of *Eutyches*. He receiued a iust recompence of his vnconstancie: for the second Councill of *Ephesus* deposed him, and ordained *Maximus* B. of *Antiochia*

Maximus,

Maximus was admitted B. of *Antiochia* by the second Councill of *Ephesus*. Hee was present at the Councill of *Chalcedon*, whereinto albeit the second Councill of *Ephesus* was damned as hereticall, and all the actes of it were abrogated, yet they giue allowance to the deposition of *Domnus*, and to the admission of *Maximus*, which thing came to passe by this occasion, *Leo* B, of *Rome* had receiued *Maximus* to his communion before the Councill of *Chalcedon* (albeit hee had receiued ordination from an hereticall Councill) and the ambassadours of *Leo* were presidents in the Councill of *Chalcedon*: therefore they ouerpassed lightly, and with allowance any fact that was done by the B. of *Rome*. But all the world was set in busines, when *Acatius* receiued in fauour *Petrus Mœgus*, because it was done without foreknowledge of the Bishop of *Rome*.

Euag. lib. 2. cap vltim.

Hist. Miscel. cent. 5. cap. 10.

Martyrius.

To *Maximus* succeeded *Martyrius*, who beeing absent at *Constantinople* for necessar affaires of his own Church, *Petrus Gnapheus* stale away the hearts of the people from him, so that at his returning

returning he was compelled to leaue *Antiochia*, with this good-night, *I forsake a disobedient Clergie, a rebellious people, and a defiled Church, reseruing vnto my selfe the dignitie of Priesthood.* Theodorus Lector lib. 1.

Petrus Gnapheus for his desertes is worthy to bee reakoned in the rolle of heretiques. First, he supplanted *Martyrius* by vnhonest meanes in the dayes of the Emperour *Leo*. Secondly hee ordained a clause to bee added to that part of the Liturgie, which is called *trisagios, sanctus Deus, sanctus fortis, sanctus immortalis.* To this (I say) he added. *qui crucifixus est pro nobis*, which forme of speaking (albeit κοινωνία ἰδιωμάτων may tollerate it to be spoken) was said by him in an hereticall sense, as if the diuinitie had suffered paine. Thirdly he attributed diuine honours vnto the Virgin MARIE, and ordained that her name should bee incalled vpon in the publicke prayers of the Church. Hee was banished by the Emperour *Leo*, and restored by *Basiliscus*: hee damned the Councill of *Chalcedon*, and was banished the second time by the Emperour *Zeno*, and excommunicate by *Felix* B. of *Rome*, & *Acatius* B. of *Constantinople*. *Stephanus* succeeded in his rowme, and was incontinent made out of the way by the faction of *Gnapheus*. *Calandion* succeeded to *Stephanus*, and hee likewise was banished by the Emperour *Zeno*. In end *Petrus Gnapheus* subscribed the henoticke letters of *Zeno* (these were letters containing a summe of the true faith, an approbation of godly Councils, and a protestation of vnitie with godly Bishops) ἑνωτικὰ in the greeke language signifieth vnitiue or coniunctiue, and henoticke letters were letters to procure peace and vnion in the Church. By these meanes *Gnapheus* obtained his place againe, and is reakoned in the Catalogue of Bishops only for the subscription of the Emperours henoticke letters.

Petrus Gnapheus.

Hist. Mag. cent. 5. cap. 10

Stephanus.

Calandion

Patriarches of Ierusalem.

TO *Cyrillus* succeded *Ioannes Nepos*. After him *Polythronius* ministred in *Ierusalem*. Hee was oft accused, and oftentimes absolued. His chiefe accusation was this, that he counted himselfe the supreme bishop of all bishops. *Sixtus* 3. B. of *Rome* was serious in this turne, because hee thought that the apple of his eye was touched when supremacie was spoken of. Therefore hee

Ioannes Nepos. Polythronius.

ſent 8. ambaſſadours to *Ieruſalem:* a Conncill of 70. biſhops was gathered, & *Polythronius* was found innocent. Notwithſtanding he was conuict of ſome other faultes, namely that hee refuſed to conſecrate a Church vntill 10. pounds of gold were payed vnto him: for this cauſe he was ordained to dwell without the town, a Vicar to ſupplie his roome, and a portion to bee allotted to him for his ſuſtentation. This portion appointed for his ſuſtentation, when hee ſawe the people of *Ieruſalem* pinched with famine, he ſold it, and ſupported their neceſſitie, and was for his louing affection to his flocke, reſtored to his office againe.

Iuuenalis. To him ſucceeded *Iuuenalis*, whoſe vnconſtancie GOD iuſtly puniſhed. He was preſent at the firſt Councill of *Epheſus*, & conſented to the excommunication of *Neſtorius*. Hee was preſent likewiſe at the ſecond Councill of *Epheſus*, and conſented to the reſtitution of *Eutyches*. Hee was depoſed in the Councill of *Chalcedon*, & receiued in fauour againe after humble confeſſion of his fault. This is that famous author, whome the *Romane* Church citeth for the fable of the Aſſumption of the Virgine MARIE. When hee returned to *Ieruſalem*, a number of turbulent Monks aroſe vp againſt him, and deſired him to accurſe the Councill of *Chalcedon*, which when hee refuſed to doe, they chuſed another biſhop called *Theodoſius*: but the Emperour *Martianus* commandement was ſtrait to fetch *Theodoſius* aliue vnto him: therefore he fled, and *Iuuenalis* returned againe vnto his place. The names of *Anaſtatius* and *Martyrius* who followed *Iuuenalis*, for their aſſenting to *Baſiliſcus*, and to *Petrus Gnapheus* are not worthie to be inſert in this catalogue.

Euagr. lib. 2. cap. 10.

Anaſtatius. Martyrius.

Of other Paſtors and Doctors.

Theodoritus. THeodoritus was B. of *Cyrus* a towne in *Syria*, whoſe builder ſeemes to haue beene *Cyrus* King of *Perſia*, a man of excellent learning, liued vnder the Emperours, *Theodoſius* 2. *Valentinian* 3. and *Martianus*. Hee had the ouerſight of eightie pariſhes lying within his ample diocie. He is bold to affirme in a certaine Epiſtle written to *Leo* biſhop of *Rome*, that by his trauailes a thouſand ſoules within his bounds were reclaimed from the hereſie of *Marcion*. Hee fell into many lamentable troubles.

troubles. The ground of all was the extraordinare loue hee caried toward his owne Patriarch *Iohn* B. of *Antiochia*. For like as he accompanied him to the Councill of *Ephesus*, so likewise hee concurred with him in the deposition of *Cyrillus* B. of *Alexandria*, and *Memnon* B. of *Ephesus*: but the Councill gathered at *Ephesus* tooke triall in the cause of *Cyrillus* and *Memnon*, and absolued them, and damned *Iohn* B. of *Antiochia*, & his complices. *Theodoritus* was one of the number. The second trouble followed vpon the necke of the first: for by instigation of his patriarch *Iohn* he wrote against the 12 heades or 12 *theses* of *Cyrillus* written against *Nestorius*, wherein he misliketh the doctrine of *Cyrillus*, as if he had falne into the errour of *Apollinaris*: but after that *Cyrillus* wrote a declaration of his owne meaning, it was found that both *Cyrillus* and *Theodoritus* professed one faith, and they were reconciled. Neuertheless *Theodoritus* was damned in the second Councill of *Ephesus* for writting against *Cyrillus*, neither beeing cited, accused nor conuict of any fault. *Theodoritus* complained to *Leo* B. of *Rome*, of the outrage of *Dioscorus* bishop of *Alexandria*, who had damned him in a Councill before hee was heard. *Leo* absolued him, and the Councill of *Chalcedon*, after hee had pronounced *Anathema* against the errours of *Nestorius* and *Eutyches*, they in like maner absolued him. And finally after his death in the 5. generall Councill, his writings against the 12. heades of *Cyrillus* were damned. All these troubles proceeded from one and the selfesame ground, to wit, vpon the extraordinarie loue hee caried toward his patriarch *Iohn*. This one thing laid aside, he was nothing inferiour to the most wise, acurate, and learned writers of the ancient time. In the first of his learned dialogues called Ἔρανιστης, ἢ περὶ ἀσυγχύτου, he prooueth that the Word became flesh without changing of the diuine Nature into the humane Nature, or the humane Nature into the diuine. Euen as in the Sacrament of the Supper of the Lord the bread becomes the body of the Lord, not by changing the substance of it, but by assuming by grace an other vse than it had, the very symbol obtaineth the name of the thing represented by the symbol. When Papists doe read the dialogues of *Theodoritus*, let them leaue off to brag of the antiquitie of the doctrine of Transsubstantiation,

Theod. Dialog. 1. cap. 1.

and take them to the Monke *Damascene* the first author of their μεταποίησις: he continued at least 30 yeeres in his ministrie, and ended his life as is supponed, vnder the reigne of *Leo* the first.

Augustinus.

Augustine in his young yeeres was infected with the errour of the *Manicheans*. His mother *Monica* watered her face many times with teares, in her prayers begging at GOD his conuersione to the trueth. GOD heard her prayers: hee was sent to *Millan* to be a teacher of Rhetoricke, by the preaching of *Ambrose* B. of *Millan*, and the deuote behauiour of the people in singing Psalmes to the praise of GOD, the like whereof *Augustine* had neuer seene in any place before: for men in earth praising GOD with ardent affection seemed to represent the Angels of heauen, who incessantly praise GOD with vnspeakable delite. Also with the reading of the life of *Antonius* the heremite, he was wonderfully moued, & began to dislike his former conuersatiō, which he had spent in worldly pleasures, and went vnto a quiet garden, accompanied with *Alipius*: with many teares he bewailed the insolencie of his bypast conuersation, wishing the time to be now come, whereinto without farder delay his soule should be watred with the dew of the conuerting grace of GOD. And as he was powring out the griefe of his wounded heart to GOD with a flood of teares, hee heard a voyce saying vnto him, *tolle & lege*, and againe, *tolle & lege*, that is to say, take vp and read, take vp and read. At the first hearing, he took it to haue bene the voyce of boyes or maides speaking in their play such wordes one to another: but when he looked about, and could see no body, he knew it to be a celestial admonition warning him to take vp the booke of holy Scripture (which he had in the garden with him) and read. Now the first place that fell in his hands after the opening of the booke was this: *Not in gluttonie, nor drunckennes, not in chambering, nor wantonnesse, nor in strife. or enuying: but put on the Lord Iesus Christ, and take no thought of the flesh, to fulfill the lustes thereof.* At the reading whereof he was so fully resolued to forsake the vanities of the world, & to become a Christian, that immediatly thereafter he was baptized by *Ambrose* B. of *Millan*, with his companion *Alipius*, and his sonne *Adeodatus*. After this he returned to *Africke*, and was coadiutor to *Valerius* B of *Hippe*, as *Chrysostome* was to *Flauianus* in *Antiochia*: and after the

August. confess lib. 8. cap. 12.

Rom. 13. ver. 13, 14

them also with extraordinarie giftes of knowledge: but the writers of this time, especially *Evagrius* who concludeth his historie with the death of *Mauritius*, bringeth in many famous men in this Centurie, gifted with power to worke miraculous workes, But when I consider the ende of these miraculous workes, they are brought in, either to confirme the sanctimonie of the monasticke life, the adoration of the Crosse, or some other grosse superstition. *Zosymas* a Monke is commended by him for his propheticall foreknowledge of the ruine of *Antiochia*, and for the miracle of the Lion, who shewe the Asse that caried his victualing to *Cæsarea*, and likewise the Lion by his mandate was compelled to beare that same burden which the Asse had borne to the portes of *Cæsarea*. No man is so sensles, or ignorant, but may perceiue that this lying miracle is brought in, to the confirmation of the excellency of the monastick life The miracle of *Thomas* B of *Apamea*, tendeth to the adoration of the tree of the Crosse. The miracle of the fire that came out of *Barsaumphius* shop at *Gaza*, & consumed the most part of them who were in companie with *Eustochius* B of *Jerusalem*, is a notable lie, and tendeth onely to confirme superstitition. The miracle of the Image of the virgine Marie, detesting *Anatolius* an hypocrite, an Idolater, and a sorcerer, and yet insinuating himselfe in familiar acquaintance with *Gregorius* B. of *Antiochia* in the dayes of the Emperour *Tiberius*, any man may perceiue that this miracle is forged, not so much for detestation of hypocrisie, Idolatrie, and sorcerie, as for worshipping the Image of the Virgine with a deuote minde. The miracle of *Simeones* who in his youth miraculously tamed a Pard, and fastened his girdle about the necke thereof, and brought it like a catte into the Monasterie and afterward liued vpon the toppes of pillars, and mountaines, fed with branches of trees 68. yeeres: this fable whereunto it tendeth all men doe see. And finally the golden Crosse sent by *Cosroes* to *Sergiopolis* tendeth not onely to the invocation of Saintes, but also to put our trust and confidence in them, as the last wordes of the Epistle of *Cosroes*, and his wife *Sira*, clearly proporteth. Now let the iudicious Reader pardone mee in pretermitting many things written by others, lest I should wearie them by filling their eares with fables and lyes

Evag lib. 4. cap. 26.

Idem lib. 4. cap. 33.

Idem lib. 5. cap. 18.

Idem lib. 6. cap. 22.

Idem lib. 6. cap. 21.

CHAP. III.

Of Hereſies.

IN this and the next Centurie, I finde that the error of *Eutyches* is like vnto a root of bitternelle, which budding out with new branches, not ſeene before, but foſtered with the venemous ſappe of the old root that ſeemed to bee aboliſhed, did mightily perturbe the Church. The errour of the *Monthelites* was but a branch of the errour of *Eutyches*, but this belongeth to the ſeuenth Centurie. In this Centurie a great number of people, eſpecially of Monkes, fauouring the hereſie of *Eutyches* ſpake againſt the Councill of *Chalcedone*, theſe were called ἀκέφαλοι, becauſe they had no principall heade vpon whom they depended: and they were ante-iour to *Anthimus*, or *Anthimius* B. of *Conſtantinople*, and to *Theodoſius* B. of *Alexandria*, and *Severus* B. of *Antiochia*: therefore they were not called *Anthimians*, *Theodoſians*, or *Severites*, but indeede they might haue beene called *Eutychians*: alwayes the vulgare name giuen vnto them was ἀκέφαλοι.

Acephali.

Another branch, which ſprang vp from the root of *Eutyches* hereſie, was the errour of thoſe who ſupponed that the fleſh of CHRIST was voide of all kinde of humane infirmitie, expreſly contradicting holy Scriptures, which attributeth to the body of CHRIST hunger and wearines, and other infirmities, which he voluntarily accepted for our ſakes. And where it is ſaid, that the LORD IESVS did eate and drinke. To this they anſwered, that hee ſeemed to eate and drinke as hee did after his reſurrection, but hee had no neceſſitie of eating and drinking, but the veritie of his death ſtoppeth the mouthes of theſe heretiques: for CHRIST was content to taſte of all our infirmities, death it ſelfe not except, that we might know he will be a mercifull high Prieſt, becauſe he hath taſted of our infirmities, and can haue compaſſion of thoſe who are in trouble. In this opinion was the Emperour *Iuſtinian* in his olde dayes, whoſe vices did almoſt equall his vertues, eſpecially in comporting ſo much

Ἀφθαρτο-δόκηται.

Matth. 4. Ioan. 4.

Heb. 5. verſ. 2.

much with *Theodora* the Empreſſe, to the great aduancement of the errour of *Eutyches*, and hinderance of the Goſpell.

In this Centurie the defenders of the bookes of *Origene*, ſuch as *Theodorus Aſcidas* B. of *Cæſarea Cappadocia*, and the Monkes of *Noua Lawra*, whom *Euſtochius* B. of *Ieruſalem* elected out of their monaſteries were counted heretiques, as wil be declared hereafter (Godwilling in the head of Councills. *Origeniſts.*

Finally, there were ſome heretiques, who durſt derogate perfection of knowledge to the Sonne of God in his diuine Nature: theſe were called *Agnoita*, whome I leaue as buried in the duſt, and according to their name, neuer worthy to haue beene knowne in the world. *Agnoita.*

CHAP. IIII.

Of Councills.

THE ſchiſme that fell out in the election of *Symmachus* was the cauſe of the gathering of the Councill of *Rauenna*. *Laurentius* was his competitour. In this Councill it was found that *Symmachus* was firſt ordeined, and that the moſt part both of Clergie and people adhered to him: therefore he was declared to be biſhop of *Rome* and *Laurentius* was ordeined biſhop of *Nuceria*. The councill of *Rauenna.*

The multiplied number of Councills in *Symmachus* time, all conueened by the authoritie of *Theodoricus* King of *Gothes*, who reigned in *Italie*. All this number of Councills (I ſay) was aſſembled for matters of litle importance, except the fourth and fifth Councill, whereinto a lible of accuſations was giuen in againſt *Symmachus*, but he compeared not before the Councill to anſwere, yet was hee abſolued by the moſt part of the Councill (beeing his owne fauourers) chiefly for this reaſon, Sixe Councils holden at *Rome* in *Symmachus* time.

because they thought that the high Priest should be iudged by no man, but his doings should bee examined onely before the Tribunall of GOD. Marke how this matter goeth: the bishoppes of *Rome* are lying vnder the feet of the *Gothes*, neither haue they libertie to assemble themselues together, except that licence be sought, and obteined from *Theodoricus* King of *Gothes*. Notwithstanding supremacie that great Idole, whereat they aimed continually, runneth so high in their heades, that the flatterers of the bishop of *Rome* would absolue him, as a man whose actions came not vnder the iudicature of mortall men. His accusers protested in write, that if the successours of PETER should bee iudged by no man, then with the rest of the priuiledges of their chaire, they had also a priuiledge to sinne, and to doe what they pleased.

Hist. Magd. cent. 6. cap. 9

The councils in *Spaine* called *Ilerdense & Valentinum*.

The Councils of *Spaine* called *Ilerdense*, and *Valentinum*, assembled in *Valentia* are very obscure Councils. In the one eight bishoppes were present: in the other sixe bishoppes. Many new and superstitious Canons were made in these assemblies, and farder I see nothing. In the first called *Ilerdense* a prohibition of mariage in time of *Lent*, and three weekes before the festiuitie of *Iohn* the *Baptist*, and betwixt the dayes of the Aduent of our LORD, and the dayes called *Epiphania*. In the other Councill was appointed, that in the ordinarie seruice the Gospell should be read after the Epistle. partly in respect that all the people of GOD haue entresse to heare the wholesome precepts of their Sauiour, and partly, in respect that by such hearing, some were found to bee conuerted to the faith, whereof it may bee perceiued, that the Gospell was read vnto the people into a knowne and intelligible language, els it could not worke faith in the heartes of the hearers.

The councill of *Sidon*.

In the twentieth yeere of the reigne of the Emperour *Anastatius* a nationall Councill was assembled at *Sidon* of eighte bishops, by the procurement of *Xenæas* B. of *Hierapolis*, for vndoing the Councill of *Chalcedone*. The Emperour had alreadie banished *Euphemius*, and *Macedonius* bishops of *Constantinople*. Yet he found that *Flavianus* B. of *Antiochia*, and *Helias* bishop of *Ierusalem* altogether disliked and reprooued his proceedings, neither could they admitte the lawe of oblivion, called in the Greeke

Greeke language ἀμνησία, which the Emperour would haue brought in, to pacifie controuerſies in the Church, as ciuile controuerſies, at ſome times haue beene pacified: for this cauſe the Emperour *Anaſtatius* ſet himſelfe directly againſt the trueth of God, and gathered this Councill, to vndoe the authoritie of the Councill of *Chalcedone*. *Flavianus*, & *Helias* would not bee preſent at this vngodly Councill, whereinto they damned the Councill of *Chalcedone*, yet they abſtained from damning *Flavianus*, and *Helias*, for a time. Neuertheleſſe by continuall accuſations of theſe two biſhops, as if they had bene mockers of all the Emperours doings, they procured their baniſhment, as hath bene declared in the preceeding hiſtorie.

In the 22. yeere of the reigne of *Anaſtatius*, and vnder the reigne of *Clodoneus* King of *France*, conueened 32. biſhops in the towne of *Aurelia*, of purpoſe to ſettle ſome order in Eccleſiaſticall diſcipline, which through iniurie of time, and irruption of barbarous people into the countrie of *France*, had beene brought to great diſſolution and miſorder. The Canons of this Councill are coincident for the moſt part, with the Canons of all other Councils. The firſt Councill of *Aurelia*.

The two former Councils aſſembled in *Spaine*, namely *Ilerdenſe*, and *Valentinum*, were vnder the reigne of *Theodoricus*. Now theſe two *Gerundenſe* and *Caſaraugustanum* are celebrated vnder the ſame King, to wit, *Theodoricus* of the nation of the *Gothes* reigning in *Spaine*. In *Gerunda* ſeuen biſhops conueened, made Eccleſiaſticall conſtitutions, chiefly anent Baptiſme, that *Catechumeni* ſhould bee baptized on *Paſche* day, and at *Penteceſte*, when moſt ſolemne conuentions of people were gathered. They who were vnder infirmitie and ſickneſſe, might bee baptized at any time, and the infant, which was likely to die, might bee baptized that ſame day whereinto it was borne. In *Caſaraugusta* eleuen biſhoppes ſeeme to haue beene conueened. They forbid faſting vpon the Lords day, for ſuperſtition, or for reſpect of times, or for perſwaſion. It would appeare that this Councill had a deſire to aboliſh the rites and cuſtomes of the *Manichean* heretiques, who were accuſtomed to faſt vpon the Lords day. The Councill of *Gerunda* and *Caſaraugusta*

Canon 4.

Canon 5.

Canon 2.

In the dayes of *Hormiſda* by the mandate of *Theodoricus* King of *Gothes* The Councill of *Roma*

of *Gothes* reigning in *Italie*, a Councill was assembled at *Rome* vpon this occasion. It was thought meet by the Emperour *Anastatius*, *Theodoricus* King of *Italie* and many others, that a Councill should be conueened at *Heraclea* for deciding controuersies in religion. Many bishops resorted to *Heraclea* aboue the number of 200, but *Anastatius* suffered no Councill to be holden, thereby incurring the great blame of inconstancie, and careleſſeneſſe in seeking out the trueth: for this cause *Theodoricus* willed *Hormisda* bishop of *Rome* to gather a Councill at *Rome*, whereinto the errour of *Eutyches* is damned of newe againe, and ambassadours are ordeined to bee sent to *Anastatius* the Emperour, and to the bishop of *Constantinople*, to diuert them, if possible were from the errour of *Eutyches*, but howe inhumanely the ambassadours were intreated, it hath beene declared in the description of the life of *Hormisda*.

The Coūcil of Constantinople *Hist. Magd. cent. 6 cap. 9*

Vnder the reigne of the Emperour *Iustinus* a Synode was gathered in *Constantinople* by *Ioannes Cappadox*. Many grieuous accusations were giuen in against *Severus* B. of *Antiochia*, such as sacrilegious spoyling of Temples, vnder pretence of eschewing causes of Idolatrie, he tooke away the golden doues that hung aboue the fontes, and the altars, and hee vttered many blasphemous speeches against the Councill of *Chalcedone*, *Ioannes Cappadox*, albeit hee was of a bad religion himselfe, yet the authoritie of the Emperour, and consent of the Councill procured that *Severus* should be damned of heresie, whom the Emperour also banished, and (as some affirme) punished him also by commanding that his blasphemous tongue should bee cut out.

The Synode of *Syria secunda*

In like maner the Monks of *Apamea* in a Councill conueened in *Syria secunda* accused *Severus* of bloody cruelty, & oppression, in besieging of Monastries, slaying the Monks, & spoyling their goods. The like accusation was giuen in against *Peter* B. of *Apamea*, which accusations beeing sufficiently proued by vnsuspect witnesses: this Councill damned *Severus*, & *Petrus* B. of *Apamea*.

The secōd Councill of *Toledo*.

In the fifth yeere of King *Abnaricus* was the second Councill of *Toledo* conueened, partly for renuing the ancient constitutions of the Church, and partly for making new constitutions belonging to Ecclesiasticall discipline. It was ordeined that children whome their parents had dedicated to the Church, they

they ſhould not be admitted to the office of a Subdeacon, vntil they were 18. yeeres of age, neither to the office of a Deacon, before they were 25. yeeres old, and at the beginning of their admiſſion to the office of a Subdeacon, namely, when they were full 18. yeeres olde (and not before that time) they ſhould bee preſented before the Clergie, and people to make an open declaration, whether they were of purpoſe to leade a continent life, or to marie, and theſe who proteſted they had not the gift of continencie, are tolerated by the firſt Canon of the ſecond Councill of *Toledo* to marrie. *Canon. 1.*

In the yeere of our LORD 551, and in the 24. yeere of the reigne of the Emperour *Iuſtinian*, was a generall Councill aſſembled at *Conſtantinople*. The principall cauſes of this meeting are expreſly ſet downe by *Evagrius* lib. 4. cap. 38. Firſt in reſpect of the controuerſie betwixt *Euſtochius* B. of *Ieruſalem*, and *Theodorus Aſcidas* B. of *Cæſarea Cappadocia*. *Euſtochius* caſt out the Monkes of *Nova Laura*, who obſtinately defended the errours of *Origen*. *Theodorus Aſcidas* aſſiſted them, and ſaide, that *Euſtochius* B. of *Ieruſalem* had dealt cruelly, and inhumanely with his brethren, to pacifie this controuerſie was this Councill conueened: Alſo great diſputation was in the Church anent the bookes of *Origen*, of *Theodorus* B. of *Mopſueſta*, and ſome writings of *Theodoritus* B. of *Cyrus*, and *Ibas* B. of *Edeſſa*: this was the ſecond cauſe of this great conuention to put an ende vnto theſe contentious diſputations. At this time MENAS was biſhop of *Conſtantinople*, but hee ended his life in the very time of the generall Councill. The firſt queſtion mooued in the Councill was this: Whether or no men who were deade, and had ended their courſe, might lawfully bee curſed and excommunicated. To this EVTYCHIVS (a man before this time of no great account) anſwered: That like as IOSIAS not onely puniſhed Idolatrous Prieſtes who were aliue, but alſo opened the graues of them who were dead, to diſhonour them after their death, who had diſhonoured GOD in their lifetime: euen ſo the memorialls of men might be accurſed after their death, who had harmed Chriſtes Church in their lifetime. This was thought by the Fathers of the Councill to be pertinently ſpoken, & when his anſwer came to the eares *The 5. generall councill holden at Conſtantinople.* *2. Reg. 23. verſ. 16.* *Evag. lib. 4. cap. 38.*

of the Emperour *Iustinian*, hee appointed that hee should be ordeined bishop of *Constantinople*, for *Menas* died suddenly in time of the Councill. *Vigilius* B. of *Rome* was in *Constantinople* in time of this Councill, but would not bee present at the Councill, lest the dignitie of the *Romane* chaire should bee impaired, if the Patriarch of *Constantinople* had beene equalled with him in honour, for *Eutychius* after *Menas*, was moderator of the Councill. The generall conuention tooke this effect, That the writings of *Theodorus* B. of *Mopsuesta* were vtterly condemned, and the replyes of *Theodoretus* to the 12. heades of *Cyrillus*, together with the letter of *Ibas* written to *Maris* a *Persian* were damned. Finally the errours of *Origen* were damned, and *Theodorus Ascidas*, together with the Monks of *Noua Laura*, who defended the errors of *Origen*, all were excommunicated, and the 4. preceeding generall Councils were confirmed with full allowance. The Councill of *Mopsuesta* immediatly following, tended onely to this, to knowe when the name of *Theodorus* sometime B. of *Mopsuesta* a towne of *Cilicia*, was razed out of the rolle called *sacra diptycha*. And the ancients both of Clergie & people, assured the Emperour *Iustinian* that the name of *Theodorus* was razed out of the rolle of holy bishops before their time.

The secõd, thirde, fourth and fifth Councils of *Aurelia*.

Vnder the reigne of *Childebertus* King of *France*, were frequent meetings of Bishops in *Aurelia* a towne of *France* commonly called *Orleans*. Many superstitious constitutions were hatched amongst them, especially anent prohibition of mariage, for this doctrine of Deuils had now gotten great vpper hand in the West. The verse of *Homer* may bee written in the frontispice of these Councills Αἰσχρὸν δ' οὐκ ἐσθλὸν τετιημένον, οὐκ ἐρεθοντα: that is, It is a shame to tarie long, and to returne emptie. If they met so oft, some fruites worthie of their meeting should haue beene brought out to the world, but it is a wearisome thing to trauell a long time in the wildernesse of *Arabia*, albeit in it there bee large fieldes, yet it is a barren ground, and the paine of wearisome trauelling is not recompensed with the delite of any refreshment that can bee had there. This I write, not to hinder any man from the reading of these Councils also: for some good things are to bee found in them, but to wish that the short time we haue to liue in this world should not be vnfruitfully spent.

In the

In the ſecond Councill ſimonie is damned, & the receiuing of money for admitting a man to a ſpirituall office is vtterly deteſted. Canon. 4.

In the thirde Couucill periurie is abhorred in a man hauing a ſpirituall calling, but ſoftly puniſhed by 2. yeeres excluding of him from the communion. Canon 3.

In the fourth Councill, it is ordeined that in the offering of the holy Calice, nothing ſhall be preſented, except wine onely, vnmixed with water, becauſe it is a ſacrilegious thing to tranſgreſſe the holy mandate and inſtitution of our Sauiour Christ. Canon. 4.

In the fifth Councill it is condeſcended, that no man ſhall be ordained biſhop, without conſent of King, Clergie and people, according to the ancient conſtitutions of the Church, and that no ſpirituall office ſhall be bought by money. Canon 10.

The heape of conſtitutions anent the keeping of *Paſche* day and *Lent*, anent the prohibition of mariage betwixt Chriſtians and vnconuerted Iewes, anent ſeruants not to bee admitted to Eccleſiaſtical orders, anent aſſemblies to be at the leaſt yeerely conuocated by biſhops, anent Eccleſiaſticall rents not to be dilapidated. The nature of a ſhort Compend cannot permit mee to inſiſt in ſuch things.

Vnder the reigne of *Theodobertus* King of *France*, the Fathers who were preſent at the Councills of *Aurelia*, conuened alſo in the Council of *Overnie*, & ordeined that no man ſhould preſume to the office of a biſhop, by the fauour of men in credite, but by the merites of an honeſt and vnreprouable life. The council of *Overnia*. Canon 2.

That the dead body of a biſhop in time of his funeral ſhould not be couered with the pall, otherwiſe called *Opertorium Dominici corporis* which couered the Altar, leſt the honour done to the body, ſhould be a polluting of the Altar with many other conſtitutions, which of purpoſe I ouerpaſſe with ſilence Canon 4.

Vnder the reigne of *Arthertus* King of *France*, a Council was aſſembled at *Tours*. In this Councill it was ordeined, that the Clergie & people in euery Congregatiõ ſhould prouide ſupport for their owne poore, & not permit them to wander to vncouth places: for indeed this cuſtome of wandering hath brought in Atheiſme amongſt the poore, when they leaue their owne The council of *Tours*. Canon 5.

Congregation, they leaue also their owne Pastor, who attended vpon their conuersation, and they fall into the snare of the deuil.

Cann 13. It was also statute and ordeined, that a bishop should count his wife as his sister, and that he should no maner of way companie with her, and for this cause hee should haue Presbyters, & Deacons so familiarly conuersant with him, that they might beare testimonie of his honest behauiour, to wit, that he neuer companied with his wife. The *Romanists* who count the prohibition of marriage to bee the soule of their religion, could not ouerpasse this Canon without a censure. Now let vs heare what *Censura* saith. *Intellige hunc Canonem iuxta vsum Orientalis Ecclesiæ, in qua coniugatus promouebatur ad sacerdotium*: that is, Vnderstand this Canon according to the custome of the Orientall Church, wherein a maried man was promoted to the Priesthood: well excused. The bishops of *Rowen*, *Burges*, *Tours*, &c. are conueened in the towne of *Tours*, to prescribe rules to the Orientall Church, or at least rules vnto their owne bishops to liue after the forme of the Orientall Church, which neuer came in their mind to doe, as may evidently be knowne by the sixt generall Councill.

Cann 15. Moreouer, it was statute, and ordeined, that no Priest, or Monke should receiue in bed with him another Priest or Monke, to the ende they might bee so vnreprooueable, that they would abstaine from all appearance of euill.

Cann, 25. In this Councill was set downe very strict prohibitions, that no man should oppresse the Church, and conuert vnto his own vse any thing duely belonging to them, lest he incurre the malediction of *Iudas* who was a thiefe, and kept the bag, and conuerted to his owne vse a part of that money which belonged to the poore.

The councell of *Paris*. In the Councill holden at *Paris*, order was taken concerning admitting of bishops to their offices, that no man should be admitted bishop, without the full consent of Clergie and people, and that no man should presume by fauour of Princes onely, without the consents foresaide, to become bishoppe in any place.

The third Councill of *Toledo*. *Recaredus* King of *Spaine*, and of the discent of the *Gothes*, who were miserably infected with the *Arrian* heresie, assembled a Councill

Councill of 62. bishops at *Toledo*, where he renounced the *Arrian* heresie, and embraced the true faith, and the whole nation of the West *Gothes* in *Spaine* did the like, about the yeere of our Lord 585.

Hist. Magd. cent. 6 cap. 9

Vnder the reigne of *Mauritius* a Councill was assembled at *Constantinople*, for trying of the cause of *Gregorius* B of *Antiochia*, whom *Asterius* Deputie in the East had accused of incest: but *Gregorius* was declared to bee innocent, & his accuser was scourged with roddes, and was banished. In this Councill the name of Oecumenick bishop was attributed to *Iohn* Patriarch of *Constantinople*.

A Council at *Constantinople*.

The first Councill of *Matiscon* was assembled about the time of *Pelagius* 2, as the second Tome of Councills recordeth. In it commandement was giuen, that no man of the Clergie should cite another man hauing a spirituall office before a seculare iudge.

Three Councils at *Matiscon*. *Canon.* 8.

And that a bishop or Presbyter should not intangle himselfe with carnall lust, after hee is promoted to so high dignitie, but the woman who before was his wife, nowe let her bee his sister, and let the husband bee changed into a brother. Marke how subtilly Sathan vnder pretence of lothing matrimoniall chastitie, is bringing in, all kinde of vncleanneſſe into the Church.

Canon 11.

The second Councill of *Matiscon* was conueened in the 24. yere of the reigne of *Gunthrannus* king of *France*. In it complaint was made, that Baptisme was ministred vsually vpon euery holy day, insomuch, that vpon *Paſche* day, scarce were two or three found to be presented to Baptisme. This they ordeined to bee amended, and that no man (except vpon occasion of infirmitie) presume to present his child to Baptisme, but to attend vpon the festiuall dayes prescribed of olde, that is, *Paſche* and *Whitsonday*.

Canon 3.

Also it was statute and ordeined, that the Sacrament of the altar should be ministred before any communicant person had tasted of meat or drinke.

Canon 6.

That no person who fleeth to the Church as to a citie of refuge, be drawne backe againe by violence, from the bosome of the Chuch, or be harmed into that holy place.

Canon 8.

That a bishop must not bee attached before a secular iudge.

Canon 9.

Cann 13. That the houſes of biſhops ſhall be kept holy with exerciſes of prayers and ſinging of Pſalmes, and ſhall not bee defiled with the barking of dogges, and muting of haukes.

Cann 15. That ſeculare men ſhall doe reuerence to thoſe who are of the Clergie, euen vnto the loweſt degree of them, in ſuch ſort that if the ſecular man doe meete any of the Clergie walking on foot, he ſhall honour him by vncouering his head: but if the ſeculare man be riding on horſebacke, and the Clergie man on foote, then the ſecular man ſhall light downe from his horſe, and ſhall doe reuerence to the Church man: this age ſmelleth of Antichriſtian pride.

In the third Council at *Matiſcon* there is nothing to be read but a contentious diſputation betwixt two biſhops, *Palladius* & *Bertramus*, & fooliſh queſtions ſcarſe worthy to bee diſputed in Grãmer ſchooles, Whether or no a woman may be called *homo*.

A Councell at *Rome*.

In the yeere of our Lord 595, & in the 13. yeere of the reigne of the Emp. *Mauritius*, *Gregorius* 1. biſhop of *Rome* aſſembled a Council at *Rome* of 24. biſhops, 34. presbyters, whereinto firſt of all he confirmed the firſt foure generall Councills.

He ordeined that at the celebration of the Maſſe there ſhould be leſſe ſinging & more reading of Pſalmes and Goſpel, becauſe weake people tranſported with the delite of a ſweet & delicate voyce, marked not how men of a lewd life drew neere vnto the Altar of GOD.

He ordeined alſo that laicke boyes ſhould not be cubiculars to the biſhops of *Rome*, but that Presbyters, Deacons, or Monks ſhould be witneſſes of the honeſtie of their ſecret conuerſation

And that the beare whereinto the body of the B. of *Rome* is brought forth to bee buried ſhall not bee oue. ſpred with any couering aboue the beare.

That for ordination of men in ſpirituall offices, no reward ſhall be craued. For like as the biſhop ſhould not ſell the impoſition of his hands, euen ſo the miniſter or notare ſhould not ſell his voyce and pen. If hee who is ordeined, voluntarily giueth any thing as a teſtimonie of his thankfulneſſe, this is not forbidden to be receiued.

Gregorius ſtanding before the place where the body of S. PETER is buried, pronounced many Anathems, whereinto the reſt

reſt of the aſſemblie with vniforme conſent, ſaide, Amen. Amongſt the reſt, the Presbyter or Deacon, who marrieth a wife is deliuered to the deuill, and a man who marieth his owne ſpirituall ſiſter (whome in our language, we call his goſſope) hee is likewiſe deliuered to an euill Heard to bee kept. Albeit *Gregorius* bee not counted the worſt amongſt the biſhoppes of *Rome*, yet when hee followeth not the certaine rule of the written worde of GOD, hee is wandering in the miſt as boldly as others did before him.

The Councills which I haue ouerpaſſed with ſilence, ſuch as *Gradenſe, Braccarenſe, Lateranenſe, Lugdunenſe, Piſtauienſe, Metenſe*: leſt I ſhould ouercharge a litle booke with an vnneceſſarie burthen, or trouble the reader with reading of ſuperſtitious rites, damning of old hereſies, and of euery contentious diſputation, more duely belonging to ciuile iudges than to ſpirituall conuentions, I referre mine excuſe in this to the wiſdome of the iudicious Reader.



TREATISES BELONGING TO THE sixt CENTVRIE.

A TREATISE *Of the worshipping of Images.*

IN the first 300. yeere of our LORD, Images were not admitted into places of adoration. In the fourth, fifth, and sixt Centurie, they are admitted into temples, yet for the most part without opinion, that they should be worshipped, as the letter of *Gregorius* the first written to *Serenus* bishop of *Marsoill* cleerely declareth. Nowe it is time to contend against Images, when they are come in such credite, that they are set vp in temples and places of adoration.

And first (Godwilling) I shall intreat of the wordes of εἰκὼν and εἴδωλα, what difference is betwuixt them, and the wordes λατρεία, δουλεία, and ὑπερδουλεία what differences are betwixt these three wordes, lest Idolaters should bee left lurking vnder the sconses of words: when they are denuded of all other ouerlapping coverings, then will they lurke vnder the shadow of an ambiguous word, as a Foxe straitly persued, will lurke vnder the shadow of a fairne. In the second roome, I intend to speake of the Images of the Gentils. In the third roome, of the Images of the

of the Iewes, and last of all, of the Images of them who beare the name of Christians.

First, concerning the names of εἰκόνες, and εἴδωλα. I affirme that the principall defenders of worshipping of Images of old, put no difference betwixt these two wordes: for *Damascene*, comparing Images to musicke instruments, he sayeth, That like as the captiue Iewes had instruments of musicke to praise God, so in like maner the *Babylonians* had instruments of musicke to praise their gods. In like maner, saith he, the *Pagans* had εἰκόνας, καὶ εἴδωλα, whereby they honoured their gods, and Christians also haue εἰκόνας καὶ εἴδωλα whereby they doe honour to the true God, and his Saints: and to bring in a more ancient testimonie, *Clemens Alexandrinus* taketh εἴδωλον, and ἀνδριάντα for one and the selfe-same thing.

Damascenus lib. 3. pro Imagin.

Strom. lib. 6.

Concerning the words λατρεία, δουλεία, & ὑπερδουλεία. First vnderstand that the word *Hyperdulia* inuented for the adoration to be done to the virgine MARIE is not a word vsed by any approued Author, who writeth in the Greek language the scholastick Doctors, who had already lost the puritie of the Latine language, when they speake vncouth Greeke, they expone themselues to the derision of all learned men. They who are acquainted with scripture language knowe there is no difference betwixt the words λατρεία, and δουλεία. In one verse the seruice of GOD, and the seruice of an Idole, are both called δουλεία. οὐδεὶς δύναται θεῷ δουλεύειν καὶ Μαμμωνᾷ. In like maner the worship done to the Gentile gods is called δουλεία in these wordes, ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς: that is, Ye serued them, who indeed were not gods. The generalitie of the word λατρεία extended both to the seruice of God & man, no man is ignorãt of it who is acquainted with the Greeke language, yea & a seruile girle may in proper language be called λάτρις. The Councill of *Frankford*, I grant, putteth a difference betwixt Idoles & Images, yet in such wise, that they forbid adoration of Images, and they count Images worshipped to be Idoles. The Gentiles liked Idolatrie the better, because it was a brood inuented by the imaginations of their own heurts, according as the Apostle speaketh, *They became vaine in their owne cogitations.*

Luc. 16. vers. 13. Gal. 4. vers. 8.

Rom. 1. 21

The Images of the Gentiles are damned by the Prophet

Habac. 2 vers. 18. HABACCVK in these words: *What profiteth the Image? for the maker of it hath made it an Image, and a teacher of lies, though hee that made it trust therein, when he maketh dumbe Idoles.* The Prophet damneth the Images of the Gentiles for many causes. First, because they are profitable for nothing, they cannot benefite their friend, neither can they noy their enemies, yea, and they cannot helpe themselues, when they are hewed downe with *Persian* axes, and the massie lumpes of their golde, is laide vpon the backes of Camells, groaning vnder the heauie burthen, because they can make no support to themselues.

Isai. 46

The Gentiles contended with no lesse obstinacie of incorrigible mindes, than the Papistes in our dayes doe, that their images were profitable for some good vse, albeit there was no diuinitie in them, because they led them to a remembrance of their gods: but *Augustine* affirmeth the contrarie, that Images lead not people vnto their gods, but rather from their gods. In witnesse whereof, when the Image of the Sunne was placed in the temple, albeit the Sunne it selfe did shine clearly at the window, yet the *Pagans* turned their backes to the Sunne, and their faces toward the Image of the Sunne: so were they not led to the worshipping of their gods, but rather from their worshipping by Images.

August. psal. 113 others reakon 115.

The substance of their Images was gold, siluer, wood, stone, or some other corruptible matter, the forme was fashioned according to the pleasure of the crafteſman, who made them. For the most part the gods of the Gentiles had the similitude of men, and for this cause the portrature of *Iupiter* fashioned by an artificer in *Lybia*, was as farre different from the portrature of *Iupiter* formed by an *European* crafteſman, as the men of *Lybia* in colour, haire, grandure of lippes, and ampleneſſe of breathing partes they are different from the men of *Europe*: so were the gods of *Lybia* blacke in colour, with curling haire, & the gods in *Europe* had the colour, haire, & proportion of *European* men. Better it had bene to haue renued men according to the likenes of GOD, than to haue fashioned their gods according to the likeneſſe of men, yea & greater vanity than this was in forming their gods, at sometime the similitude of a man was mixed with the similitude of a beast, to furnish out the effigie of their gods.

gods. *Iupiter Ammonius* was formed with the body of a man, but with the head of a Ramme. *Dagon* whome the *Philistims* worshipped, had the similitude of a man in the vppermost partes, but the similitude of a fish in the lower partes of his body. And *Pan* the god of shepheards was pictured with hornes in his head, with the feete of goates, and rough in all his body, as if he had beene ouerlapped with the skinne of an vnshorne Ram. They became vaine in their imaginations, and their fooliſh heart was full of darkeneſſe. Yea, as the Prophet speaketh, the makers of them were like vnto them: that is, senſleſſe, blinde and dead hearted, and ſo were the worſhippers of them. Rom. 1. verſ. 21. Pſal. 115.

Againſt the Gentiles who were Idolaters, a woe is pronounced by the Prophet, in theſe words, *Woe be to him that ſaith to the wood, awake, and to the dumbe ſtone, ariſe vp, &c.* Let vs take diligent attendance to theſe words, becauſe GOD hath ſpoken them by the mouth of his Prophet. The Gentiles excuſed their Idolatrie, ſo did the Iewes theirs, and the Papiſtes will ſeeme to honour God and his Saints in their Images, but let all fleſh be dumbe and ſilent, & heare what the LORD ſpeaketh from his Sanctuary, *Woe be to him, that ſaith to wood, awake.* The *Pagans*, *Iewes* and *Papiſts* are like vnto *Adonijah*, *Ioab*, and *Abiathar*. Theſe were all banqueting together, & euery one of them ſtrengthened another in their fooliſh counſe, and they all ſaid with one conſent, *God ſaue King Adonijah*. But there was another kind of conference in the chamber of King DAVID, which did vndoe all their conferences, and appointed that SALOMON ſhould reigne: euen ſo, notwithſtanding of all the fooliſh excuſes wherewith Gentiles *Iewes* and *Papiſtes* excuſe their Idolatrie, GOD is like vnto himſelfe, and he pronounceth a woe againſt it. Habac. 2. verſ. 11. 1. Reg. 1.

The *Papiſtes* thinke that they haue fully ſatisfied both GOD and good men, when they grant there is no diuinitie in the Image, and in ſubſtance it is a corruptible thing, and the portrature of it is faſhioned by the hand of the craftesmen. Did not the *Gentiles* as much? Did not *Plato* count the Images of moſt precious ſubſtance, moſt vnprofitable to the people? Did not *Fabius Maximus* deſpiſe the Idoles of *Tarentum* as angrie Images againſt their owne people, who depended vpon them? Did not the Poet grant, that it lay in the artificers hand, either to make

a bench, or a god of the wild fig tree, that came into his hands, the verſes are vulgarly knowne, and in all mens mouthes.

Olim truncus eram ficulnus inutile lignum:
Cum faber incertus ſcamnum, faceretne Priapum
Maluit eſſe Deum.——

Yea & *Marcus Varro*, whoſe teſtimonie *Auguſt.* citeth *lib. 4. de Ciuitate Dei*, hee ſaide, *Qui primi ciuitatibus ſimulachra inuexerunt, & metum dempſerunt, & errorem addiderunt*: that is to ſay, The firſt in bringers of images into cities, they emptied cities of the feare of GOD, and filled them with errour. If a ſhort deſcription of ſome vanitie of images could exonere men from the blame of Idolatrie, then might the Gentiles alſo be freed from the vile imputation of Idolatrie.

The Idolatrie of the *Iewes* fraughted not onely with vanitie, but alſo with vnthankfulneſſe, and a contempt of the lawe of GOD proclaimed from mount *Sinai*, doth leade vs vnto a deeper conſideration of the vileneſſe of Idolatrie. The golden Calfe, which they worſhipped in the wilderneſſe, and the ſtarre of *Rempham*, declare, that the nature of man is ſo prone and bent to Idolatrie, that we are bent to follow the ſinnes of thoſe people, who hath beene moſt hatefull enemies vnto vs. The *Ægyptians* were grieuous oppreſſors of GODS people, neuertheleſſe the *Iewes* followed their Idolatrie, in worſhipping the Calfe. On the other part the *Moabites* and *Ammonites* hired *Balaam* to curſe them. Notwithſtanding of all this, they tooke vp in the wilnerneſſe the tabernacle of *Moloch*, and the ſtarre of *Rempham*, figures which they made to worſhip them. It is an vnſupportable miſchiefe, and a remeadileſſe maladie lurking in our corrupt nature, when we are bent to follow the ſinnes of people who hate vs, and wiſhes all kinde of harme to vs both in ſoule and body, ſo that learned men vpon great conſiderations had called Idolatrie εἰδωλομανία, or the madde bentneſſe vpon Idoles.

Exod. 32. Acts 7. verſ. 43.

Numb. 32. verſ. 24. Mic. 6. verſ. 5. Amos 5. verſ. 25.

1. Cor. 10 verſ. 7, 8, 9, 10.

When the Apoſtle PAVL is making a particulare enumeration of the ſinnes which the *Iewes* committed in the wilderneſſe, namely, Idolatrie, fornication, tempting of Chriſt, and murmuring, remember that Idolatrie is ſet in the firſt place, as the very fountaine of all apoſtacie and deſection from GOD. For like

like as in a matrimoniall contract betwixt man and woman, when the principall heade of the contract is broken, and a woman hath giuen her affection and body to another man, all the reſt of the points of the contract which are ſubordinate to this, will eaſily be diſſolued: euen ſo, if Idolatrie once take place in our heartes, ſo that wee giue the glory of God to creatures, all other defection will eaſily enſue and follow. Therefore in the dayes of *Ioſua*, when the people were zealous for the glory of God, they could not abide any kinde of appearance of defection from the true worſhip of God: but alas it fareth with zeale, as it doth with a teare that is ſoone dried vp, ſo doth the zeale to the glory of God haſtely euaniſh from amongſt the children of men. Ioſu. 22.

Moreouer it is diligently to be marked, that the Lord is very ſtrict and preciſe in the matter of his worſhipping, not onely forbidding to worſhip the gods of the *Canaanites*, but alſo forbidding to worſhip the true God after the forme of their bad worſhipping, but only according to the rule of his own bleſſed Commandement. And for this cauſe the ten Tribes of *Iſrael*, becauſe they worſhipped not God in *Ieruſalem*, but offered ſacrifices vpon the altars of *Bethel*, *Gilgal*, and *Beerſheba*, they are counted of God as prophane *Æthiopians*, & people who were ſtrangers from the couenant of God. Therefore in the matter of diuine worſhip, let theſe two rules continually be ſet before our eyes. Firſt to worſhippe God alanerly, and not his creatures, ſecondly, to worſhippe him according to the rule of his owne Commandement alanerly. Deut. 12. verſ. 4. Amos 9. verſ. 7.

Finally, amongſt the reſt of the vnhappie manners of the nation of the *Iewes*, it is to be noted, that when outward Idolatrie ſeemed to bee forſaken amongſt them, ſo that they were content rather to ſacrifice their liues, than to ſuffer the Images of the *Romane* Emperours to bee ſet vp in their Temple, At this ſame time (I ſay) they were defiled with inward Idolatrie, which is moſte abominable of all other Idolatries. For the Idole of all Idoles is this, when a man maketh an Idole of himſelfe, preferring himſelfe to God. & his own will to the Cõmandement of God, & his owne wiſdome to the miſdome of God manifeſted to the world by his owne deare Sonne Ieſus Chriſt, *Ioſeph. de bel. Iudaic. lib. 2.*

but ſo it is, that the nation of the *Iewes*, at that ſame time when they forſooke the worſhipping of Idoles made with mens handes, they forſooke alſo the Shepheard of their ſoules euen the true MESSIAS, & preferred a murtherer to him. VVhereof this concluſion may bee iuſtly inferred, that Idolatrie is not rightly forſaken, except all idoles both outward and inward be laid aſide.

Many warnings the people of the *Iewes* gote, to beware of Idolatrie, yea, the LORD threatned them, that incace they
Deut. 32. verſ. 21. would prouoke the LORD to anger by thinges that were not Gods, the LORD alſo would prouoke them to anger by a people that was not a people. But when no warning could auaile, the LORD caſt them off into a reprobate minde, and receiued the *Gentiles* to be his peculiar people. But at our very firſt entrie
Rom. 11. verſ. 21. we haue this warning to be humble and obedient, leſt hee who ſpared not the naturall branches, how much leſſe will hee ſpare vs, if we make defection.

In the laſt head, I haue to intreat concerning the Images of the *Romane* Church, which in the ſixt Centurie were receiued into places of adoration, yea, and a litle after were adored, and worſhipped: & finally, the adoration of Images gote allowance in generall Councills. Now ſeeing I am not intreating of Images made for ornament, or for memorie of ciuile actions, but onely of adoration, and the in-bringing of them into places of adoration. Let vs remember that the Apoſtles were faithfull diſpenſators of thoſe things, which they receiued from CHRIST, whether it was for the feeding of the bodies, or of the ſoules of
Ioan. 6. CHRISTS people, when they receiued barlie loaues bleſſed by CHRISTS mouth, and miraculouſly multiplied, they diſtributed vnto the people that ſame bread, and none other, which they receiued out of Chriſts hands. In like maner they were faithfull diſpenſators of that ſpirituall food, which they receiued from CHRIST to feed the ſoules of his people vnto eternall life. Now we neuer read, that CHRIST taught his Apoſtles by pictures & images in the knowledge of his eternall trueth, neither that the Apoſtles taught any others to know GOD, and to follow the vertuous footſteps of the Saintes, by preſenting dumbe images vnto their ſight; therefore this forme of teaching ſmelleth of

noueltie

noueltie, and came not from Christ and his Apostles: for the Apostles receiued commandement from Christ to preach his worde, and to minister his Sacramentes, but not to present dumbe images to the sight of the people, iustly called by the Prophet Habaccvk doctors of lies. Matt. 28. Habac. 2 vers. 18.

Secondly, places of holy Scripture, both in the Olde and New Testament, doe so manifestly damne adoration of images, that the moste obstinate defenders of worshipping of Images were compelled to leaue Scripture, and take them to the authoritie of vnwritten traditions, and *Damascene* expresly calleth the worshipping of images ἄγραφον παράδοσιν, hee forgetteth not to remember the brasen Serpent, and the Cherubims, as the Papists of our dayes doe continually, yet his conscience compelled him to acknowledge, that these similitudes were made for signification, and not for imitation or adoration, els how could he flie from Scripture to the naked warrant of vnwritten tradition. I knowe the lie is no lesse repugnant to it selfe, than it is vnto the trueth, and all the shifting businesse of *Damascene*, to shroud the adoration of images, vnder some testimonies of Scripture are vndone by that plaine confession, that it is an vnwritten tradition, els hee would haue saide, it was ἔγγραφος καὶ ἄγραφος παράδοσις, that is, both a written and vnwritten tradition. The fables of *Damascene*, whereby hee would prooue the adoration of images are in absurditie beyond the fabils of Poets, euen in their metamorphosis. For who can abide to read the hunting of *Placidas*, and the speaking of the beast that was hunted with a crosse betwixt his hornes, shining in brightnesse farre beyond the splendor of the Sunne, with such vanities and lies must the infirmitie of a false doctrine be supported. But *Iohn* Patriarch of *Ierusalem*, who writteth *Damascenes* life, hee writeth that *Damascens* hande was cut off by the Prince of the *Saracens*, and was miraculously restored & healed againe by inuocation of the image of the Virgine Marie. It is not likely, that *Damascene* who writeth the miracle of *Placidas* hunting, for confirmation of worshipping of images, that hee could haue pretermitted so great a miracle wrought for the restitution of a member of his owne body, obteined by worshipping of an image, if it had beene a miracle wrought indeed. *Damascen. orat. 2. pro Imaginibus.* *Damascen. orat. 3. pro Imaginibus.*

But now to leaue *Damascene*, & the Patriarch of *Ierusalem*, the writer of the historie of *Damascenes* life, who hath added vnto the multiplied number of *Damascenes* lies, an heape laid aboue, to the ende that his 3. orations *pro Imaginibus* may be like vnto a measure full, & ouerrunning. And to conuert me to Councils, wherein as in victuall houses and in barnes, all store of Arguments are laide vp that can serue for the apparent allowance of Images. I supersede at this time to speake much of the Council gathered by *Constantius Copronymus* at *Constantinople* An. 755. whereinto 338. bishoppes vtterly damned the adoration of Images, and the setting of them vp in places where GOD was worshipped, and that for three principall causes. First, because the making and bowing downe to Images is expressly forbiden in Scripture, & namely in the 2. Commandement of the Decalogue. Secondly, because the picturing of CHRIST (who is both God and man) and representing of him by a similitude is a dividing of his two natures (so farre as in vs lieth) because his diuine nature cannot be pictured, and his humane nature should not be separated from his diuine nature. Thirdly, because the writings of holy and ancient fathers, damned the worshipping of Images, such as *Epiphanius*, *Nazianzenus*, *Chrysostomus*, *Athanasius*, *Amphilochius*, *Theodorus* bishop of *Ancyra*, and *Eusebius Pamphili*, whose graue sentences all damning adoration of Images, are most worthie to be read.

In the rest of this Treatise, I shall set downe (Godwilling) two opposite Councills, the one allowing the adoration of Images, the other disallowing it. The second Councill of *Nice* vnder the Empresse *Irene* ann. 789. gaue full allowance to the adoration of Images, out of *Asia*, and *Græcia*, and some other parts: with the ambassadours of *Adrian* bishop of *Rome*, were assembled 350. bishoppes. On the other part, vnder the reigne of *Carolus Magnus* Emperour of the VVest, ann. 794. a great Councill was assembled at *Francford de maine*, wherein the adoration of Images was vtterly disallowed, and the arguments alleadged in the second Councill of *Nice* for adoration of Images, are clearely refuted in presence of *Charles* King of *France* and Emperour of the VVest, and *Theophilactus* and *Stephanus* ambassadours of the bishoppe of *Rome*. In these two

opposite

oppoſite Councills, let the iudicious Reader marke the great prouidence of God, who hath appointed, that there ſhould bee contradiction to the lying doctrine, ſo that they who loue the trueth of God haue no neede to follow a falſe doctrine, in regarde there is no man that dare gainesay it. For I dare say, to the commendation of the Councill of *Francford*, that the *Ibides* of *Ægypt* were neuer more readie to deuoure the flying Serpents of *Arabia*, ſo that they would not ſuffer them to light in the coaſtes of *Ægypt*, than the Councill of *Francford* was readie to vndoe all the fooliſh arguments of the ſecond Councill of *Nice*, prooving the adoration of Images.

Before I ſet theſe Councills in oppoſite termes of contradiction, the one to the other, the preludie of the Councill is worthie to bee marked. *Adrian* biſhop of *Rome* ſent a letter to the ſecond Councill of *Nice* fraughted with lies, and affirming that the Emperour *Conſtantine* was a leper, that hee endeuoured to cure his diſeaſe by ſhedding of innocent babes blood, that Peter and Pavl appeared to him in a viſion by night, and bade him goe, and bee baptized by Silvester, and his diſeaſe ſhould bee healed, and that in remembrance of this benefite Constantine builded Churches in *Rome*, and adorned them with the Images of Peter and Pavl. The groundes of this letter conteineth a maſſe of impudent lies. Constantine was not a leper, but a man gifted in ſoule, beautifull in body, and furniſhed with great giftes both of ſoule and body, and meete for great workes, as Evsebivs witneſseth, who liued in Constantines time, and was familiarly acquainted with him. Neither was hee baptized by Silvester in *Rome*, but by Evsebivs in *Nicomedia*. For Silvester and Marcvs his ſucceſſour were both deade, before that Constantine was baptized. The reſt of his letter is like vnto the ſandie ground and fabulous narration whereupon it is grounded. *Huſſh de vita Conſtant. lib. 4.* 5.

The arguments of the ſecond Councill of *Nice* prouing adoration of Images, may be diſtributed into foure rancks. Some are taken out of Scripture, others out of Fathers, the third

rancke from common reason, the fourth from miracles. If I propound their arguments into an intelligible order, and likewise the answeres to them, I doe a benefite to the Reader.

1 Argument. The Cherubims, and the brasen Serpent were made by Gods commandement, and the Cherubimes were seated in the place of adoration: *ergo* Images may bee brought into the places of adoration.

1. Answere. There is a threefolde difference betwixt Images set vp in Churches to bee worshipped, and the Cherubimes in the Temple. First, the Cherubimes are made by the expresse commandement of GOD, but the images set vp in Temples, are made expresse contrare to the Commandement of GOD. Secondly, the Cherubimes and brasen Serpent were representations of diuine mysteries. Thirdly, neither the Cherubimes nor brasen Serpent were made for adoration as images are, that are set vp in Temples. If any man bee not fully resolued with these answeres, let him vnderstand that the Law-giuer hath absolute authoritie, to make exceptions from his owne Lawe, but it is not lawfull to others, without warrant of GODS commandement to doe the like. Example in ABRAHAM who had a warrant to kill his owne sonne. The people of *Israel* had a warrant to borrow from the *Ægyptians* vessels of siluer & gold, and costly rayment, and *Moses* had a warrant to make Cherubimes and a brasen Serpent: but those thinges are not lawfull to others, who want the like warrant.

Gen. 22. vers. 2. Exod. 12. vers. 35, 36 Exod. 31. vers. 7.

2. Argument The next Argument borrowed from Scripture is this. IACOB worshipped the top of IOSEPHS staffe, therefore it is lawfull to worship Images.

2. Answere. The Councill of *Francford* answereth to this Argument, that like as there is no such wordes in the Hebrew text, euen so the words of the Apost. in the Epistle to the Hebrewes cap. 11. vers. 21, conteineth no such thing, where it is said, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, that is, hee worshipped leaning aboue the top of his scepter, but he worshipped not his Scepter. And *Augustine* in his questions vpon Genesis affirmeth, that he worshipped GOD, and not the staffe of IOSEPH.

August. quæst. in genes. 162.

3. Argument. The third Argument taken out of Scripture is out of the booke of the Psalmes: *O Lord, I haue loued the beautie of thy house.*

Of this they concluded, that images should be loued & worshipped, seeing they are the beautie and ornament of Gods house.

To this argument it is answered by the Councill of *Francford*, that this argument is grounded vpon a wrong interpretation of Scripture, for by the house of God, is not meant a materiall Temple, and the ornament of Gods house, is not Images, but spirituall vertues. Many other places of Scripture are filthily abused, but I will haue some regarde to the Reader, that he be not wearied in reading an heape of friuolous arguments. 3. Answere.

Many arguments are taken out of the writings of Fathers to proue the adoration of Images, but these following are the chiefe and principall. First they say, that *Basilius Magnus* affirmeth that the honour done to the Image, redoundeth to him whose image it is. 1 Argument out of Fathers.

This he speaketh of Christ, who is the Image of the inuisible God, Colos. 1. vers. 5. And who is the brightnesse of his glory, and the ingrauen forme of his person, Heb. 1. vers 3. but he is not speaking of Images formed by the hands of men. 1. Answere.

The testimonie of *Gregorius Nyssenus* is cited, who writeth that when he passed by the image of *Abraham* viuely pictured, with the knife drawne, readie to kill his sonne, he could not abstaine from shedding of teares. 2. Argument.

This argument is counted friuolous: albeit *Gregorius Nyssenus* wept, yet he bowed not his knee to worship the image of *Abraham*. Moreouer the Councill of *Francfford* alleadged that the bookes of *Gregorius Nyssenus* were not extant. 2. Answere.

Amongst argumentes taken from naturall reason, to proue adoration of Images this is the chiefe. The Emperours Image is honoured, therefore the Image of Christ should be honoured. 1. Argument taken from common reason.

To this argument the Councill of *Francford* returneth this answere, that God is not like vnto a mortall King locally circumscribed, so that whē he is in one place, he cannot be at that same selfe time in another place. Therefore to intertaine a reuerence in the peoples hearts towards their Prince, this custome of honouring the Kings image was found out. But God who is euery where present, & whom no place can conteine, he is not to bee sought in Images, neither was that forme of worshipping, either commanded or allowed by God. 1. Answere.

2. Argument, The argument inuented of later dayes, to prooue adoration of Images, is ſophiſticall: the diſhonour done to the Image of CHRIST, redoundeth to himſelfe: *ergo* the honour done to the Image of Chriſt, redoundeth alſo to Chriſt, & is an honouring of Chriſt himſelfe. The antecedent is prooued by the fact of *Iulian* the apoſtate, in breaking in pieces the Image of Chriſt in *Cæſarea Philippi*.

Sozom. lib. 5 cap. 21.

2. Anſwere. To this it may bee anſwered, that the breaking downe of the braſen Image in *Cæſarea Philippi*, was not a diſhonouring of Chriſt in reſpect of the fact, that *Iulian* did, but in reſpect of the intention of the doer: but when this is proued, the conſequent will not follow. For albeit an euill intention be eneugh to bring a man within the compaſſe of ſuch as diſhonour Chriſt, yet a good intention is not eneugh to proue, that we are honourers of Chriſt, but our actions alſo muſt bee ruled according to the commandements of Chriſt: and therefore they who haue only an intention to honour Chriſt, but in the meane time violateth his commandements, by worſhipping him into an Image, ſhall neuer be counted honourers of Chriſt.

An argument from miracles. Anſwere. The fourth rancke of argumentes is taken from miracles wrought by Images. This argument is weake and faultie in all ſides. The antecedent is falſe, as ſhall be declared hereafter. But ſuppone that miracles had beene wrought in Images, or by images, it followeth not that they ſhould be worſhipped. In the wilderneſſe God cured his people miraculouſly, by looking to the braſen Serpent, yet it was not lawfull to worſhip the braſen Serpent, and when the people worſhipped it, HEZEKIAS brake it in pieces, and called it *Nehuſtan*. In like maner, GOD wrought a notable miracle by the miniſtrie of PAVL and BARNABAS at *Lyſtra*, yet would they not ſuffer the people to worſhip them, and the comming of the Antichriſt is foretold to be mighty by lying wonders, yet is not the Antichriſt to bee worſhipped. Therefore this argument is of no force, albeit it were true that miracles had beene wrought by Images.

Acts 14.

But let vs examine the antecedent of this argument, they ſay, that miracles haue beene wrought by Images: For confirmation of this, they bring in the viue ſimilitude of Chriſtes face printed into a cloth, and by Chriſt his application of the cloth to his

to his bleſſed face with his owne handes, which portrature of his face he deliuered to the painter of King *Agbarus* to bee caried to him, becauſe the painter dazled with the ſplendore of CHRISTES face could not paint his ſimilitude. Now (ſay they) the very effigie of CHRISTS face miraculouſly by touching only ſtamped in the clothe, declareth that GOD worketh miracles both in Images, and by Images. I anſwere this fable of *Agbarus* painter was not heard before the 700. yeere of our LORD that *Damaſcene* maketh mention of it. The Apoſtles and Euangeliſts make no mention of any ſuch thing, neither yet *Euſebius* who had conuenient time to write of this miracle of the Painter, (if any ſuch thing had beene true) when hee writeth of the letter of King *Agbarus* ſent to CHRIST, and CHRISTS anſwere returned againe to him.

Damaſcen. de orthodoxa fide, lib. 4. Euſeb. lib. 1. cap. 13.

The miracle of the Image of CHRIST crucified by the *Iewes* in *Berythus* a towne of *Syria*, out of the pierced ſide whereof, flowed blood and water in great abundance, and this blood mixed with water had a medicinall vertue to cure all diſeaſes. The writing of this miracle is aſcribed to *Athanaſius*, but the very ſtile, ditement and phraſe of writing declareth, that it is a booke ſuppoſititious, and not belonging to *Athanaſius*. Like as many other bookes giuen out vnder the name of *Athanaſius* are ſuppoſititious and falſe, and *Eraſmus* that learned man who was neuer ſatisfied with reading, yet hee wearied in reading the ſuppoſititious works of *Athanaſius*, making an end of reading of them with this prouerbe ἄλις ῥᾳδιουργίας, that is to ſay, enough of accornes, meaning, that hee might ſpend the time better than in reading vnprofitable and vnneceſſarie bookes.

The miracle of the Image of the Virgine MARIE, and the candle ſet before her Image by an Heremite, who went in pilgrimage a farre iourney, and when hee returned againe, after the iſſue of three moneths, (others ſay ſixe moneths) the candle was ſtill burning, and not conſumed in all this time. This miracle hath the right ſhape of a fable: for all circumſtances of time, place, and perſons are obſcured, neither is it declared in what yeere of the LORD this miracle was wrought, nor in what place of the world the Image was, neither is the name of the Heremite expreſſed, nor the name

of the place whereinto hee iourneyed. Onely the writer of this miracle is said to be *Dionysius Areopagita* presbyter, some obscure fellow doubtlesse, or the fained name of some author, for his name is vnknowne to the learned.

The second Councill of *Nice*, which gaue such full allowance to adoration of Images, it began euill, and it ended worse: for it began at the fables conteined in *Adrians* letter, but it ended at a dialogue betwixt the deuill, and a certaine monke, whome Sathan forbade to worship the image of our Ladie: but his foolish Abbot *Theodorus* saide vnto him, that it was a lesse sinne to haunt all the baudie houses in the towne euery day, than to leaue off worshipping of the Image of our Lady one day. The Apostle PAVL neuer vsed the testimonie of the deuill, to proue himselfe to be the seruant of GOD, albeit the woman possessed with a spirite of diuination cried after PAVL and SILAS that they were the seruants of the most high GOD: and in my opinion the arguments taken from the testimony of Sathan should be eschewed, for GOD hath not appointed him to be our teacher.

Acts 16. vers. 17.

Now let vs consider the multiplied honours of images hatched in the second Councill of *Nice* vnder this one worde adoration of Images. This adoration standeth in decking of them, kneeling vnto them, saying of prayers before them, censing, lighting of candles, vowes, offerings, festuall dayes, salutations, building of Churches, and altars. All these honours were done both to the image, and to the Saint represented by the image. The decking of images is damned by the Prophet HOSEA, and it is indeede a spoyling of the poore, who haue neede of such support as is bestowed in vaine vpon images, who haue no need of ornaments and clothing. Vnder the bowing of the knee, all Idolatrie is comprehended. Prayer should be conceiued without wrath and doubting: but so it is, he who prayeth before an image cannot be free of doubting, because he hath no promise to be heard. Censing was a part of the ceremoniall law, verie badly transferred from the liuing GOD to senslesse images. Candles lighted before images declare that the Saints represented by those images were the lights of the world, but it is a vaine thing to forsake the light of their wholesome doctrines and to

Hos. 2.

1. Reg. 19. vers. 18.

1. Tim. 2

Exod. 30. vers. 19. Exod. 25. vers. 29.

honour

honour them by lighting candles before their images. Salutations of images are no lesse ridiculous than the salutations wherewith S. *Francis* saluted the knee, as his sisters, for humilities sake. As concerning vowes, building of Temples, setting vp of altars, and festuall dayes, to the honour of images, it is too great honour done vnto them, with some slippe of memorie in them who doe it: for in one word, they say, there is no diuinitie in images, & immediatly after they do such honour vnto them, as SALOMON when he stood, did to GOD, and when he fell, did to *Astareth*, *Chemosse* and *Moloch*. 1. Reg. 11.

Before I make an ende of this Treatise, it may be demanded, Howe could the worshipping of images get place at that time when Emperours and Councils with all their might contended in the contrarie, that images should not bee worshipped. The Emperours *Philippicus*, *Leo Isaurus*, *Constantinus*, *Copronymus*, and *Leo* his sonne, were all seriously bent to suppresse the worshipping of images, and in the VVest, *Carolus Magnus* King of *France* and Emperour, was present in the Councill of *Francford*, where the worshipping of images was damned To this I answere, that the authoritie of the bishop of *Rome* was at this time so increased, that they durst encounter with the Emperours of the East, who were farre distant from them. *Constantine* B. of *Rome* razed out of Charters, the name of the Emperour *Philippicus*. *Gregorius* 2. did excommunicate *Leo Isaurus*, and forbade to pay tribute vnto him. *Gregorius* 3. in contempt of *Leo* gathered a Councill, and ordained the worshipping of images. As concerning *Carolus Magnus* who was proclaimed Emperour by the speciall mandate of the chaire of *Rome*, the question is greater, Howe could the bishops of *Rome* tolerate, that worshipping of images should bee damned by a Councill gathered by this new Emperour whom they had authorized by their owne trauels. To this I answere, that the bishops of *Rome* did as the ancient *Romanes* did, of whome *Augustine* writeth, *Multas cupiditates animus ingenti cupiditate presserunt*, that is to say, Many desires they pressed downe for the excessiue desire they had of one thing, to wit, of soueraignitie and domination: euen so, the great desire the *Romane* bishoppes had firmely to keepe in their possession that great territorie of land in *Italie*, called *Exarchatus Ravennæ*, which *August. de ciuit. Dei. lib. 5 cap. 12*

Pipinus King of *France* reft from the Emperour of the Eaſt, and gaue it to the chaire of *Rome*, for the exceſſiue deſire (I ſay) which they had to keepe this rich prey, they would not contend with *Carolus Magnus*, but after his death, they could not ſuffer his poſteritie to take ſuch a doing againſt the worſhipping of Images, as *Carolus Magnus* had done. Inſomuch, that in the dayes of the reigne of *Ludouicus Pius*, it was hard to the Emperour to protect *Claudius Taurinenſis* againſt the chauſing malice of the biſhops of *Italie* who hated him, becauſe hee caſt out Images out of his Church in *Turin*, yea, and *Claudius Taurinenſis* directly impugned the adoration of Images by a booke written by him vpon that ſubiect, whereunto none anſwere was giuen during his lifetime, but after his death many were found like barking dogges railing againſt his bleſſed memoriall, and that ſo much the more, becauſe in his booke he rubbed quickly vpon the ſurfeiting pleaſures of the *Romane* Church, who were better content to worſhippe the Croſſe of Chriſt, becauſe that was eaſie to bee done, than to beare the Croſſe of Chriſt, becauſe that was a laborious worke, and painefull to the fleſh, yet did Chriſt command vs to beare his Croſſe, but not to worſhip it.

Finally, it is to be noted, that the defection of ſome men of great account, was a ſtumbling blocke to many others. *Paulus Cyprius* B. of *Conſtantinople*, left his charge, entred into a Monaſtrie, and lamented that he had conſented to the aboliſhing of Images. *Gregorius* B. of *Neoceſarea*, one of the chiefe diſallowers of Images in the Councill holden at *Conſtantinople*, gaue in his ſupplicant bill in the ſecond Councill of *Nice*, confeſſed his error, and ſubſcribed to the decreet of that vnhappie Councill, by whoſe example the biſhops of *Nice*, *Hierapolis*, of the Iſles of *Rhodes*, and *Carpathus* were mooued to doe the like. Let this bee a warning to them who are in eminent places, that they fall not from the trueth of GOD, leſt by their fall they procure a great ruining and deſolation to the houſe of GOD. The LORD keepe vs from defection, to whome bee praiſe, and glory for euer. AMEN.

A TREATISE

A TREATISE
Of Satisfaction and Indulgences.

SATISFACTION of olde, was publicke repentance made for grieuous faultes, ſuch as, murther, adulterie, apoſtaſie. And this publicke humiliation made in ſight of the people with faſting, teares, baſeneſſe of apparrell and ſuch other tokens of an humbled minde, with a ſenſe of ſorrow for by-paſt offences, it was called *ſatisfactio*, as *Auguſtine* writeth, *quia ſatisfiebat Eccleſiæ*, that is, becauſe the Church was ſatisfied, yea and the ſlander was remooued. This humiliation foreſaide in the *Greeke* Church was called τιμωρία, or a puniſhment, becauſe it was inflicted as a puniſhment in Church diſcipline, to terrifie others from committing the like offences. Now ſeeing this Eccleſiaſticall diſcipline was very rigorous, and indured many yeeres, as the Canons of Councils clearely declare, It pleaſed the Church vpon weightie conſiderations to relent ſomewhat of the ſeueritie of the firſt preſcribed diſcipline, yea and the people oft times intreated the Paſtor by earneſt requeſts, that the time of publicke repentance might be ſhortned, becauſe they ſaw great tokens of vnfained repentance in the offender. This diſpenſation with the rigour of olde diſcipline was called *indulgentia*, but in Poperie, which was beginning in this Centurie to haue great vpper hand, the abuſe of theſe two words, hath vtterly vndone the ancient puritie of religion and diſcipline.

Auguſt. Enchirid. 65.

Sozom. lib. 7. cap. 16.

Concil. Nicen. canon 12

The word ſatisfaction, which of old was referred to the people, now in Poperie is referred to God in this maner. They teach the people that the ſinnes committed before Baptiſme are abolished in Baptiſme, but ſinnes committed after Baptiſme, wee muſt obteine pardon for them by our own ſatisfactions, namely by faſting, praying, almeſdeedes, pilgrimages, and ſuch other workes done by our ſelues. And to make this doctrine the more plauſible vnto the people, they bring in the ſimilitude of a man ſailing in a ſhip, if he fall out of it into the ſea, the ſhip (ſay they) goeth away without recouerie, and incace he find not another

vessell to support his distressed estate, and to bring him to land, he must needes perish and drowne: euen so (say they) if after baptisme we commit any transgression, we must either be supported by our owne satisfactions, els wee must perish in our sinnes. No similitude can be more repugnant to Scripture than this. For albeit there bee many vessels, whereinto mens bodies may bee preserued from the danger of drowning, yet is there not many vessels whereinto our soules can bee saued from damnation, but wee are saued onely by our spirituall Baptisme, whereby the filth of our soules is washen away in the blood of Christ. And like as God commanded not NOE to make two arkes, but one alonerly for the safetie of a fewe: so hath GOD appointed only one way for safetie of our soules, so that if wee sinne after Baptisme wee must haue refuge to the sweete promises of remission of sinnes made to vs in Baptisme.

1. Pet. 3. vers. 21.

In what sense *indulgentia* was taken of old, I haue already declared. In the *Romane* Church Indulgences and Pardones, are a dispensation of the merites of Christ and his Saintes, to the vtilitie of sinners. This presupponeth that the merites of Christ and his Saintes are put in the custodie of the bishop of *Rome*, and that his treasures can keepe them. Concerning the merites of CHRIST, they say, that there was such precious vertue in his blood, that one droppe of it was sufficient to redeeme all the world, now (say they) what shall become of all the rest of his blood which he shed in great abundance? shall all this precious blood be lost? and where can it be better kept than in the treasures of CHRISTS Vicar, to be dispensated to the vtilitie of sinners when need requireth. To this vaine assertion of *Papistes* I answere, that the LORD neuer dealt sparingly, neither with our bodies nor soules. The LORD hath prouided greater abundance of aire for the refreshment of our bodies, than all the breathing senses of men and beasts is able to draw in. The LORD rained downe MANNA from heauen in greater plentie, than might haue sufficed the people of the *Iewes* in the wildernesse: euen so when the LORD is content to shed great abundance of his precious blood, he hath done it to set foorth the great riches of his mercie toward our soules, but not to make a mortall man a dispensator of one drop of his blessed blood.

Nohing

Nothing is more repugnant to holy Scripture, conteined in the old and new Teſtament, than this, that the diſpenſation and application of Chriſts blood ſhould be committed vnto a mortall man.

In the old Teſtament the high Prieſt who entred once in the yeere into the moſte holy place, ſprinckled the blood of the ſacrifice with his own fingers vpon the Arke euen ſo, the blood of the euerlaſting Couenant, which Chriſt caried vp to heauen, is ſprinckled on the Saints of God on the earth, but by whom only by the fingers of our high Prieſt the Lord Ieſus. In the new Teſtament wee ſee, that albeit many things were committed to the diſpenſation of the holy Apoſtles, yet ſome things were reſerued to the Lords owne diſpenſation allanerly. Chriſt gaue power to his diſciples to wiſh peace to euery houſe which receiued them, but the diſpenſation, and application of this peace Chriſt reſerued vnto himſelfe, becauſe hee alone, and not his diſciples knew who was the true Childe of peace. In like manner, power of preaching the Goſpel was committed to the Apoſtles, but the conferring of the gift of faith, which is wrought by hearing, belongeth onely to Christs, euen ſo, the preaching of ſaluation by the merites of Christes blood is committed to many, but the application of that precious blood to the ſafetie of our ſoules, is onely proper to Chriſt himſelfe, who ſhed that bleſſed blood for our ſaluation.

Leuit. 16. verſ. 14.

Matt. 10.

Epheſ. 2.

The merites of the Saintes alſo, that is, the workes of ſupererogation are thought to enter into the Popes treaſurie, and to be at his diſpenſation. Of this we haue ſpoken ſomewhat alreadie. But what preſumption is this, that they dare mixe together the blood of the Saints, and Chriſts blood, and the merits of Saintes with the merite of Chriſt, and caſt all in one heape, and treaſure. The verſes of *Praxilla*, a Poeteſſe of *Scycion* were abhorred by the *Gentiles*, becauſe in her verſes ſhee brought in *Adonis* matching Cucumbers and Aples with the ſunne, yet is it a more tolerable thing, to match an earthly creature, with a heauenly creature, than to match creatures with the Creator, who is bleſſed for euer.

After that this opinion of Indulgences and Pardons in a

newe and *Romane* ſenſe once tooke place, it is a wonderfull thing to heare what progreſſe it made from euill to worſe. Some thought that by Pardones might bee obtained a relieſe from temporall puniſhments, or at leaſt a permutation of eternall puniſhments into temporall: but others running as it were to the ſuperlatiue exceſſe of all ſpirituall madneſſe, affirmed that by vertue of Popes Pardones men were abſolued both from fault and puniſhment, and theſe Pardones were called *Plenißima Indulgentia.* Of this ſort was the Pardone that BONIFACIVS the eight proclaimed to ſuch as would come to *Rome* in time of his appointed *Iubile*, and viſite the Church of *Lateran*, ann. *1399.*

Of this, which I haue alreadie ſpoken, it is euident, that the *Papiſtes* in the wordes of Satisfaction and Indulgences deceiue both themſelues, and others: for what auaileth it to keepe the ancient wordes vſed in the primitiue Church, and to vſe them into a newe ſenſe vnknowne to Fathers, who ſpake of Satisfaction and Indulgences. Did not the *Athenians* of olde weare the badge of the golden Graſhopper, in token they were not extraneers, but they were inhabitants in that lande whereinto both their predeceſſors and themſelues were borne, but when they were conqueſſed by the *Romanes*, and their golden libertie was loſt, what auailed the badge of the golden Graſhopper? Euen ſo when ſubſtance of ancient words is loſt, what auaileth it to talke of Satisfaction and Indulgences, as ancient things.

In the reſt of this Treatiſe (God willing) I ſhall declare the abſurditie of Popiſh Satisfactions and Indulgences. The Councill of *Trent* in the 12. Canon *de operibus Satisfactionis* they write. *If any man ſay, that the whole puniſhment, and fault is continuallie remitted by* GOD, *and that the Satisfaction of penitent perſons, is no other thing but faith, whereby they apprehend that* CHRIST *hath ſatisfied for them, let him bee accurſed.* This Act of the Councill of *Trent* in all the parts of it, is flatly repugnant to the Scriptures of God. There we are taught that in Satisfaction two thinges are principally required. Firſt a perfect obedience to the Lawe of GOD. Secondly a perfect ſacrifice

Concil. Trident. de ſatisfact. neceſſit. Canon 12.

ſacrifice for the ſinne committed by man: both theſe things are to bee found in Christ alone, who by his obedience hath aboliſhed the ſinne which came in by the diſobedience of Adam, and by one oblation hath conſecrated for euer them who are ſanctified. Rom. 8. verſ. 18. Heb. 10. verſ. 14. Nowe to pronounce a curſe againſt all them who leanes vnto the obedience and ſacrifice of Christ as vnto their onely Satisfaction to the Iuſtice of God, is all one as if they would pronounce a curſe againſt all the true diſciples of Christ, who beleeues according as they are taught in the holy Scriptures of God.

If at any time ancient Fathers ſpeake roundly in this matter, it is our parte to doe that fauour to them, which is done to all men, to wit, to giue them libertie to interprete the meaning of their owne wordes. So when Ambrose writteth that teares waſhes away ſinnes, hee declareth in what ſenſe hee ſpake this, to wit, not to count the teares of Peter to bee a ſatisfaction for his threefolde deniall, but rather, that his teares was a teſtimonie that hee was one of the Elect, for whoſe ſinnes Christ had ſatisfied. The wordes of S. Ambrose are theſe: *Legi quidem Petri lachrymas, ſed ſatisfactionem non lego*: that is to ſay, I haue reade of the teares of Peter, but of his ſatisfaction I reade not. *Ambroſ. in Luc. 22. ſerm. 46.*

The *Romaniſts* in our dayes are like vnto men, who haue bene trauelled vpon the Sea, and in end they arriue to the harberie, and when they ſet their foot on ſhore, they thinke that the ground is running about them in a circulare reuolution. This is nothing els but the conceates of their troubled braines: euen ſo, when *Papiſtes* reades in holy Scripture many exhortations to Faſting, Prayer, Almeſdeedes: they imagine that Scripture is ſpeaking of Satisfactions for ſinne. But holy Scripture is like vnto the ſolide globe of the earth, which is not vnder a continuall agitation, but is euer like vnto it ſelfe, and ſendes vs continuallie in the matter of Satisfaction, to that one oblation, which hath conſecrated for euer them who are ſanctified. Heb. 10. verſ. 14. Yea, the falſe teachers of our dayes are like vnto the *Edomites*, who were more cruell than the *Babylonians*, who contented themſelues with ſlaying of ſome

Pſal. 137. verſ. 7. and carying of others captiues, and ſetting the towne on fire, but the children of *Edom* cried out, that the very foundations of the citie ſhould be razed, to the end it ſhould neuer be a citie againe: euen ſo, they who ſends vs to our owne ſatisfactions, they would vndoe our ſaluation from the very ground, as if Chriſt had beene manifeſted in our nature in vaine, to make ſatisfaction for our ſinnes, for which wee muſt make ſatisfaction in our owne perſons, and by our owne workes our ſelues.

The principall argument, whereby they endeuoure to proue humane ſatisfactions by Scripture is in the wordes of the counſell of DANIEL giuen to NABVCHADNEZER. Daniel. 4. verſ. 24. *Wherefore, O King, let my counſell be acceptable vnto thee, and breake off thy ſinnes by righteouſneſſe, and thine iniquities by mercie toward the poore: Loe, let there be an healing of thine errour.* What is conteined in this moſt wholeſome counſell of DANIEL, but an exhortation to leaue off the courſe of doing euill, and to doe good, to the ende, that the change of his conuerſation might be a teſtimonie that GOD had forgiuen him his ſinnes, and accepted him in fauour? The like wholeſome counſell the Apoſt. PAVL giueth to them who had ſometimes bene theeues Epheſ. 4. verſ. 28. *Let him that ſtole, ſteale no more: but let him rather labour, and worke with his handes, the thing which is good, that hee may haue to giue vnto him that needeth*: Is there any thing heere but an exhortation to deſiſt from wonted vngodlineſſe, and to leade a newe and holy conuerſation? but the Apoſtle is ſpeaking nothing of humane ſatisfactions, yea, that the holy Spirit, who filled his mind with celeſtiall knowledge, ſanctified alſo his memorie, that hee ſhould ſpeake nothing repugnant vnto that hee writeth vnto the Hebrewes, μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους that is, By one oblation hee hath conſecrated for euer 1. Ioan. 2. verſ. 1. them who are ſanctified. And the Apoſtle IOHN writing to to them who were already baptized, and counted the children of GOD, he ſayeth, *My babes, theſe things I write vnto you, that yee ſinne not: and if any man ſinne, wee haue an Aduocate with the Father, Ieſus Chriſt the Iuſt.* So that this new Theologie of our owne ſatisfactions for faultes committed after Baptiſme came not from CHRIST, and his Apoſtles, but it is an inuention of the braine of man.

Likewiſe

Likewiſe Chriſt in holy Scripture is called the Lambe of God who taketh away the ſinnes of the world. It is great obliuion in men to magnifie the finger which pointed out Chriſt ſo much, as to count it incorruptible, that the fire hath no power to burne it, and it is an holy relique in the *Romane* Church, and on the other part, to bee ſo forgetfull of the golden ſentence which hee vttered at the pointing foorth of his finger, namely, that CHRIST was the Lambe of GOD, that is, the onely propitiatorie ſacrifice for our ſinnes, for that Lambe which was offered in the morning and the euening, in the olde TESTAMENT did not repreſent our ſatisfactions, but only the propitiatorie ſacrifice, which CHRIST offered vpon the Croſſe for our ſinnes. The doctrine of *Auguſtine* agreeing with Scripture was this. That CHRIST taketh away our ſinnes three maner of wayes, Firſt, by forgiuing the ſinnes wee haue committed. Secondly, by ſupporting vs with his grace, that wee ſhould not commit the like in time to come, and thirdly, by bringing vs vnto eternall life, where wee ſhall be free from committing of ſinne. Ioan. 1. verſ. 36.

Finally, the writings of the Prophets and Apoſtles anent the doctrine of Satisfaction pointeth out CHRIST alanerly, by whome, wee obteine forgiueneſſe of our ſinnes, as the Apoſtle PETER ſpeaketh to CORNELIVS in theſe words. *To him alſo giue all the Prophets witneſſe, that through his Name all that beleeue in him ſhall receiue remiſſion of ſinnes.* If this bee the ſumme of the doctrine of the Prophets and Apoſtles, they who contend ſo ſeriouſly to prooue mens ſatisfactions for faultes committed after Baptiſme, they ſtriue againſt the doctrine of the Prophets and Apoſtles. Acts 10. verſ. 43.

As concerning the worde *Indulgentia* what it did ſignifie of olde in the primitiue Church, I haue already declared: to wit, a mitigation of the ſtrict diſcipline vſed againſt great offenders: but this matter will bee better vnderſtood, if it bee deduced frō the very firſt ground. In time of the ten great perſecutions many were found weake, who fell away from the open profeſſion of the trueth, and ſacrificed to Idoles. The dayly increaſing number of back-ſliders from the trueth, compelled the Church to enter into a deepe conſideration howe this

defection might bee ſtayed. *Novatus* was in this opinion, that they who made defection in the time of the ten perſecutions, ſhould not bee admitted againe to the fellowſhip of the Church albeit they did repent. This opinion was too rigorous and repugnant to Scripture. Others thought it more expedient to inſtitute Sermons to bee preached at ſolemne times, ſuch as *Natalitia Martyrũ*, whereby the great cõmendation of the conſtant Faith & ſuffrings of the Martyres euen vnto the death might make theſe timorous backſliders aſhamed of their defection: & on the other part, if any of them craued to bee receiued againe into the boſome of the Church, that they ſhould teſtifie their repentance by publicke Satisfaction ſo many yeeres as was preſcribed vnto them by Church diſcipline, the mitigation of the rigour of this diſcipline was called *Indulgentia*. In our dayes it is taken in another ſenſe, for an abſolution from fault and puniſhment, at the leaſt from one of them, and a diſpenſation of the merites of CHRIST, and his Saincts, to offenders. This abuſe of ancient wordes to the noueltie of a new fact vnknown to Fathers makes Popiſh Religion iuſtly ſuſpect to ſuch as conſidereth their aberration from antiquitie, albeit they bragge of it continually: in ſo much that it may bee ſaide of them which *Philip* King of *Macedone* ſpake of a Iudge, who dyed his haire, that he who was falſe in a matter of haire, would neuer bee true in a matter of Iudgement: ſo the miſerable abuſe of the worde *Indulgentia* prognoſticateth horrible abuſe in the matter it ſelfe.

If any man demand howe doth this Treatiſe of Indulgences belong vnto this Centurie, ſeeing that Indulgences, and Pardones againſt which I write, were not as yet in vſe in the *Romane* Church, yea we read not of *Pleniſſima Indulgentia à pœna & à culpa* before the 1200. yeere of our Lord. To this I anſwere, that in this Centurie they were opening a paſſage to that which after followed. As *Iulian* the Apoſtate, when hee cutted a parcell of ground, hee opened a paſſage to *Euphrates* to runne into *Tigris*, and ſo procured that his ſhippes ſhould arriue at *Cteſiphon* a towne ſituated vpon *Tigris*, and not vpon *Euphrates*: euen ſo in this Centurie the biſhoppes of *Rome* were inlarging the power of their keyes, which power they extended ſo amply,

Sozom. lib. 6 cap. 1.

amplie, that they durſt excommunicate Emperours at their pleaſure, and the poſteritie following them, finding the power to bee ample, they tooke vpon them authoritie to abſolue in earth from fault and paine perſons whome God promiſed not to abſolue in heauen, becauſe they were not penitent.

The two greateſt abſurdities in late Pardones are theſe: Firſt an abſolution from fault & puniſhment vnder another condition than is contained in the written worde of God. For there it is expreſly written; *When the wicked turneth away from his wickednesse, that hee hath committed, and doth that which is lawfull and right, hee ſhall ſaue his ſoule aliue.* But the Pardone of Pope Boniface the eight containeth a full abſolution from fault and puniſhment, vpon condition that men trauell to *Rome* in time of *Iubile*, and viſite the Church of *Latran*. If an Officer to whom the Kings letters are concredite, did proclame his Highnes letters, another way than they were firſt conceiued, and ſtamped with the Kings ſignet, hee would be counted a falſe meſſenger, and would bee remooued from his office, but hee who dare preſume to alter the meſſage of the great King, & to promiſe forgiueneſſe to him, to whom God hath not promiſed it in his owne written worde, hee is a falſe teacher, *Promiſing liberte to others, when as himſelfe is a ſeruant of corruption*, as the Apoſtle ſpeakes.

Ezekiel chap. 18. verſ. 17.

2. Pet. 2. verſ. 19.

Before this great ſinne was amended, another greater ſinne was added vnto it, and Pardones were ſolde for money, by which doing the biſhoppes of *Rome* ceaſed from beeing the ſucceſſours of Simon Peter, and became ſucceſſours of Simon Magvs. The Apoſtle commendeth in the *Corinthians* (before they abſolued the inceſtuous Adulterer) godly ſorrowe, care, a clearing of themſelues, holie indignation, feare, zeale and puniſhment, amongſt other thinges hee commendeth in them an earneſt deſire, to wit, of the conuerſion of him who had fallen into an hainous tranſgreſſion. The worde ἐπιπόθησις vſed by the Apoſtle is not ἐπιπόθησις τῦ ἀργύρϑ, that is to ſay, an earneſt deſire of money, but rather an earneſt deſire of the repentance of him who had offended.

Acts 8. verſ. 20.

2. Cor. 7. verſ. 11.

The horrible abuſe of Pardones, ſolde for money were knowne to all Nations in *Europe*, eſpecially to the Countrie of *Germanie*, to whome Pardones were ſent both for ſinnes bypaſt, and for ſinnes to come, with *Tycelius* an eloquent Orator, but Pardones at that time were come to the height, and could conſiſt no longer, and ſince that time they giue no price. I am the ſhorter in this Treatiſe, leſt I ſhould hinder any man from reading the learned writings of *Chemnicius de Indulgentiis*, who hath accurately written the beginning, progreſſe and ripeneſſe of this filthie errour of Popiſh Pardones.



A TREATISE
Of a great heape of Errours which kithed in the ſixt Centurie.

SEING the time was now at hande, whereinto the Antichriſt *ſhould exalt himſelfe againſt all that is called God, or that is worſhipped, and that he ſhould ſit as God in the Temple of God, ſhewing himſelfe that hee is God.* The LORD puniſhing the contempt of his euerlaſting Trueth, ſuffered a departing from many pointes of Faith to fall out, as Tapeſtrie of errours hung vp in the Temple to welcome the Antichriſt, 2. Theſſ. 2. verſ. 4.

The ſigne of the Croſſe is nowe filthily abuſed. In the firſt 300. yeere of our LORD, and a litle after, the *Pagans* ſo abhorred the doctrine of the Croſſe, and that Saluation ſhould be offered to all men in the ſuffering of one man, that they perſecuted this doctrine with vnſpeakable crueltie. The Chriſtians on the other part, in word, deede and geſture adhered ſo faſt vnto the doctrine of ſaluation, which commeth by the ſufferings of CHRIST, that by croſſing of themſelues, they would avow before the Worlde that they were Chriſtians: this was of olde a piece of externall profeſſion, but they attributed no vertue to the ſigne of the Croſſe to ſaue them from euill: inſomuch that S. *Auguſtine* in a certaine place ſpeaking of theeues, who would goe out by night to ſteale, they would garde themſelues by the ſigne of the Croſſe, which ſigne, baniſhed not the power of the Deuill from them, but rather ſealed vp the power of Sathan within them: but in this Centurie Croſſing was in vſe, with opinion that by vertue of that ſigne made in the aire, euill was baniſhed from men, and good things were procured to them. Of Croſſing.

The ſuperſtition of Pilgrimages began in the dayes of *Conſtantine*, and *Gregorius Nyſſenus* damned the conceates of men, who imagined that GOD would giue a rewarde in the Worlde to come to workes which he hath not commanded to bee done in this Worlde: but in this Centurie this ſuperſtition mightily increaſed, in ſo far, that men trauelled to the ſepulchers of the Of Pilgrimages.

Bish. Magd. cent. 6. cap. 6.

Saincts with intention to obtaine health both of soule and body in those places. This resorting vnto the sepulchers of the Saincts, stirred not onely inuocation of Saincts, but also a confidence in them, that they could support all troubles both of soule and bodie, whereinto any person had fallen, insomuch that in the first Centurie, and before the time of the fulnesse of all corruption, *Atticus* bishop of *Constantinople* was compelled to raise the bodie of *Sabbatius* out of his graue by night, and to burie him into a secret place vnknowne vnto the people to stay their superstition of inuocating Saincts, and confidence in them who were departed.

Bish. Magd. cent. 5. cap. 10.

Of Liturgies in strange languages. 1. Cor. 14. vers. 18, 19

The doctrine of the Apostle PAVL wishing all thinges to bee done vnto edification, and his owne example, who albeit hee was furnished with moe languages than all the *Corinthians*, yet hee had rather speake fiue wordes with vnderstanding, that he might instruct others, than ten thousand into a strange tongue This doctrine (I say) and example of PAVL banished from the Church a long time Liturgies into a strange language, albeit the Latine Church borrowed from the Hebrewe Liturgie *Allelu-iah*, and from the Greeke Liturgie *Kyrie eleison*, yet the Liturgie, and seruice of the Church continued into an intelligible language amongst Gods people. The vaine assertion of the *Romane* Church is, that the Liturgie was conceiued in Latine language in *Numidia* about the foure hundreth of our Lord. It is easily answered, that at this time the *Africans* were vnder the dominion of the *Romanes*, and learned their language, in such sort, that they were not more familiarly acquainted with the *Africane* speach, than they were with the Latine tongue. To this *Augustine* beareth witnesse, that with difficultie he learned the Greeke language, but with great facilitie hee learned the Latine language, *Inter blandimenta nutricum, & ioca arridentium, & letitias alludentium*, that is to say, Amongst the flattering speeches of Nourses, and amongst the sportes of them who arrided one to another, and amongst the solaces of them who were deliting one another: so that in *Augustines* time, if the Latine Liturgie had place, it was was all one, as if the *Africane* Liturgie had beene in vse, because

Confess. lib. 1. cap. 14.

becauſe that both were alike intelligible. Nowe theſe who by ſuch places would prooue that ſeruice may bee ſaid into an vncouth language, not onely they flatly gaineſay the doctrine of PAVL, but alſo they abuſe the teſtimonies of ancient times in moſt miſerable maner. After the time that one man was made vniuerſall Biſhoppe of all the Church, then comes in that deuiliſh imagination, that for ſetling vnitie into the Church, the Liturgie muſt bee onely in the Latine language in *Europe*.

In the Councill called *Valentinum* (becauſe it was aſſembled in *Valentia*, a towne of *Spaine*) it was ordained that the Goſpell ſhould bee read after the Epiſtle, in reſpect that by ſuch reading ſome were found to bee conuerted to the faith. This behooued to bee reading of the Goſpell in a knowne tongue: ſo that the cuſtome of reading Liturgies into an vnknowne tongue did not haſtily take place.

Oblationes defunctorum of olde were legacies left by defunct perſons for ſuſtentation of the poore, theſe oblations they who did not thankfully pay, were counted murtherers of the poore, and were ſeparated from the fellowſhip of the Church, but nowe all things tending to a lamentable decay in ſteade of *Oblationes defunctorum*, *oblationes pro defunctis*, creepes in into the Church. *Gregorius* the firſt learned not this doctrine in holy Scripture, but from the narration of *Fœlix* biſhoppe of *Centumcellæ* in *Hetruria*, as I haue alreadie written in the Hiſtorie of his life. It is a wearieſome thing to read the fooliſh fables of miraculous workes, confirming this head of Popiſh doctrine. *Hiſt. Magd. cent. 6. cap. 5*

At this time alſo, as *Gregorius* the firſt witneſſeth in his Homilies vpon the Goſpell, when men of vnreprooueable life were ſicke, many came to viſite them, not ſo much to helpe them in their agonie, to fight a good fight, and happily to conclude their courſe, as to recommend their owne ſoules to the cuſtodie of them, whome they ſupponed to haue led an honeſt life. This is a great noueltie vnknowne to ſacred Scriptures to recommend our ſoules to the cuſtodie of any perſon Viſitations of the ſicke. Eccleſiaſtes cap. 12. verſ. 7.

whatsumeuer, except onely to GOD the Father of Spirits.

Reliques of Saincts.

Reliques of Saincts were excessiuelie honoured, insomuch that *Gregorius* the first sendeth pieces of the chaine wherewith S. PETER was bound in time of his martyredome to diuerse persons, with promise that this piece of his chaine beeing hung about their neckes by the intercession of PETER should purchase vnto them absolution from their sinnes.

Hist. Magd. cent. 6. cap. 6 Of Necessitie of Baptisme. Iohn 3. vers. 5.

The wrong vnderstanding of the words of Christ: *Verely, verely I say vnto thee, except that a man be borne of Water & the Spirit, he cannot enter into the Kingdome of God*, was the occasion that both *August.* in the 4. Centurie, and *Chrysostome* in the 5. Centurie thought that they who died without Baptisme were in the estate of those who are condemned, howbeit the want of Circumcision 40. yeeres in the wildernesse, not vpon contempt, but onely vpon necessitie, because they knewe not what time the cloud would remooue, was not preiudiciall vnto the soules of the Infants all this time: yea and if they had circumcised their children, and had not permitted them to rest after the wound, their children had died in the Wildernes. Many faults are laid to their charge, such as Idolatrie, Fornication, murmuring, &c. Why is not this fault also laide to their charge, that they circumcised not their children in the Wilderneſse? Doubtlesse the Apostle in this point hath seene them to be faultlesse & that they despised not the Sacrament of the Couenant of GOD, but they were hindred by the necessitie of their iourneying to circumcise their children. This intermission of the Sacrament was helped at *Gilgal*, and the Campe remooued not vntill the time they who were circumcised were whole. This historie might haue taught both *Augustine* and *Chrysostome*, to vnderstand that the Couenant of GOD is not annulled when the holy Sacrament is neither neglected nor contemned, but children are preueened by death, before they can be presented to the holie Sacrament. Notwithstanding these same Fathers were compelled to make exceptions from their owne rigorous sentence: for they who gaue their liues for the testimonie of CHRIST, before they were baptized in CHRISTS Name, the forementioned Fathers were compelled to say, that their Martyrdome supplied the want of Baptisme, and that they were baptized in their owne blood.

1. Cor. 10

Iosua 5. vers. 2.

Moreouer

Moreouer *Ambroſe* who was more ancient, than either *Auguſtine* or *Chryſoſtome*, writing of *Valentinian* the ſecond, who was ſlaine before hee was baptized, he ſayes of him, that as *Lazarus* reſted in the boſome of Abraham, euen ſo the Emperour *Valentinian* reſted in the boſome of Iacob. But now to leaue ſpeaking of ancient Fathers, who were compelled both to correct other mens opinions, and to make exceptions from their own opinions. In this Centurie whatſoeuer was incommodiouſlie ſpoken by ancient Fathers, it is not amended, but made worſe by their ſuffrage and vote, all bypaſt ſinnes are ſaid to bee pardoned in Baptiſme, as *Pharao* was drowned in the red Sea, but no word of comfort to them, who beeing hindered by neceſſitie are preuecned by death before they be baptized. The ſimple forme of baptizing in water, in the Name of the Father, Sonne and holy Ghoſt was long agoe peruerted, and men added oyle vnto the inſtitution of Christ, wherewith diuerſe parts of the bodie of him who was baptized was annointed: but in this Centurie none amendement of preceding errours, but a continuall progreſſe to further ſuperſtition.

Ambroſ. de obitu Valent. Imperatoris.

Exod. 14. *Gregor. lib. 9. indict. 4. epiſt. 39.*

Albeit it came to paſſe by the prouidence of God, that the holy Supper continued miniſtred vnto the people in both formes, and the holy Cup was not withdrawne from the people by no Eccleſiaſtical ordinance before the Councill of *Conſtance*, ann. 1414. Notwithſtanding the holy Supper was abuſed, in making it both a Sacrament diſtributed to the liuing and likewiſe a ſacrifice offered for the quicke and the dead, eſpecially for thoſe who were alledged to be tormented in Purgatorie. Surely this was a beginning of the diſhaunting of the Lordes holy Sacrament: for the people beeing once informed that there was as great benefite redounding to their ſoules, by ſeeing the ſacrifice celebrated, and farre leſſe hazard and danger, than to communicate of the Sacrament of Christ his bodie and blood, the ignorant people were gladly content to bee oft preſent at the ſacrifice, but they lothed the frequent vſe of the bleſſed Sacrament of the Lords Communion.

Abuſe of the Sacrament of the Supper.

Finallie in this Centurie, good thinges were abuſed, euill maladies were increaſed, defection from the Faith was mightily aduanced, all thinges tended vnto a lamentable decay, and I

conclude this ſecond booke of the *Arrian*, and *Eutychian* perſecution, with this exhortation, to beware of the beginnings of Apoſtacie: for albeit the ſhadowes of the Euening doe not vtterly ſpoyle vs of light, yet within a ſhorte time after our eyes are ſo dimmed with multiplied and thickned ſhadowes, that we ſtagger and we know not where we are walking. The Lord of his vnſpeakable fauour, continue with vs and our poſteritie the light of his euerlaſting trueth. AMEN.

FINIS.

Faultes eſcaped.

In the 4. Centurie in the treatiſe of Councills.

PAG. 116. LIN. 10. patrone *read* patterne.

In the 5. Centurie, Chap. 1.

PAG. 5. LIN. 15. *Ritsimus* read *Tirsimus.*

In the Inſcriptions of the Treatiſes,

PAG. 38. LIN. 3. Fourth *read* Fifth.

Ibidem in the treatiſe of mans Free-Will.

PAG. 43. LIN. 28. Nun, read Nunc.

In the treatiſe of Originall ſinne.

PAG. 52. LIN. 24. διδασκαλος read διδασκαλος

Ibidem, Cent. 5.

PAG. 56. LIN. 1 than *read* nor

Cent. 6. In the treatiſe of the worſhipping of Images.

PAG. 42. LIN. 3. *Ficulnus* read *Ficulnus.* PAG. 53. LIN. 3. knee *read* kne.

Ibidem in the treatiſe of Satisfaction,

PAG. 57. LIN. 20. Chriſts *read* Chriſt.

Ibidem,

PAG. 60. LIN. 29. τετελειωκε read τετελειωκεν.

perfe-
ngs of
ot vt-
r eyes
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Lord
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kins.

CENTVRIE VI.

CHAP I.

OF EMPEROVRS.

Anastatius.



AFTER ZENO ſucceded ANASTATIVS, and gouerned 27. yeeres. Hee was a patrone of the hereſie of *Eutyches*, He baniſhed *Euphemius* B. of *Conſtantinople*, becauſe hee would not redeliuer vnto him that letter which he had ſubſcribed before his Coronation, wherein he was bound to attempt nothing againſt the true faith, & namely againſt the Councel of *Chalcedone*. In like maner hee baniſhed *Macedonius* the ſucceſſour of *Euphemius* for the ſame cauſe (for he had the cuſtodie of the hand-write of *Anaſtatius*) and the Emperour gaue ſecret Commandement to make him out of the way at *Gangra* the place of his baniſhment. *Xenaias* B. of *Hierapolis*, a firebrand of Sathan ſtirred vp the Emperours minde to great rage, partly by gathering a Councill at *Sidon*, wherein they damned the actes of the Councill of *Evagr. lib. 3. cap. 3.*

Chalcedon, & partly by ſtirring vp the Emperor to wrath againſt good men, ſuch as were principall defenders of the true faith: namely *Flavianus* B. of *Antiochia* & *Helias* B of *Ieruſalem*. The people of *Antiochia* were very friendly to their Paſtor, & finding that a great number of Monkes fauouring *Eutyches* errour, had aſſembled in the towne of *Antiochia* to compell *Flavianus* their biſhop to accurſe and abiure the Councill of *Chalcedon*: they ſet vpon the Monkes, and ſlewe a number of them, others leaped into the riuer of *Orontes*, where they found a meet buriall for ſeditious Monkes. On the other part a great number of the Monkes of *Syria Cana*, came to ſupport the troubled eſtate of *Flavianus*. For theſe things, as if he had bene a contentious man, he was baniſhed, & *Severus* a notable *Eutychian* heretique was placed in his roome: this is he, of whom I haue mentioned diuers times that *Alamundarus* prince of *Saracens* deluded his meſſengers, and ſent them backe aſhamed and confounded. The next attempt was againſt *Helias* B. of *Ieruſalem*, againſt whom this quarrell was forged, that he would not ſubſcribe the Synodicke letters of *Severus*, and damne the Councel of *Chalcedone*, and by the Emperours commandement *Olympius* his captaine came to *Ieruſalem*, expelled *Helias*, and placed *Iohn* a familiar friend of *Severus* in his roome. This *Iohn* by the perſwaſion of *Sabas* a Monke of *Paleſtina* forſooke the fellowſhip of *Severus*, & was caſt into priſon by *Anaſtatius* the Emperours captaine: but when he was brought foorth out of priſon againe, he diſappointed the expectation of *Anaſtatius* the captaine: for hee openly auouched the foure generall Councills, and anathematiſed the followers of *Arrius*, *Macedonius*, *Neſtorius* and *Eutyches*. In doing whereof he was mightily aſſiſted both by the people, and the Monks: ſo that *Anaſtatius* the Emperours captaine fearing popular commotion, fled and returned againe to the Emperour, but *Severus* B. of *Antiochia* moued with wrath againſt the Monks of *Syria*, ſet vpon them, & ſlew 300. of them, & gaue their carcaſes to the foules of the heauen, and the beaſtes of the earth, ſuch mercie was, and is to bee found in headſtrong heretiques. In all this deſolation the courage of *Coſmas* B. of *Epiphania*, and *Severianus* Biſhop of *Arethuſa* is to be admired, who wrote a booke conteining a ſentence of depoſition of

Evagr. lib. 3. cap. 32.

Niſ. Magd. cen. 6 cap. 3.

Severus

Severus B. of *Antiochia*, which booke *Aurelianus* a deacon of *Epiphania* clad in a womans apparell deliuered vnto him in *Antiochia*, and afterward conueyed himselfe away secretly. The Emperour was highly offended against *Cosmas*, and *Severianus*, and he wrote to *Asiaticus* gouernour of *Phœnitia*, that he should eiect them out of their places: but when answere was returned to the Emperour, that it could not be done without blood, the Emperour left off further pursuing of them. Many counted *Anastatius* a peaceable Emperour, because he would haue setled controuersies in the Church, as ciuile controuersies at some times are settled, namely by a lawe of oblivion, but there is no capitulation betwixt darknes & light, but darknes must yeelde vnto the light of God. In *Africke* moe than 900. were crowned with martyrdome vnder the reigne of *Anastatius* as the Magd. historie recordeth out of the first booke of *Regino, de Anastatio*. *Platina* writteth that he was slaine with thunder. *Evag. lib. 3. cap. 34.* *Platin. de vit. Hormisd.*

Iustinus the elder.

After *Anastatius* succeeded *Iustinus* a godly Emperour, and gouerned nine yeeres, 3. dayes. Hee restored the Bishoppes whome *Anastatius* had banished. Hee banished also *Arrian* bishoppes, who were found within his dominions. *Severus* bishop of *Antiochia* a vilde *Eutychian* heretique, and a bloody Foxe, hee displaced, and caused him to be punished by cutting out his tongue, as some affirme. *Theodoricus* King of *Gothes* obtaining dominion in *Italie*, persecuted true Christians with great hostilitie, and sent ambassadours to the Emperour *Iustinus* to restore the *Arrian* bishoppes whome hee had banished: else hee would persue the bishoppes who were in *Italie* with all kinde of rigour. And because the ambassadours returned not backe againe with such expedition as he expected, hee put hand to worke, and slewe two noble Senatours, *Symmachus*, and *Boetius*. Likewise when the ambassadours were returned, he cast in prison *Ioannes Tuscus* Bishop of *Rome*, and his companions, whom he had before imployed *Evag. lib. 4. cap. 4.* *Hist. Magd. cent. 6. cap. 3.*

to goe in message to the Emperour *Iustinus*. The bishop of *Rome* died in prison for lacke of sustentation, but the LORD suffered not this barbarous cruelty of *Theodoricus* to be long vnpunished: for the LORD strake him with madnesse of minde, so that when he was sitting at table, and the head of a great fish was set before him, he imagined it was the head of *Symmachus*, whome hee had slaine, and was so stupified with feare, that incontinent after he died. In the dayes of this Emperour *Iustinus*, was a terrible earthquake, the like whereof hath not bene heard at any time before, wherewith the towne of *Antiochia* was shaken & vtterly ruined. With the earthquake, fire was mixed, consuming & resoluing into ashes the remnant of the towne, which the earthquake had not cast downe. In this calamitie *Euphrasius* B. of *Antiochia* perished. The good Emperour mourned for the desolation of *Antiochia*, & put on sackcloth on his body: & was in great heauinesse, whereof it is supponed that hee contracted that disease whereof he died. When hee found his disease dayly increasing, he made choose of *Iustinian* his sisters sonne to bee his collegue, who gouerned foure moneth in coniunct authoritie with his vncle, and then *Iustinus* ended his course.

Euag. lib. 4. cap. 5.

Chron. Fasti.

Iustinianus.

AFTER the death of *Iustinus*, *Iustinianus* his sisters sonne gouerned 38. yeeres. He would suffer no faith to be openly professed, except the faith alowed in the foure general Councills. Notwithstanding the Emprice *Theodora* his wife was a sauourer of *Eutyches* heresie. This Emperour was bent to recouer all that was lost by his predecessours in *Asia*, *Africke* & *Europe*, & he had a good successe through the vertue & valour of his captaines, especially *Belisarius* & *Narses*. *Belisarius* first fought against the *Persians* who had ouercome not onely *Mesopotamia*, but also many parts of *Syria*, *Antrochena* & *Caua*. He ouercame them in battell, & compelled them to go backe beyond *Euphrates*. Next he was employed to fight against the *Vandales* in *Africke*, who possessed a great bounds of the *Romane* dominion, euer since the

Euag. lib. 4. cap. 10.

the dayes of *Genſericus* King of *Vandales*. And it is to be marked that the time is now come, whereinto the LORD will declare that the blood of his Saincts is precious in his eyes. For ſince the daies of *Dioclesian*, that bloody perſecuting Emperour, no race of people perſecuted GODS Saincts with ſo barbarous crueltie as the *Vandales* did, for zeale they had to the *Arrian* hereſie, wherewith they were infected. After *Genſericus*, *Hunericus*, and *Amalaricus*, and *Trasmundus*, who cloſed the doores of the Temples of Chriſtians, and baniſhed their biſhops to *Sardinia*. *Childericus* would haue ſhewed ſome fauour to Chriſtians, & reduced their biſhops from baniſhment: for this cauſe the *Vandales* did ſlay him, & gaue his Kingdome to *Gillimer*. Now the LORD remembred the grones of his own priſoners, & wold not ſuffer the rod of the wicked perpetually to lye vpon the lot of the righteous. *Beliſarius* fought againſt the *Vandales* proſperouſly, recouered *Carthage*, & al the bounds pertaining to the *Romane* Empire poſſeſſed by the *Vandales*. Alſo he tooke *Gillimer* their King, & caried him captiue to *Conſtantinople*. It is worthy of remembrance, that *Iuſtinian* would not receiue into his treaſure the veſſels of golde, which the Emp. *Titus* (when hee burnt the Temple of *Ieruſalem*) tranſported to *Rome*. Theſe ſame veſſels *Genſericus* King of *Vandales* when hee ſpoyled *Rome* tranſported to *Carthage*, & *Beliſarius* after he had conqueſſed *Carthage* againe he brought them to *Conſtantinople*, but *Iuſtinian* ſent them to *Ieruſalem* to be diſponed vpon according to the wiſdome of Chriſtian biſhops in thoſe bounds. The third warfare againſt the *Gothes*, for recouering *Italie* out of their handes was greateſt of all the reſt, and indured longeſt time, to wit, 18. yeeres, whereinto *Beliſarius* and *Mundus*, and after them *Narſes* all valiant captaines were imployed. It was brought on vpon this occaſiõ, as *Evagrius* following *Procopius* (in whoſe time this warfare was intended) doth record. *Amalaſunta* the daughter of *Theodoricus* had the gouernement of *Italie*. *Athalarichus* her ſonne before he came to perfect age, died. *Theodatus* a kinſeman of *Theodoricus* had the gouernment by the mariage of *Amalaſunta*, but he rendered vnto her euill for good, and thruſt her into priſon, & ſlew her. In *Theodatus* time came *Beliſarius* to *Italie* to fight againſt the *Gothes*, but ſeeing *Theodatus* was more meet for philo-

Evagr. lib. 4. cap. 17.

Idem lib. 4. cap. 19.

Platin. de vit. Ioan. 1.

Func. chron.

philosophie than for warfare, hee gaue place to *Vitiges* to haue the gouernment. *Belisarius* recouered the Isle of *Sicile*, hee came to *Rome*, and the ports were opened to him, and he was gladly receiued: hee tooke *Vitiges* King of the *Gothes*, and caried him captiue to *Constantinople*. *Mundus* another captaine ouercame the *Gothes* in *Dalmatia*, recouered the countrie to the *Romanes*: but in the mids of his victorie he was slaine through too hastie & furious persuing of his enemies, who had slaine his sonne. In absence of *Belisarius* (for the Emperour had sent for him to fight against the *Persians*) the *Gothes* choosed *Thiudebaldus*, and after him *Atthericus*, who continued but short time. Finally, *Totilas* was chosen to bee their King, who recouered againe the towne of *Rome*, & the most part of all the principall townes of *Italie*. *Belisarius*, albeit he was sent backe againe to *Italie*, & recouered *Rome* the second time, yet the *Persian* warre continually was the cause of reducing him backe againe from *Italie*. In end, *Narses* a valiant man was sent to *Italie*, who ouercame the *Gothes*, draue them out of *Italie*, & brought it again vnder the soueraignity of the *Romans*. What good recompense for great seruice was rendered to *Belisarius*, & *Narses*, many writers haue recorded, I passe it ouer with silence. *Narses* mooued with indignation against the Empriee *Sophia* the wife of *Iustinus* the younger, the successor of *Iustinian*, hee sent for the *Longobardi*, who came out of *Pannonia*, and possessed themselues in that part of *Italie*, which is vnto this day called *Lombardie*.

Euagr. lib. 4. cap. 21.

It is one of *Iustinians* chiefe praises, that he caused the great *Ocean* sea of the *Romane* lawes to bee abridged into a short compend, & to bee compriſed within the compasse of 50. books, vulgarly called *Pandectis* or *digestis*, hauing short titles prefixed vnto them, rather than prolixe and tedious commentaries subioyned vnto them. Also he gathered a generall Councill in *Constantinople* about the 14. yeere of his reigne, to pacifie if possible were, the contentious disputations that were moued anent the writings of *Origen*, *Theodorus* and *Ibas*, but this I referre to the owne place.

Tom. 2. Concil.

Iustinus the younger.

IVSTINVS was nephew to *Iustinian*. He gouerned 16. yeeres. He gouerned himselfe alone 12. yeres, and with *Tiberius*, whom he associated 3. yeeres, 11. months. All things succeeded vnprosperously in his time. *Alboinus* King of the *Longobards* possessed himselfe and his people in *Italie*. *Cosroes* King of *Persia* with his captaine *Adaarmanes* tooke the towne of *Apamia*, and burnt it with fire, & the towne of *Circesium*, and put garisons into it, and miserably wasted the bounds of the *Romane* dominions. When these things were reported to *Iustinus*, hee who would credite no true information before, now he is stricken with madnes & astonishment of mind, being grieued for this, that the estate of the *Romane* Empire should haue decayed in his time, & through his default. For remedie whereof *Tiberius* a wise & valiant man, by the aduise of *Sophianus* associate to *Iustinus*, to gouerne the affaires of the Kingdome. *Evagrius* describeth at length the oration of *Iustinus* to *Tiberius*, when hee clothed him with all Emperiall ornaments, & how hee exhorted him not to bewitched with the splendore of those garments, as he had bene, but with vigilancy & wisdome, to gouerne the estate of the Kingdome. This hee spake after he was recouered of his disease, & in presence of all the noble men of his Court so that they were compelled to shed aboundance of teares, when they heard at one time so cleare a confession of his owne miscariage, and so prudent a counsell giuen to his associate.

Evag. lib. 5. cap. 13.

Evagr. lib. 5. cap. 10.

Idem lib. 5. cap. 11, 12.

Evag. lib. 5. cap. 13.

Tiberius.

TIBERIVS reigned 3. yeeres, 11. moneths in coniunct authoritie with IVSTINVS, and after his death hee reigned foure yeeres himselfe alone: so all the time of his gouernment was seuen yeere, eleuen moneths. In his time COSROES King of *Persia*, was puft vp with such insolencie, in regarde of his former victories, that he would not admit the ambassadours of TIBERIVS to his presence, but commanded them to followe him to *Cæsarea* of *Cappadocia*,

there to receaue their answere, for he had taken *Daras* a towne of *Mesopotamia* in the borders of the *Romane* Empire, builded by the Emperour *Anastatius*, and called *Daras*, because about this place *Darius* had his last ouerthrow by *Alexander* of *Macedonia*. After the taking of *Daras*, hee marched toward *Armenia* in the Summer time, and from thence intended to addresse toward *Cæsarea Cappadocie*, expecting none encounter or resistance of the *Romane* armie. But *Tiberius* had prepared a well appointed armie, consisting of moo than an hundreth and fiftie thousand men to resist *Cosroes*, whose forces when *Cosroes* could not match, hee fled: and for very heart griefe hee died, and gaue aduise to the *Persians*, not to make warre against the *Romane* Empire in any time to come. The estate of the Church was the more peaceable vnder his reigne, because the *Vandales* in *Africke*, and the *Gothes* in *Italie* were alreadie vtterly subdued. The *Longobards*, whom *Narses* brought out of *Pannonia* to *Italie*, were the more insolent to afflict Christians, because *Tiberius* was occupied in the *Persian* warfare against *Cosroes*. The nation of the *Gothes* had as yet full sway in *Spaine*, & they were miserably addicted to the *Arrian* heresie, insomuch that *Lemegildus* King of *Gothes*, caused his own naturall sonne *Elmingildus* to be slaine, because he forsooke the *Arrian* faith. Also their number was augmented by returning of many *Vandales* to *Spaine*, who had escaped the hands of *Belisarius*.

Evagr. lib. 3. cap. 37.

Evagr. lib. 5. cap. 14, 15.

Hist. Magd. cen. 6 cap. 3.

Platin. de vit. Gregor. 3

Mauritius.

MAVRITIVS was captaine of the armie of TIBERIVS, to whome *Tiberius* gaue his daughter in marriage, with his kingdome: for he found himselfe sicke vnto the death. He reigned 20. yeeres, hee fought against the *Persians*, & prospered in that warfare: and after that peace was bound vp amongst them. *Chaianus* King of *Auares*, *Hunnes*, and *Slauonians* fought against him, and caried away many captiues and prisoners. In redeeming of the captiues, *Mauritius* was too niggard, whereby it came to passe, that *Chaianus* slew 12. thousand prisoners, which might haue bene ransomed for a small summe of money.

Evagr. lib. 5 cap. 22 7

This

This ouerſight of the Emperour not onely ſtained other his noble vertues, but alſo purchaſed the hatred of the ſouldiers againſt him, whereby it came to paſſe, that they ſet vp *Phocas* to be Emperour in his ſteade. Of this calamitie it is thought that *Mauritius* was foreſeene in his dreame, & that he chooſed rather to be puniſhed in this world for his faults, than in the world to come. Alwayes hee was brought in bands to *Phocas*, his wife, and fiue children were cruelly ſlaine in his owne preſence, and finally, bloodie *Phocas* ſlew himſelfe, of whome it is reported, that when he ſaw his wife and children put to death, he gaue glorie to God in his greateſt calamitie, and ſaid, Iuſt art thou, O Lord, and righteous in all thy iudgements. *Cuspinian. Fasc. lib. 8.*

CHAP. II.

Of Paſtors and Doctors.

Patriarches of Rome.

TO Gelasivs ſucceeded Anastativs 2. and gouerned 1. yeere, 2. moneths, 24 dayes. Hee miniſtred in the dayes of the Emperour *Anaſtatius*: he was hated of the Clergie, becauſe he admitted to his fellowſhip *Photinus* a deacon, whom *Fœlix* and *Gelaſius* had excommunicated, as a friend to *Acatius* B. of *Conſtantinople*. *Platina* writeth of him that he ended his life, as *Arrius* did, and that his bowels guſhed out, when he was doing his ſecret buſines. The very flatterers of the biſhops of *Rome* are compelled to ſay, that ſome of them were fauourers of heretiques, and for that cauſe puniſhed by God with extraordinare iudgements: but I ground no thing vpon the words of *Platina*, but ſo much as maketh againſt them, whom he intendeth to flatter. Anaſtatius. *Platina de vitis pontif.*

To *Anaſtatius* ſucceeded *Symmachus* in the dayes of the Emperour *Anaſtatius*, and when *Theodoricus* King of *Gothes* reigned in *Italie* great ſedition was amongſt the people at his election, Symmachus

the one part of the Clergie & people choosing *Symmachus*, the other *Laurentius* to be B. of *Rome*, but with cõmon consent a Synod was appointed at *Ravenna*, & there the electiõ of *Symmachus* was ratified. He cõtinued in office 15. yeres, 6. months, 22 daies.

Platin. de vit. Pontif.

Hormisda.

Hormisda the successour of *Symmachus* ministred 9 yeeres, 18. dayes, who by commandement of *Theodoricus* king of *Gothes*, and reigning in *Italie* gathered a Councill at *Rome*, and damned the errour of *Eutyches* of new againe. Likewise ambassadours were sent to the Emp. *Anastatius*, & to *Iohn* B. of *Constantinople* to exhort them to forsake the wicked errour of *Eutyches*, and to acknowledge two natures in CHRIST, to wit, the diuine & humane nature, but *Anastatius* answered with proud words, *Non imperare volumus, nobis imperari nolumus*: that is, We will command, but we will not be commanded. Likewise the bishop of *Constantinople* puft vp in pride by the assistance of the Emperour despised the Councill of *Hormisda*. Moreouer against the law of nations they dealt inhumanely with the ambassadours of *Hormisda*, and thrust them into an old and lecking shippe, with straite commandement that they should not arriue at any harberie in *Graecia*, but keepe a direct course toward *Italie*. Notwithstanding by the prouidence of GOD, the ship arriued safely at the coastes of *Italie*. The errour of the *Manicheans* begannne againe to be ouerspred in *Rome*, but *Hormisda* tooke their bookes, & burnt them in the porch of the Church called *Constantiana*.

Platin. de vit. Pontif.

Ioanne 1.

Iohn 1. gouerned the Church of *Rome* in the dayes of *Iustinus* the elder, to whome also he was sent ambassadour by *Theodoricus*, to craue that the *Arrian* bishops, whome he had banished out of his dominions might be restored to their places againe, els the Catholicke bishops of *Italie* should expect all kinde of rigour at his hands. The bishop *Iohn* with many reares perswaded the Emp. *Iustinus* to condescend vnto the petition of *Theodoricus*. Neuertheless when hee returned backe againe to *Italie*, hee was cast in prison, where hee ended his life, after he gouerned the Church of *Rome* 2. yeeres, 8. moneths.

Felix 4.

Felix 4. the successor of *Iohn* 1. continued in office 4. yeeres, 2. moneths, 13. dayes. He excommunicated *Athanasius* Patriarch of *Constantinople* for heresie, as *Platina* recordeth. Hee ordained that Christians before their departure out of this life should be

be annointed with oyle. This custome is now kept in the *Romane* Church, and is called the Sacrament of extreme vnction. *Centuriat. Funet. lib. 7.*

To *Felix* 4 succeeded *Bonifacius* 2, whom the *Gracians* called *Agathon*, but both names soundeth to one and the selfe same thing. The schisme that was among the people at his election ceased, by the death of his competitor *Dioscorus*: he ministred 2 yeeres, 2 dayes. In his time *Eulalius* B. of *Carthage*, submitted himselfe vnto the chaire of *Rome*: whereupon *Bonifacius* took occasion of insolent insulting, in so far, that hee is not ashamed to writ of *Aurelius* B. of *Carthage*, *Augustine* B. of *Hippo*, & of the rest of the fathers, who were present at the 6. Councill of *Carthage*, that through the instigation of the deuill they swelled in pride against the *Roman* Church, & against his predecessors *Bonifacius* 1 & *Cœlestinus* whom his predecessors most iustly had excommunicated: but now (saith he) *Eulalius* hath confessed the fault of *Aurelius*, & of the Councill of *Carthage*, & submitted himselfe in humble maner to the chaire of *Rome*: therfore he & the Church of *Carthage* are receiued againe vnto the peace & communion of the *Romane* Church. Marke here how they who would impaire a iot of that supremacie whereat the Church of *Rome* aimed, were forthwith deliuered to the deuil, how holy, modest, & learned so euer they had bene & a vaine, timorous & beastly body *Eulalius* is preferred to *Aurelius* B. of *Carthage*, to *Augustine* B. of *Hippo*, & to a graue Councill of mo than 200. Fathers, only for this, that he submitted himself to the chair of *Rome*. The time is now approaching, whereinto it will be clearely manifested, that supremacie was the very aple of their eye, & touch that once, there is nothing but curses to bee thundred out of mount *Tarpeius*, euen against *Augustine* himself, & against reuerent Councills. Bonifacius. 2. *Hist. Magd. cent. 6. cap 10.*

Iohn 2. was successor to *Bonifacius*: he ministred in the time of the Emperour *Iustinian*, 2 yeeres, 4 moneths: he was called for his eloquance *Mercurius*, or *nuntius Iouis*. Ioannes 2.

Agapetus the successor of *Iohn* 2. vnder the reigne of *Iustinian*, had scarcely libertie to attend vpon his owne flocke: for immediatly after hee was ordained B of *Rome*, he was sent to the Emperour *Iustinian* by *Theodatus* King of the *Gothes*, to pacifie his wrath: for the Emperour intended to make warre against him, for the cruell slaughter of AMALASVNTA Agapetus.

his wife: this was an vnhoneſt cauſe, and an vnſeemely meſſage to the B. of *Rome* to vndertake. It is affirmed by Hiſtoriographers, that *Iuſtinian* ſecretly ſollicited *Agapetus* to the errour of *Eutyches*, and that *Agapetus* anſwered vnto him courageouſly, that hee ſupponed hee was ſent to a moſt Chriſtian Emperour, but he found him to bee *Diocleſian*. This libertie is thought to haue done good to *Iuſtinian*, and that hee embraced the true faith more ſeriouſly than before, and depoſed *Anthemius* B. of *Conſtantinople*, an *Eutychian* heretique, and placed *Menas* a biſhop profeſſing the true faith in his roome. Alwayes *Agapetus* died at *Conſtantinople*, after hee had beene choſen B. of *Rome* 11. moneths, 21. dayes, and his body was put into a cheſt of lead and tranſported to *Rome*.

Platina de vit. pontif.

Siluerius. *Siluerius* the ſonne of *Hormiſda*, ſometime B. of *Rome*, was ſucceſſor to *Agapetus*. *Theodatus* King of *Gothes* compelled the Clergie to ſubſcribe to his election: he gouerned the Church of *Rome* at that time when *Iuſtinian* ſent *Beliſarius* to fight againſt *Vitiges*. *Theodora* the Emperour *Iuſtinians* wife, ſent to *Siluerius*, deſiring him, that hee would condeſcend to the reſtitution of *Anthemius* an *Eutychian* heretique, and to the depoſition of *Menas* B. of *Conſtantinople*. *Siluerius* refuſed to obey ſuch impious commandements. Therefore *Theodora* ſendeth a commandement to *Beliſarius* to baniſh *Siluerius*, and to appoint *Vigilius* B. of *Rome*, who had promiſed to fulfill her deſires. Thus was *Siluerius* baniſhed to the Iſle of *Pontia*, after hee had ruled the Church of *Rome* one yeere, 5. moneths.

Vigilius. *Vigilius* ſucceeded to *Siluerius*, and ruled 17. yeeres, 26. dayes. His entrie to this office is inexcuſable: for by open force, ſecret bribes, and promiſes to performe the impious deſires of the Emprice, he obtained the chaire of *Rome*: ſo that *Onuphrius* cannot finde out an excuſe for his vnlawfull entrie. *Theodora* the Emprice vrged him to performe his promiſe, & to reſtore *Anthemius*. But *Vigilius*, as appeared, repenting of his great temeritie and raſhnes, anſwered, that euill promiſes were not to be keeped: for this cauſe he was led away violently to *Conſtantinople*, and a cord was faſtned about his necke, & he was drawne through the ſtreetes, and caſt into priſon: hee indured all this contempt the more patiently, becauſe hee confeſſed, that for his ſinnes

his sinnes he had deserued greater punishment at the hands of God than this was. In end he was deliuered out of prison by the earnest request of *Narses* captaine of *Iustinians* armie in *Italie*, but he died by the way: and he whom so many cares could not destroy, the sicknes of the grauell destroyed him at *Sicile*, & his body was transported to *Rome*, and buried there. But now let vs consider the ineptitude of *Baronius*, who keepeth no measure in his historie, but as the Poet speaketh of a ship tossed with a vehement tempest.

Plaint de vitis pontif.

Tollimur in cœlum sublato gurgite, & idem,
Subducta ad manes imos descendimus unda.

When *Baronius* speaketh of the entrie of *Vigilius*, he calleth him a thiefe, a brigand, a man who entred not by the doore of the sheepe-fold, a false bishop, an Antichrist: yet soone after he calleth him the Vicar of Christ as though by the crueltie whereby he draue his predecessor *Siluerius* to death hee was incontinent worthy of the name of the Vicar of Christ. Albeit hee restored not *Anthemius*, according to his impious paction with *Theodora*, yet hee wrote vnto the heretiques, *Anthemius*, *Theodosius* and *Severus*, and confirmed their errour by his secret missiue letters, as *Morneus* in his booke called *Misterium iniquitatis*, proueth. His cariage in the fift generall Councill, he beeing present in the towne of *Constantinople*, shall be declared, Godwilling in the owne place, the cord that was lapped about his necke, and drewe him through the streetes of *Constantinople*, could not draw out of his proud stomacke the conceate of supremacie: for he sent his opinion in write to the Councill, but would not be present to sit in a lower place than *Eutychius* B. of *Constantinople* and moderator of the Councill.

Baron. tom. 7. an. 538

Pelagius. 1

After *Vigilius* succeeded *Pelagius* 1: hee ruled the Church of *Rome* 11. yeeres, 10 moneths, 28. dayes. In a very perilous time this charge was committed to him, namely when the nation of the *Gothes* had chosen *Totilas* to be their King, who was a fierce and cruell man, and was called for his fiercenes *Flagellum Dei*, that is, the scourge of God: he led a great armie from *Tarwisium* through *Italie*, destroying and wasting the countrie whithersoeuer he went, but he set his face chiefly against *Campania*. By the way hee addressed himselfe in the habite of a simple

ſouldier to mount *Caſſinate*, where was S. *Benedict* the father of Monkes, not becauſe he inuented the Monaſticke life, but becauſe the moſt part of Monkes adhered to the forme inuented by him: he was but lately ſprung vp in the dayes of the Emperour *Iuſtinus* the elder, and of Pope *Iohn* the firſt, yet was his name in great account, ſo that *Totilas* in a diſguiſed habite went vnto him, and conferred with him. *Platina* writeth that S. *Benedict* knew him, notwithſtanding of his deepe diſſimulation, and with terrifying words diſſwaded him from vſing cruelty againſt Chriſtians. The Counſell was good, but *Totilas* was not obedient vnto it. He was ſlaine in battell by *Narſes* neere to *Brixellum*: and *Teias* whome the *Gothes* chooſed in his roome was ſlaine in battell at *Nuceria*: ſo the Kingdome of the *Gothes* in *Italie* was vtterly vndone by the valour of *Narſes*. After the firſt comming of *Theodoricus* into *Italie*, they reigned in *Italie* 72. yeeres. Now their name, dominion, and all their might is vtterly quenched. *Pelagius* depended much vpon the friendſhip of *Narſes*. And when *Macedonius* B. of *Aquileia* died, *Honoratus* B. of *Millan* ordained *Paulinus* to be his ſucceſſour. *Pelagius* B. of *Rome* grieued at this. Neuertheleſſe hee complaineth not to *Narſes* that *Paulinus* was made biſhop of *Aquileia* without his conſent, but rather, becauſe this was done without the foreknowledge of the moſt noble Emperour *Iuſtinian*, who like as he had deliuered *Iſtria* and *Venice* from the grieuous bondage of *Totilas*, ſo likewiſe it became them to expect the Emperours anſwere, before they had appointed a biſhop in *Aquileia*. Mark the hypocriſy of the biſhops of *Rome* vnder colour of obedience to the ciuile Magiſtrate ſecretly creeping to their owne ſoueraignity, the chiefe marke whereat they continually aimed.

Platin. de vit. Ioan. 1.

Pelag. 1. Epiſt. 3.

Iohannes 3. *Iohn* 3. ſucceeded to *Pelagius*, & gouerned 12. yeres, 11 months 26. dayes. In the dayes of *Iuſtinus* the younger, who was ſucceſſor to the Emp. *Iuſtinian*, did he miniſter in the *Romane* Church, & at that time when *Alboinus* King of *Longobards* came into *Italie* with a great armie, with their wiues & children, & ſetled their abode in that part of *Italie* which lieth about the riuer *Padus*. The Empriee *Sophia* had irritate *Narſes* that valiant captaine with contumelious wordes, and he gaue both to her & to the eſtate of the Empire this hard meeting, that hee poſſeſſed the *Longobards* in

Platina de vit. Pontif.

Italie

Italie, weauing a web vnto her (according as he promiſed) which ſhe was not able all her time to vndoe againe. The Deputie of the Emp. of *Conſtantinople*, kept a part of *Italie* which was not conqueſſed by the *Lombards*, & this was called *Exarchatus Rauenæ*, & the B of *Rome* with aſſiſtance of the countrie kept *Rome* free from the dominion of the *Lombards* for a ſhort time. At this time did *Iohn* 3. gouerne the Church of *Rome*. He brought in newe conſtitutions in the Church, that *Chorepiſcopi*, otherwiſe called *Vicarii Epiſcoporum* ſhould haue no power at all of impoſition of hands, which conſtitution he confirmed with a fooliſh reaſon, becauſe none of the 70. diſciples whom Chriſt adioyned as helpers to the Apoſtles, had power by impoſition of hands, to cõfer the gift of the holy Spirit. Now the time is come, whẽ euery man endeuoureth with ſome nouelty, and new toy, which hath not bene heard before to goe beyond his predeceſſors. *Hiſt. Mand. c.nt 6. cap. 10*

Benedict 1. continued in his charge 4. yeres 1. months 28 dayes. Benedictus 1.
Hee had great griefe in his time, becauſe the preuailing power of the *Lombards* oppreſſed the countrie of *Italie*, & the town of *Rome* was ſore pinched with famine. The heart griefe he conceiued for the calamitie of the country is thought to haue haſtned his death. Neuertheleſſe he had this comfort, that the Emp. *Tiberius* 2. in whoſe time hee miniſtred, ſent ſhippes loadned with cornes frõ *Ægypt* to ſupport the diſtreſſed eſtate of the *Romans*. *Tiberius* was indued with many good qualities & princely gifts, he was valiant, godly and liberall, and the more bountifull hee was to the poore, his riches ſo much the more abounded: for beſide the treaſures of *Narſes*, that were brought to him from *Italie*, when *Narſes* died, he found alſo in his owne palace vnder a croſſe of marble (which he commanded to be raiſed and not to be tread vnder feet any longer, but to be ſet in a more honorable place) there I ſay, he found an infinite treaſure of ſiluer & gold. Finally when he ouercame the *Perſians*, ſuch quantitie of gold, ſiluer & precious things were atchieued, as none of his predeceſſors had obtained the like: ſo that the prouerbe, hee who ſoweth largely, ſhall reape largely, had viue performance in the perſon of the noble Emperour *Tiberius*. *Platina de vit. pontif.*

After *Benedict* ſucceeded *Pelagius* 2. and miniſtred vnder the Pelagius 2.
reigne of *Tiberius* & *Mauritius* 10. yeeres, 12. moneths 10. dayes.

Hee was elected without the foreknowledge of the Emperour, contrare to the custome obserued in those dayes, but he excused himselfe to the Emperour *Mauritius*, by sending *Gregorius* ambassadour vnto him, and declaring that the towne of *Rome* was besieged by *Lombardis*, so that no messenger could bee sent from *Rome* to *Constantinople*, to acquaint the Emperour with his election. The forme of the siege of *Rome* was this: The Emperour *Mauritius* had hired *Sigibertus* King of *France* to make warre against the *Lombards*, and to driue them out of *Italie*, but his armie was ouerthrowne by *Encharis* King of *Lombards*: with this victorie the *Lombards* were puft vp, and they besieged the towne of *Rome*, they had also taken it, if they had not bene hindered by great inundation of waters. The inundation of *Tiber* was extraordinarie, it ouerflowed the walles of the towne of *Rome*, and brought with it a multitude of Serpents, which afterward putrifying, corrupted the aire, whereof arose a vehement pest in *Rome*, and *Pelagius* 2. in this contagious sicknes ended his life.

Gregor. 1. *Gregorius* 1. called *Magnus*, succeeded to *Pelagius* 2, and ministred 13. yeeres, 6. moneths, 10 dayes. He was chosen with consent of the Clergie, and people, but he was vnwilling to accept the office. And hee wrote to the Emperour *Maurtius*, that he should not assent neither to the desire of Clergie nor people, but his letters were intercepted by the gouernour of the towne of *Rome*, and rent in pieces. And other letters were written vnto the Emperour, requesting him to condescend, that *Gregorius* might haue the office, whom both Clergie and people had elected. The Emperour agreed willingly to his election, for he had beene acquainted with him in *Constantinople*, when he came ambassadour from *Pelagius* 2. to excuse his ouersight in accepting the office of the bishop of *Rome* before the Emperour was foreseene of that purpose. He brought into the *Romane* Church the forme of the Greeke Letanies, and ordained that in their prayers κύριε ἐλέησον should bee nine times repeated. This prayer is thought to haue beene vttered by multiplied repetitions in the dayes of the Emperour *Iustinus*, when *Antiochia* was terribly shaken with a vehement earthquake, the few number that were aliue, saide, LORD haue mercie, LORD haue mercie, which in Greeke

Platina de vit. Pontif.

Greeke *Kyrie Eleison*, hee borrowed also from the Liturgie of the Iewes *Alleluiah*, and added these wordes vnto the Latine seruice, *Diesque nostros in pace disponas*, that is, in peace dispone our dayes. He was the first that deuised the stile of *Seruus seruorum Dei*, that is, the seruant of the seruants of God: taking occasion (as appeareth) so to doe, by the arrogant attempt of *Iohn* Patriarch of *Constantinople* called νηστευτὴς, or *ieiunator*, who had vsurped the stile of Oecumenick, or vniuersall bishop, to whom *Pelagius* 2. and *Gregorius* 1. mightily opponed themselues, and called him the forerunner of the Antichrist, who durst vsurpe such an arrogant stile. But marke now, I pray you, how farre ambition preuailed both in the chaire of *Constantinople*, and in the chaire of *Rome*. The humilitie of Christ was now laide aside, notwithstanding of their humble stiles, *seruus seruorum Dei*, and the first occasion that was presented vnto them of vsurpation of the stile of vniuersall bishop, it was greedily embraced. First *Iohn* called *Ieiunator*, Patriarch of *Constantinople* saw that the Emperiall seate was in *Constantinople*, and that the towne of *Rome* was besieged by the *Lombards*. Now he thought it was time to stirre and to aduance his owne chaire aboue all chaires. And incontinent after *Bonifacius* 3. finding himselfe in fauour with the Emp. *Phocas*, gladly accepted that same preheminence in his owne person, which his predecessors had damned in the person of *Ioannes Ieiunator*: so they were all for the most part a nest of ambitious Prelats, preaching the humilitie of Christ, but hunting for the supremacie foretold of the Antichrist. Read the Epistles which *Gregorius* writeth to *Mauritius* detesting, and abhorring this supremacie whereat the Patriarch of *Constantinople* aimed. Amongst other things, he saith, *Exclamare compellor, ac dicere, O tempora, ô mores: ecce cuncta in Europa partibus, barbarorum iuri sunt tradita. Destructa urbes, euersa castra, depopulata prouincia, nullus terram cultor inhabitat, & tamen sacerdotes, qui in pauimento, & cinere flentes iacere debuerunt, vanitatis sibi nomina expetunt, & nouis ac prophanis vocabulis gloriantur*: that is to say, I am compelled to cry out, O times, O maners: beholde, in all the parts of *Europe*, all things lye vnder the reuerence of barbarous people: townes are destroyed, castles are ouerthrowne, prouinces are spoyled, no labourer inhabiteth the lande.

Lib. 6. Regist. 16. Epist. 30.

Gregor. lib. 4 Epist. 32.

Notwithstanding the Priests, who should lye in ashes vpon the ground weeping, they are seeking vnto themselues names of vanitie, and they glory in prophane stiles. Nowe apply these wordes of *Gregorius* 1. to *Bonifacium* 3. and it shall be found, that hee embraced the name of vanitie, and the glory of prophane stiles, at that same time, when it became him better to be lying in sackecloth and ashes, and to be mourning for the preuailing power of barbarous people, and for the barbarous butcherie of *Phocas* the Emperour who conferred vnto him that eminent stile to bee called bishop of bishops. *Gregorius* flattering epistle written to *Phocas*, after hee had traiterously murthered his master *Mauritius*, his wife and children, will bee a perpetuall blot to the name of *Gregorius*: but of this I haue spoken in the treatise of supremacie. The constitution he made anent prohibition of mariage, to men in spirituall offices, he was compelled in his owne time to abrogate againe, becauſe it was not only the occasion of vncleannes, but also of secret murthers of innocent babes, & whereas the Apost. PAVL said, *It was better to marie than to burne*, *Gregorie* was compelled to say, It was better to marrie than tomurder. The sending of the Monks, *Augustine*, *Melito*, and *Ioannes* to *Britanne*, was not so much to conquesse them to Christian religion, which they had embraced in the dayes of *Lucius* King of *Brittons*, and of *Eleutherius* bishoppe of *Rome*, as hath beene declared in the second CENTVRIE cap. 2. as to conquesse them vnto the ceremonies and rites of the *Romane* seruice.

Hist. Magd. cent. 5. cap. 10

Gregorius was the first, of whome we read, that writeth of sacrifices to be offered for relieuing of soules tormented in Purgatorie, and hee leaneth vpon such ridiculous fables, which hee heard of one *Felix* B. of *Centumcella*, as it is a shame to rehearse them, but seeing they are not ashamed of lyes, let the dung of their owne inuentions be cast into their owne faces: he writeth that a Presbyter of *Centumcella* went to the bath house to wash himselfe, where he found a man vncouth & vnknowne to him, but very humble and seruiable, and after hee had serued him sundrie dayes, the Presbyter to requite his kindnesse, brought vnto him two consecrated hostes as a blessingand a reward to him who had serued him so dutifully, but the man with sad countenance,

Hist. Magd. cen. 6. cap. 10. Greg lib. 4. dial. cap 55.

countenance, answered, This bread is holy, and I am not worthie to eat it. I was sometime master and proprietare of this house, but nowe for my sinnes I am appointed to this seruile occupation: if thou would doe a benefite to me, offer them to the Almighty GOD, as a sacrifice for my sinnes, & thinke that ye are heard of GOD, when yee cannot finde me in this place any longer. Surely Popish Purgatorie, and soule Masses are first grounded vpon foolish fables, and afterward confirmed by dreames of foolish Monkes.

Patriarches of Constantinople.

EVPHEMIVS before he would annoint *Anastatius* to be Emperour, (who came to that honour, by *Ariadne* the wife of the Emperour *Zeno*, whom he maried) hee craued a confession of his faith, with a promise sealed by his hand-write that hee should make no nouation in religion during his time. The Emperour craued his hand-write againe, which seeing that *Euphemius* refused to render backe againe, the Emperour procured his deposition, and banished him, and placed *Macedonius* in his roome. Euphemius. *Third lectur. lib. 2.*

To *Euphemius* succeeded *Macedonius*, to whose custodie the hand-write foresaid was committed by *Euphemius*: which when hee would not render, the Emperour banished him also, and commanded to slay him at *Gangra* the place of his banishment. Macedonius. *Hist. Miscel. cent. 6. cap. 10.*

To *Macedonius* succeeded *Timotheus* an vnconstant man, and iustly compared to the narrow Firth that runneth betwixt *Bestia* and *Calchis*, which floweth and ebbeth seuen times in 24. houres, so was this bishop wauering minded, and more bent to please men, than to bee approoued of GOD. In witnesse whereof I haue set downe one example. The Abbot of the monasterie called *Studitum*, refused to bee ordained by imposition of his handes: for hee saide, the handes of that man, who hath damned the Councill of *Chalcedone*, shall not be laide vpon me: whereunto *Timotheus* answered, whosoeuer accuseth, or damneth the Council of *Chalcedone*, let him be accursed, & when this was reported to the Emperour *Anastatius*, to eschew his indignation, he said the contrare, whosoeuer accepteth the Council of *Chalcedone*, and alloweth of it, let him be accursed. Timotheus.

Ioannes Cappadox

Iohn of *Cappadocia* is not worthy that his name should be inserted in this Catalogue, a proud, auaritious, and ambitious heretique, who could neuer behaue himselfe duetifully, neither in a ciuile, nor in a spirituall calling. He was first the Emperour *Anastasius* his Deputie, and was deposed, for aspiring to an higher place. Next, hee became Patriarch of *Constantinople*, and aspired to the dignitie of Oecumenicke and vniuersall bishop. It is true, that *Ioannes* [illegible] vsurped the title of preheminence, therefore this *Ioannes Cappadox* was laid aside as an *Eutychian* heretique, and the great inuectiues against this vsurped authoritie are chiefly set against *Ioannes Ieiunator*. But marke how *Pelagius* 2. ere *Gregorius* tramped vpon this pride, with a proud mind, as *Diogenes* did vpon the couering of *Plato* his bed, he is not content to damne the decreet of the Councill of *Constantinople*, but also hee affirmed that it was not lawfull to him to assemble a Councill without libertie first obtained from the bishop of *Rome*, which thing no man spake before him: so Sathan wrought mightily in them both, as he doth in the children of pride, and disobedience.

Tom. 2. Concil.

Ioannes Scholasticus.

After him succeeded *Iohn* called *Scholasticus*, and continued not aboue one yeere. *Evagrius* calleth him *Ioannes Sirmiensis*, lib. 4. cap. 39.

Epiphanius.

To *Iohn* succeeded *Epiphanius*, in the dayes of *Iustinian*, who blessed his armie which went to fight against the *Vandals* vnder the conduct of *Belisarius*: he ministred 16. yeeres, as *Chytreus* writeth.

Anthimus.

The name of *Anthimus* is worthy of the rolle of obstinate heretiques. He was bishop of *Trapezus*, but by the meanes of *Theodora* the Emperour *Iustinians* wife, hee was promoted to be bishop of *Constantinople*. *Theodora* was too busie in Church affaires, and *Sophia* the wife of *Iustinus* 2. was too busie in ciuile affaires. The estate both of Church, and Kingdome had beene in better plight, if both of them had bene lesse busie.

Menas.

Anthimus beeing deposed and banished for heresie, succeeded *Menas*, who kept the true faith, and gouerned the Church of *Constantinople* 16. yeere. *Evagrius* reckoneth *Basilides* in the rolle of bishops of *Constantinople*, and *Anthimus* to be bishop of *Alexandria*.

Lib. 4. cap. 9.

To

To *Menas* ſucceeded *Eutychius*, of whome occaſion will be offered to ſpeake in the fift generall Councill, wherein he diſputed iuditiouſly in the queſtion, whether or not it was lawfull to excommunicate heretiques after their death. His opinion anent the bodies of the Saintes after their reſurrection, that they ſhould be ſubtle, like vnto the aire and winde, and not ſolide and palpable, was refuted by *Gregorius* 1. who proued by the example of Christ his body after his reſurrection, that the bodies of the Saintes ſhould not be like vnto the aire, and the winde: for Christ ſaith, *Handle me, and ſee: for a ſpirit hath not fleſh and bones, as ye ſee me haue.* Luc. 24. verſ. 39. Eutychius.

After *Eutychius* followed *Iohn* called νηστευτὴς, or *Ieiunator*: this name he obtained by the ſobrietie, and temperancie of his life. Notwithſtanding when his ſtomacke was emptie of meat, his heart was full of pride, and he followed the footſteps of *Ioannes Cappadox*, and would bee called vniuerſall biſhoppe, againſt whome *Gregorius* 1. contended mightily, euen as *Lactantius* of olde contended againſt the *Pagans*, impugning the error more mightily, than ſolidly confirming the trueth. It is ſupponed that he miniſtred 13. yeeres, vnder the Emperour *Mauritius*. To whom ſucceeded *Cyriacus*. Ioannes Ieiunator. *Greg. l. 4 Epiſt. 32. aſque ad epiſt. 40.* Cyriacus.

Patriarches of Alexandria.

After *Iohn* called *Tabenneſiota*, ſucceeded another *Iohn*, who kept the true faith, and was baniſhed by *Anaſtatius*, becauſe he would not damne the Councill of *Chalcedone*. Ioannes.

To *Iohn* ſucceeded *Theodoſius* an obſtinate defender of the errour of *Eutyches*. He was familiarly acquainted with *Severus* of *Antiochia*, and *Anthimus* of *Conſtantinople*, whereby the miſerie of theſe dayes may bee eaſily eſpied, whereinto three notable heretiques gouerned principall townes, ſuch as *Conſtantinople*, *Alexandria* and *Antiochia*. He was ſo obſtinate in his errour, that he was rather content to be baniſhed vnder the reigne of *Iuſtinian*, than to renounce his errour. Theodoſius.

After him ſucceeded *Zoilus*, and after him *Appollinarius*, who Zoilus. Apollinarius.

was preſent at the fift generall Councill. To whome ſucceeded
Eulogius. *Eulogius*, and after him *Petrus*, who miniſtred vnder the reigne
Petrus. of *Mauritius*.

Patriarches of Antiochia.

Flavianus. AFTER *Palladius* ſucceeded *Flavianus*, who ſuffered great troubles for the true faith, namely by the cruell perſecution of the Emperour *Anaſtatius*, and the calumnies of *Xenaas* B. of *Hierapolis* (a ſtranger indeed from the couenant of GOD, as his name importeth) for hee blamed *Flavianus* moſt vniuſtly of the hereſie of *Neſtorius*, but when *Flavianus* both by worde and write had cleared himſelfe of that calumnie, the malice of *Xenaas* ceaſed not: for he brought with him to *Antiochia* a great number of Monkes to compell *Flavianus* to abiure the Councill of *Chalcedone*. The towne ſupported their biſhop againſt a raſkall number of ſeditious and hereticall Monkes. Notwithſtanding the Emperour *Anaſtatius* infected with the hereſie of *Eutyches*, counted *Flavianus*, who was moſt vniuſtly perſecuted, to be the author of this tumult, and baniſhed him, and placed *Severus* in his roome.

Paulus. The Emperour *Iuſtinus* the elder diſplaced *Severus*, and puniſhed him, and appointed *Paulus* to be biſhop of *Antiochia*.

Euphraſius To *Paulus* ſucceeded *Euphraſius*, who died in that feareful calamitie of the towne of *Antiochia*, when it was ſhaken and ouerthrowne with earthquake, as *Evagrius* witneſſeth.

Lib. 4. cap. 5

Euphraimius. *Euphraimius* was a ciuile gouernour in the Eaſt parts, who pitied the decayed eſtate of the towne of *Antiochia*, & furniſhed all neceſſarie things for the repairing of the towne of *Antiochia*: for which cauſe the people was ſo affectioned to him, that they would haue him to bee their biſhop. So *Euphraimius* becomes biſhoppe of *Antiochia*, or *Theopolis*, for at this time it had both theſe names. *Evagrius* writeth, that hee vndertooke the charge of the Apoſtolicke chaire, in which wordes, it is manifeſt, that not onely the chaire of *Rome*, but alſo the chaire of *Antiochia* was called the Apoſtolicke chaire. The towne of *Antiochia* at

Lib. 4. cap. 6

this

this time was taken by *Cosroes* King of *Persia*, set on fire, and many of the people were cruelly slaine. *Euphraimius* their bishop at this time left the towne, a perilous example, except the people had beene in safetie, and he onely persecuted, yet he left behinde him so much as might redeeme all the Church-goods. *Evag. lib. 4. cap. 24.*

After *Euphraimius* followed *Domnius*. And after him *Anastatius*. He ministred vnder the Emperour *Iustinian*, at what time the Emperour fell into the errour of them, who saide, that our Lord Iesvs in his very conception adioyned vnto his diuine nature an immortal body, which was subiect to no humane infirmities. *Anastatius* opponed himselfe to the Emperours opinion, & the bishops followed *Anastatius*, & not the Emperour: for this cause *Iustinian* was purposed to haue banished him, but he escaped this trouble, by the Emperours death. Neuertheless hee was banished by *Iustinus* the younger, for some alleadged cause of dilapidation of Church-gooods, and *Gregorius* was placed in his roome. Domnius. Anastatius.

Gregorius ministred in *Antiochia* 23. yeeres vnder *Iustinus* 2. *Tiberius* and *Mauritius*: hee was in great account with *Mauritius*, to whome he foretolde that he would be promoted to the Imperiall dignitie. And *Mauritius* imployed him in great and weightie businesse, such as in pacifying the tumult of his armie, which made insurrection against *Germanus* their captaine. Also hee sent him ambassadour to *Cosroes* King of *Persia*, who was astonied at the grace that was in his speaches. Notwithstanding he was accused by *Asterius* a Deputie of the East, of the filthie sinne of incest: but he cleared his owne innocencie so euidently, that his accuser was with ignominie scourged and banished. Hee died of the gowtes infirmitie & after his death, *Anastatius*, whome *Iustinus* banished for dilapidation of Church-goods, being yet aliue, was restored to his owne place againe. To whom succeeded *Euphemius*. Gregorius. *Evag. lib. 6. cap. 18.* Euphemius

Patriarches of Ierusalem.

After Martyrivs succeeded Helias a fer- uent defender of the true faith. Neither would hee condescend to the banishment of Evphemivs Helias.

biſhop of *Conſtantinople*, nor to the admiſſion of *Severus* to be biſhop of *Antiochia*: therefore the Emperour *Anaſtatius* baniſhed him.

Ioannes. To him ſucceeded *Iohn*, of whoſe politicke dealing in circumueening *Anaſtatius* the Emperours captaine, I haue ſufficiently declared in the preceeding hiſtorie.

Petrus. Macarius. Euſtochius To *Iohn* ſucceeded *Peter*, & after him *Macarius*, & after *Macarius* *Euſtochius*, who impugned the bookes of *Origen* & draue out of his bounds the Monks of *Noua Laura*, defenders of the opinions of *Origen*. *Theodorus Aſcidas* B. of *Caſarea* in *Cappadocia*, tooke this in an euill part. The Emperour *Iuſtinian* cauſed a generall Councill to bee gathered at *Conſtantinople*, whereinto not only the bookes of *Origen* were damned, but alſo *Theodorus* himſelfe the defender of them. This diſpleaſed the Emperour *Iuſtinian*, becauſe hee loued *Theodorus* dearely: therefore hee procured that *Euſtochius* B. of *Ieruſalem* ſhould be remooued, and *Macarius* reſtored againe. After whome ſucceeded *Ioannes*, *Neamus* and *Iſicius*.

Ioannes. Neamus. Iſicius.

In this Centurie, whereas I pretermit the names of other Paſtors and Doctors in the Church, I haue done it vpon this conſideration. I find in this Centurie, that by the irruption of barbarous people, ſuch as the *Gothes*, *Vandales*, *Hunnes*, *Auares*, *Scythians*, *Lombards*, youth was hindred from ſtudies, many memorable bookes were burnt, ancient languages were vtterly ſpoyled, learning was greatly diminiſhed, flatterie of preuailing powers increaſed, ambition in the Weſt, hereſie in the Eaſt turned the eſtate of the Church vpſide downe, ſo that ſcarcely could men of good giftes, and keeping integritie of faith, be furniſhed vnto the principall Apoſtolick chaires. Now after a maner the ſunne is going downe, the ſhadowes waxe great, the darknes approacheth, the Antichriſt is at the doore, worthy to bee welcomed with darkneſſe, and decay of knowledge. What ſhall I now write of other Paſtors and Doctors? ſhall I followe the fooliſh conceates of Hiſtoriographers, in whoſe opinion the gift of miracles increaſed, when the gift of knowledge decayed: but the contrarie is knowne by Scripture, that the holy Apoſtles, whome CHRIST indued with extraordinarie giftes of working miraculous workes, hee indued them alſo

Act. 2.

the departure of *Valerius*: he was B. of *Hippo*: his vnceſſaſit trauels in teaching Gods people, and in ſtopping the mouthes of Heretiques and gainſayers of the trueth of God, ſpecially *Donatiſts*, *Pelagians* and *Manichean* Heretiques, his learned writings doe teſtifie. When hee had liued 76. yeeres, he reſted from his labours, before the *Vandales* had taken the towne of *Hippo*, which in time of *Auguſtines* ſickneſſe they had beſieged.

Bishops of France.

In this Centurie flouriſhed worthie preachers in *France*, ſuch as *Eutherius* B. of *Lions*. *Saluianus* B. of *Marſeill*, who liued at that time when the nation of the *Gothes* oppreſſed *France*, and many beganne to doubt of the prouidence of God, in reſpect that wicked men had ſo great vpper-hand. *Salvianus* in his godly and learned bookes doeth declare that it is a iuſt thing with God to puniſh men, who knowes their dutie beſt with greateſt puniſhments, in reſpect that oft times they are moſt negligent doers of it. *Claudianus Mammertus* B. of *Vienne* is praiſed by *Sidonius* with exceſſiue cõmendations, as if all the graces of *Ierom*, *Auguſtine*, *Baſilius*, *Nazianzenus*, and many other fathers had beene incorporated into his perſon. *Hilarius* firſt biſhop of *Arls*, and afterward (as appeareth) of *Vienne*, opponed himſelfe directly to *Leo* B. of *Rome*, and would acknowledge no iuriſdiction, nor domination of the B. of *Rome* ouer the Churches of *France*: for this cauſe *Leo* accuſed him as an vſurper of ſupremacie, onely becauſe hee would not ſtoupe vnder his feete: but *Hilarius* came to *Rome*, nothing regarding the anathems and curſings of the *Romane* biſhop, and in his face affirmed, that neither did Christ appoint *Peter* to bee head of the reſt of the Apoſtles, neither had the B. of *Rome* a ſoueraignitie ouer the Churches of *France*. All the grandure of *Leo* his ſpeaches, who doth talke of thoſe few words: *Tu es Petrus; & ſuper hac petra, &c.* that is, thou art Peter, and vpon this rocke, &c. as if Christ had breathed vpon him, and had bidden him receiue the holy Spirit, ſo confidently did hee affirme that in theſe wordes was allotted a ſupremacie to the biſhops of *Rome* the ſucceſſors of Peter. But this grandure (I ſay) of his proud conceats, & vaine interpretation of Scripture made not men of vnderſtanding incontinently to ſtoup vnder the feet of a proud Prelat. *Vincentius Lirinenſis* a mighty impugner of hereſies,

Leo ad Gal. Epiſcop. epiſt. 77. & epiſt. 89.

Matth. 16.

PROSPER AQVITANICVS. SIDONIVS Bishop in some part of *Ouerne*. MARTINVS TVRONENSIS is commended for the gift of many miraculous workes that were wrought by his hands. He compared virginitie, marriage, and fornication to a medow, a part whereof was eaten by the pastoring of beastes, another part was holled by the rudenes of wourting swine, and the third part was vntouched, but flouri∫hing in the perfect growth of grasse neere to mowing time. Fornication hee compared to the part of the medow that was holled, and misfa∫hioned with swine. Mariage to that part of the medow that was pa∫tored, so that the herbes had their rootes, but wanted the beautie of their flowres: but virginitie is like vnto that part of the medow that is vntouched, flouri∫hing with roote, blade, flowre, and all kinde of perfection. In counting mariage good, but virginitie better, hee followeth the doctrine of the holy Apostle PAVL. *Remigius* B. of *Rhemes*, by whom *Clodoueus* the first Christian king of *France* was baptized, & the whole countrie of *France* was purged from Paganisme and Arrianisme, whereby it was miserably polluted by the *Gothes*, and *Vandales*, was a man of great account.

Hist. Magd. cent. 5 cap. 10

1. Cor. 7

Concerning *Aurelius* and the bishops of *Carthage*, *Mennin*, and the bishops of *Ephesus*, some occasion will bee offered to speake of them in the head of Councils, neither will the nature of a Compend and breuitie whereunto I studie, permit me to write of euery worthie man of whom I read in this Centurie.

CHAP III.

Of Heretiques.

Pelagiani.

PELAGIVS, BRITO and his followers, IVLIANVS and *Cælestius* maintained damnable heresies in the dayes of *Arcadius* and *Honorius*: their pernicious heresies may be easily knowne by the learned writings of *Augustine*, who directly impugneth the *Pelagians*, & by the Councils of *Arausa* in *France*, & *Milevitanum* in *Numidia*, which damned the error of the *Pelagians*. They affirmed that men by nature were able to fulfill the whole Law of GOD, howbeit more easily & better if they were supported by the grace of GOD. They denied Originall

ginall sinne, and said, the posteritie of Adam were sinners by imitation of Adams sinne, but had not receiued sinne by carnal propagation. They said moreouer, that children had not need to be baptized for remission of sinnes, and that godly fathers in Scripture, when they confessed their sinnes, they did it rather for example of humilitie, than for neceſſitie and guiltinesse of sinne. This pestilent heresie was spread abroad in many places, but chiefly in the Isle of *Britaine*, because *Pelagius* being driuen from *Rome* came to the Isle foresaid, and infected it with his errour, but by the diligent trauelles of *Germanus Altisiodorensis* and *Palladius* sent from *Cœlestinus* B. of *Rome*, both *England* and *Scotland* were freed from that errour.

Nestorius.

Nestorius B. of *Constantinople* liued in the dayes of *Theodosius* 2. He was an eloquent man, but his head lacked braines when he spake against the personall vnion of the divine and humane Nature in Christ. He denied that the Virgine Marie could be called Θεοτόκος, or *Deipara*, that is, the mother of God, but only χριστοτόκος, that is, the mother of Christ. He was damned as an hereticke in the Councill of *Ephesus*, and banished by the Emp. *Theodosius*, to the wildernes of *Thebaida*, & was plagued by God with extraordinare iudgements, as other heretiques had bene before: for his blasphemous tongue was consumed with wormes, & rotted in his mouth, and so he ended his wretched life most miserablie. *Euagr. lib. 1. cap. 7* *Euagr. ibid.*

Eutychiani

Eutyches was an abbot in *Constantinople*: he fell into an errour farre different from the heresie of *Nestorius*: for *Nestorius* would not grant the personall vnion of two natures in Christ, but *Eutyches* confounded the natures, and would haue the humane nature so swallowed vp by the immensitie of the diuine nature in Christ, that there was not two natures in Christ, but one alonely, to wit, the diuine nature. Hee was damned in the Councel of *Chalcedon*, as wil be declared hereafter (Godwilling) This heresie much perturbed and troubled the Church in respect of the fautors, and fauourers thereof, both in policie and Church. *Chrysaphius* a principal ruler in the Court of *Theodosius* 2. *Basiliscus* and *Anastatius* Emperours, were fauourers of this heresie, and of bishops not a few, such as *Dioscorus* B of *Alexandria*. *Timotheus Ælurus* who entered into the chaire of *Alexandria* *Euagr. lib. 1. cap. 9.*

andria like vnto a Wolfe with ſhedding the blood of *Proterius* the true ſhepheard, and *Petrus Moggus* B. of *Alexandria*, and *Petrus Gnapheus* B. of *Antiochia*: all theſe maintained the hereſie of *Eutyches* a long time. And now appeareth the fruit of humane wiſdome, who chuſed Patriarches to ſuppreſſe hereſies and yet they are the principal maintainers of it. Likewiſe a multitude of wicked men, ſpecially Monks cried out againſt the decrees of the Council of *Chalcedon* (which was aſſembled by the authoritie of the Emp. *Martianus*) theſe were called ἀκεφάλοι, becauſe they had no principall head vpon whom they depended: all theſe countenanced the hereſie of *Eutyches*, whereby it became the more pernicious to the Church.

It is to be vnderſtood that old hereſies, ſuch as the hereſie of the *Manicheans*, and the hereſie of the *Donatiſts* ſprung vp of latter time, were in vigour and ſtrength as yet, whereby it came to to paſſe that *Auguſtine* is compelled to write in his time againſt many *Manicheans*, ſuch as *Fauſtus*, *Fortunatus*, *Felix*, *Secundinus*, & againſt *Donatiſts*, ſuch as *Gaudentius*, *Parmenianus*, *Emeritus*, *Ticonius*: ſo that it is euident that the Church in this Centurie, & in the former was chiefly perturbed with the multitude and diuerſitie of hereſies.

CHAP. IIII.

Of Councils.

Councils at *Conſtantinople* againſt *Iohn Chryſoſtome.*

CONcerning Councils gathered in the dayes of *Arcadius* and *Honorius* by *Epiphanius* in *Cyprus*, and *Theophilus* in *Alexandria*, vnder pretence of damning the bookes of *Origen*, and in *Conſtantinople* firſt & laſt by the malice of *Eudoxia* the Emperour *Arcadius* wife, to procure the depoſition of *Iohn Chryſoſtome* B. of *Conſtantinople*, I hope I haue not need to make a new declaration of things which are amply declared in the preceeding hiſtorie.

The 5. Council of *Carthage.*

About the yeere of our Lord 419. a great number of biſhops were aſſembled in the towne of *Carthage*, whoſe names are particularly expreſſed in their Synodicke letter ſent to *Innocentius* 1

B. of

B. of *Rome*. In this assembly they damned the opinions of *Pelagius* & *Cœlestius* (which hath bene aboue rehearsed) as hereticall. The answere that *Innocentius* returned to the Councill is intermixed with words of swelling pride, as if no decreet could bee firme, vntill it had allowance of the *Romane* chaire: yet the fift Councill of *Carthage* had pronounced Anathema against the opinions of *Pelagius* and *Cœlestius* before they sent their letter to *Innocentius*. *August. epist. 90. & 92*

Amongst the canons of this Councill the two last are to bee remarked: namely the 14. and 15. canon. The one declareth that no Church was consecrated without the reliques of the Martyres: the other declareth that adoration of reliques at this time was the custome of Ethnickes: supplication is appointed to be made to the Emperours, that reliques which are found in Images, groues or trees, or such other places should be abolished. *Canon. 14.* *Canon. 15*

The first Councill of *Toledo* in *Spaine* was assembled vnder the reignes of *Arcadius* and *Honorius*: the yeere of our LORD wherein this Councill was gathered is much contrauerted: therefore I ouerpasse it, contenting my selfe with some notice of the time of the Emperour in whose time the Councill was gathered. It seemeth to haue bene assembled for confirmation of the *Nicene* Councill, and refutation of some errours. The canons anent prohibition of marriage to some persons are fooliſh, and the admitting of a man to the communion, who wanteth a wife, and contenteth himselfe with one concubine allanerly, is fooliſher: so perilous a thing it is, in a iot to depart from the certaine rule of the written word of GOD. The first Councill of *Toledo*. *Canon 17*

Mileuitum is a towne of *Numidia*: in it many bishops were assembled vnder the reigne of *Arcadius*, whose names are particularly expressed in the letter sent from the Councill to *Innocentius* B. of *Rome*, which letter is insert in the Epistles of *Augustine*, together with the answere of *Innocentius* 1. Two principall causes mooued them to assemble together. First, to finish the worke they had begunne in the fift Councill of *Carthage* in condemning the heresies of *Pelagius* and *Cœlestius*, by whome as yet many were deceiued and peruerted from the true faith. *Augustine* B. of *Hippo* was not onely present, but also president. The Coun. cil called *Mileuitanum* *Epist. 92. & 93.*

The opinions of *Pelagius* and *Cœlestius* anent the power of mans nature not ſupported by the grace of GOD, and the free will of man to doe good of it ſelfe, is ſo ſolidly refuted, and that by arguments taken out of holy Scripture alanerly, that it is to bee wiſhed that other Conncils had followed the example of this Council whereinto *Auguſtine* was preſident. The other cauſe of the meeting of this Councill was to conſtitute canons anent eccleſiaſticall diſcipline, ſpecially that no man ſhould make appellation from his owne biſhop to biſhops beyond ſea, but incace his own biſhop did him wrong, then he ſhould appeale vnto an aſſembly of *African* biſhops, but he who wold needes appeale to biſhops beyond ſea (meaning chiefly of the B. of *Rome*) let him bee ſecluded from the cómunion of all *African* biſhops. The cauſe of *Apiarius*, & his B. *Vrbanus Siccenſis* ſeemeth already to be wakned, & the fathers of this Council foreſmelled that he was to appeale to the B. of *Rome*, like as hee did indeed to *Zoſymus* the ſucceſſor of *Innocentius*: & therefore likewiſe men in due time they made this conſtitution. *Innocentius* receiued the Councils letter frō a brother named *Iulius*, & approued the condemnatorie ſentence pronounced againſt *Pelagius* & *Cœleſtius*: but marke the words of *Innocentius* letter, *Frater, & Coëpiſcopus noſter Iulius dilectionis veſtræ literas, quas ex Milevitano cura fidei propenſiore miſiſtis, mihi inopinanter ſuggeſſit.* that is to ſay, Our brother and fellowbiſhop *Iulius* brought vnto mee vnawares your brotherly letters, which yee ſent vnto me from the Councill *Mileuitanum*, with a care very bent for the faith. The word *inopinanter* declareth that hee receiued their letter before hee knew that any ſuch Councill was gathered, for the biſhops of *Rome* as yet tooke not vpon them that authoritie to be the only appointers of generall and nationall Councills. *Pelagius* after this Councill compeared before a Councill in *Paleſtina*, and ſeemed to renounce his errours, but hee ſpake deceatfully as heretiques are accuſtomed to doe: but he ſet foorth nothing in writ to deſtroy the errour hee had builded, and to procure the ſafetie of them whome hee had intangled with the ſnares of deceatfull errours, as the Epiſtle of *Aurelius*, *Alipius*, *Auguſtinus*, *Euodius* and *Poſſidius* written to *Innocentius* doth declare. Obſcure Councils I haue both ouerpaſſed with ſilence, & do mind God willing, to keepe the like order in time to come.

Can. 22.

Auguſt. epiſt. 95.

In the yeere of our Lord 420, and vnder the reignes of *Honorius* and *Theodosius* 2. a great nationall Councill was assembled in *Carthage*: two hundreth and seuenteene bishops were present at this Council, and it continued for the space of sixe yeeres. *Aurelius* bishop of *Carthage* was moderator. Three bishops of *Rome*, to wit, *Zosymus*, *Bonifacius* 1. & *Cœlestinus* endeuoured with all their might to perswade the *Africane* bishops that they were vnder the soueraignitie and iurisdiction of the bishops of *Rome*: but all in vaine, as the issue of this Councill will proue. The ground of the great controuersie betwixt the bishops of *Rome*, & the 6 Councill of *Carthage*, was *Apiarius Presbyter Siccensis*, a wicked man, and iustly excommunicate not onely by his owne bishop *Vrbanus*, but also by a Synode of other neere approaching bishops. Hee appealed to *Zosymus* bishop of *Rome*, a citie of refuge to all villanous men, as appeared by the insolent forme of his cariage toward his brethren in *Africke*: for before he had heard the causes wherefore they had excommunicated this wicked man *Apiarius*, he absolued him, and admitted him to his communion. Moreouer vnderstanding that a Councill was to be conueened in *Carthage*, he sent thither ambassadours to plead the cause of *Apiarius*, to procure the excommunicatiō of *Vrbanus*, & incace this succeeded not, to desire that this question might be remitted to the determination of the *Romane* bishop as vndoubted iudge of appellations, according to an act of the Councill of *Nice*. The Fathers of the Councill of *Carthage* answered with great modestie that they remembred no such act to haue beene made in the Councill of *Nice*. Alwayes time is granted to the B. of *Rome* to proue that such right belonged to him by an act of the Councill of *Nice*. *Zosymus* the first alleadger of this false act continued short time in office: for he ended his course within the space of one yeere, and few months. *Bonifacius* the successour of *Zosymus* serioysly vrging the same prerogatiue to be iudges in all causes of appellation, according to the act of the Councill of *Nice*. When all the actes were read both in the Latine & Greeke exemplares, & no such act was found, the ambasadours of *Bonifacius* returned to him with this answere, that the principall registers behoued to be sighted, which were to be found in *Constantinople*, *Alexandria* and *Antiochia*, and in the

The first Councill of *Carthage* *Hist. Magd. cen. 5. cap. 9*

Bonac. lib. 7 cap. 11

meane time no man ſhould be challenged for appealing to the biſhoppe of *Rome* vntill this queſtion had an end by ſighting of the authenticke regiſters. *Cyrillus* B. of *Alexandria*, and *Atticus* B. of *Conſtantinople* ſent to the Councill of *Carthage*, the iuſt copies of the actes of the Councill of *Nice*: but no ſuch act was found, as was alleadged by *Zoſymus* and *Bonifacius*: and by this time *Bonifacius* alſo ended his life: for hee miniſtred not aboue three yeeres. The Epiſtle ſent from the 6. Councill of *Carthage*, declaring that they found the act foreſaid alleadged by the ambaſſadours of the B. of *Rome* to be ſuppoſititious and falſe, this Epiſtle (I ſay) was directed to *Bonifacius*: but ſeeing hee had ended his life, it came in the hands of *Cœleſtinus* the ſucceſſor of *Bonifacius*, who inſiſted by the ſame ambaſſadours who were employed before, to wit, *Fauſtinus* a biſhop, and *Philippus*, and *Aſellus* two preſbyters, to haue *Apiarius* receiued in fauour, and the *Africane* biſhops to be ſubiect to the biſhoppe of *Rome*: but their trauelles were beſtowed in vaine. The laſt period of this controuerſie was this, that *Apiarius* deſpairing of helpe from the biſhops of *Rome*, confeſſed his faultes, and humbly ſubmitted himſelfe to the Councill of *Carthage*. And the Ambaſſadours of *Cœleſtinus* returned with this anſwere, that the B. of *Rome* had none authoritie ouer the biſhops of *Africke*, but hee who thought himſelfe to bee wronged, let him complaine to a nationall Councill, and if the nationall Councill alſo did him wrong, then let him complaine to the generall Councill, but none appellation to bee made in time to come from *Africke* to the biſhops of *Rome*.

Socrat. lib. 7. cap. 11.

Biſh. Magd. cent. 5. cap. 9

The council called Bagaienſe.

Vnder the reignes of *Arcadius* & *Honorius*, & about the yeere of our LORD 400. The *Donatiſts* aſſembled themſelues in a town of *Africke* called *Bagaia* in frequent nũber: for they are counted 310 who were preſent at this Councill. The principal purpoſe of their meeting was for depoſition of *Maximianus* B. of *Bagaia*, who fell from their ſocietie, and drew many others from their hereſie: him they depoſed and accurſed. I haue made mention of this vnhappie Councill for two cauſes: firſt to declare the vnceſſant diligence of heretiques in aduancing a doctrine of lies, for it was a ſtrange thing, that for the depoſition of one man, ſo many ſhould aſſemble themſelues in one towne: ſeldome

dome were ſo many preſent at æcumenicke Councils, as were at this conuention. Secondly to declare the effronted peartnes of heretiques, when they are met together, all that they doe is aſcribed to the holy Spirit: for in their definitiue ſentence againſt *Maximianus*, they borrow the words of the holy Apoſtles, *Placuit Spiritui ſancto qui in nobis eſt.* that is, it hath pleaſed the holy Spirit, who is in vs. Yet were they guided by Sathan and not by the holy Spirit in all the actions of this Councill. Act. 15.

In the 8. yeere of the reigne of *Theodoſius 2.* was a generall Councill aſſembled in *Epheſus* againſt the heretique *Neſtorius* biſhop of *Conſtantinople*, of whom *Socrates* writteth that the firſt ground of his hereſie was the ſpeaches of a Presbyter in his Church called *Anaſtatius*, whome he had in reuerent accompt. This *Anaſtatius* vpon a time teaching in the Church, ſaid, let no man call the virgine Marie the mother of God, whereupon enſued great trouble in the Church, for they were aſſured of the diuinitie of Christ. And *Neſtorius* not willing that the man ſhould be diſeſteemed whom he ſo much regarded: he chopped oft in his Sermons vpon the word Θεοτόκος, not willing to giue vnto the bleſſed Virgine ſo great an honour. When the Council of *Epheſus* was aſſembled, cõſiſting of the number of 200. biſhops & aboue, & *Cyrillus* B. of *Alexandria* was appointed Moderator by the ordinance of the Emperours, who cõmanded the Councill to be gathered, *Cyrillus* began to embarke, and to agitate the queſtion, ere *Iohn* Patriarch of *Antiochia*, and his companie could be preſent at the Councill At the firſt meeting *Neſtorius* being preſent in the towne of *Epheſus* vtterly ſpoyled his cauſe, and added to his former opinion borrowed from *Anaſtatius*, that hee thought it an indignitie done to the onely begotten Sonne of God, to ſpeake of γαλακτροφία and γέννησιν ἐκ παρθένου, and the wordes ἐμπαῖον, τεμπαῖον, were all reproachfull wordes to be ſpoken of the Sonne of God, that is, that hee was nouriſhed vpon milke, that hee was borne of a maide, that hee was two moneths, or three moneths olde, all theſe words he counted to be reproachfull words to be ſpoken of the Sonne of God. The Fathers of the Councill were all highly offended at theſe words, & warned him to be perſonally

The firſt Councill of *Epheſus* generall.

Socrat. lib. 7 cap. 32

Acta Synodi Epheſina.

preſent at the Councill, but he refuſed to compeare, vntill the time that *Iohn* Patriarch of *Antiochia*, ſhould bee preſent at the Councill. *Cyrillus* B. of *Alexandria*, was a man prompt, & forward in all cauſes both good and bad, & hee would not linger vntill the comming of *Iohn* Patriarch of *Antiochia*, and his companie, but foorthwith hee cauſed his bookes and writings to bee examined, wherein it was clearely found, that hee ſaide the Son of the Virgine MARIE was not God, but only that God was with him: ſo hee denied the perſonal vnion of the diuine & humane Nature. The Fathers of the Council vpon this ground damned *Neſtorius* as an hereticque, and *Neſtorius* on the other part gathered the biſhoppes of his owne faction, and damned *Cyrillus* B. of *Alexandria*, and *Memnon* B. of *Epheſus*. After this *Iohn* Patriarch of *Antiochia* came to *Epheſus*, whoſe comming rather increaſed than diminiſhed the ſchiſme: for hee was ſo angrie againſt the precipitation and haſtines of *Cyrillus*, that he would not adioyne himſelfe to the Councill: hereupon followed mutuall excommunications: *Iohn* Patriarch of *Antiochia* excommunicated *Cyrillus*, and *Memnon*: and they on the other part excommunicated him, and his retinue who came not to the Council: yet in the mercie of GOD this ſchiſme that fell out laſt amongſt good men was cured, & they were reconciled, & the heretique *Neſtorius* was baniſhed to *Oaſis*.

Sozom. lib. 7. cap. 32.

The 2. Council of *Epheſus.*

Before *Theodoſius* 2. had ended his life, *Flavianus* biſhop of *Conſtantinople* had gathered a particulare Councill, and damned *Eutyches* an abbot of *Conſtantinople*, becauſe he affirmed that in CHRIST after the vnion of the diuine and humane natures, there was no longer two natures, but one allanerly compoſed of both the natures. This abſurd Opinion *Flavianus* damned as hereticall. Notwithſtanding *Chryſaphius* the chiefe gouernour of the Emperours palace was a friend to *Eutyches*, and a fauourer of his hereſie. And hee procured at the Emperours hands, that *Eutyches* cauſe ſhould be iudged in a more frequent aſſemblie to be gathered at *Epheſus*, and wherein *Dioſcorus* B. of *Alexandria* ſhould be moderator. In this aſſembly *Dioſcorus* dealt imperiouſly, like vntó an head-ſtrong hereticke. He called vpon *Eutyches*, & required a confeſſion of his faith, which when hee had giuen, not expecting the votes of others, who were preſent.

Euagr. lib. 1. cap. 9, 10

preſent, with clamour and outcrying he gaue allowance vnto it, as if no more were requiſit in a Councill, except onely the ſuffrage and vote of the moderator. Likewiſe hee ſuffered not the letters of *Leo* B. of *Rome* ſent to the Councill to be read. Thirdly he abſolued *Eutyches*, and 300. Monkes all intangled with this hereſie, whom *Flavianus* had iuſtly excommunicated: & laſt of all, he excommunicated *Flavianus*, & cauſed him by the tumult of his factioners to be ſo rudely and vncourteouſly intreated, that he was trode vnder foot, and was ſo wounded, that within three dayes after he ended his life: for this cauſe this Councill was called a Councill of brigandrie. *Hiſt. Magd. cent. 5. cap. 9*

The Councill of *Berytus* in *Phœnicia*, whereinto the cauſe of *Ibas* B. of *Edeſſa* (whom *Dioſcorus* had depoſed) was wakned, and he was iuſtified and abſolued, I purpoſely paſſe by, becauſe the controuerſie againſt *Ibas* will be diſcuſſed in a greater aſſembly. And the Councill called *Agathenſe* in *France*, wherein albeit there be a great number of Conſtitutions, yet nothing is more remarkable in it than this, that they grant they had libertie to meete together by commandement of *Alaricus* King of *Gothes*, who at that time had ſoueraignitie in that parte of *Frante* called *Gallia Narbonenſis* where the Councill was gathered: ſo that in all Countries, Councils both generall and nationall were conuened by the authoritie of Princes. The coun. cil of Bery- tus. The Coun. cil called Agathenſe.

In the yeere of our Lord 454 & in the 3. yeere of the reigne of the Emp. *Martianus* a general Councill was aſſembled at *Chalcedon* a towne of *Bythinia* lying directly ouer againſt *Conſtantinople*. *Martianus* the Emperour was in perſon preſent at the Councill, and of Biſhoppes, and reuerend Fathers from all partes of the world ſixe hundreth and thirtie. The like whereof hapned not in any generall Councill preceeding this time. The Patriarches were all preſent at this Councill, either in proper perſon, or by their ambaſſadours. *Anatolius* B. of *Conſtantinople*, *Dioſcorus* B. of *Alexandria*, *Maximus* B. of *Antiochia*, *Iuuenalis* B. of *Ieruſalem*: and in ſtead of *Leo* B. of *Rome* his ambaſſadours *Paſcaſianus* a biſhop, *Lucentius*, *Boniſacius*, and *Baſilius* Preſbyters, with a Chriſtian brother *Iulianus*. The generall Councill of Chalcedon. *Euag. lib. 2. cap. 4*

Martianus entreated all the Fathers of the Councill to thinke that he gaue his preſence to the conuention, not for oſtentation

of his power or vertue, but only for desire that the true faith should be confirmed and established, and that by his authority all tumults of men disobedient to the Councill, might bee repressed. Aboue all craving of them, or rather charging and commanding them, that they should decerne nothing repugnant to the actes of the Councill of *Nice*.

Evagr. lib. 2. cap. 4. The ambassadours of *Leo* B. of *Rome* craued that *Dioscorus* B. of *Alexandria* should not sit in the Councill as a iudge, but that he should stand and answere to things that were to be obiected vnto him. Which petition beeing granted, *Eusebius* B. of *Doryleum* stood vp and accused him of three things. First, that hee had beene an aduersarie to the true faith, in absoluing *Eutyches* a notable heretique in the second Councill of *Ephesus*: Secondly that he was a murderer of *Flavianus* B. of *Constantinople* a constant defender of the true faith: and thirdly that hee had done himselfe wrong in deposing him without a cause, and herewith he desired his letter to be read. The Councill not only read his letter accusatorie, but also read all the acts of the 2. Councill of *Ephesus* & heard the reports of bishops, who were present at that Councill of Brigandrie, and had consented against their hearts to the deposition of *Flavianus*, because *Dioscorus* had bands of souldiers sent by *Chrysaphius* in name of the Emp. *Theodosius* 2. to compell simple men to obey all his desires. All this beeing considered, together with his vnmanerly rudenes, who would not suffer the letter of *Leo* B. of *Rome* to be read in the Councill foresaid, and finally that hee had most vniustly and vnaduisedly excommunicate *Leo* B. of *Rome*.

Evagr. ibid. The Councill of *Chalcedon* cited *Dioscorus*, the ground of this controuersie, but he compeared not: therefore he was damned as an heretique, together with *Eutyches* and *Iuvenalis* B. of *Ierusalem*, and it was ordained that men should beleeue that the natures of CHRIST, albeit they were vnited, yet were they not confounded, as *Eutyches* heretically had affirmed. Likewise all the actes of the second Councill of *Ephesus* were abrogated and rescinded, except the deposition of *Domnus* B. of *Antiochia*, and substitution of *Maximus* in his place. Moreouer *Theodoretus* B. of *Cyns*, and *Ibas* B. of *Edessa*, who had bene vniustly deposed in the second Councill of *Ephesus*, were both restored to their places,

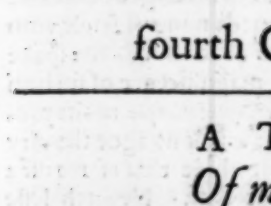
places, after they had clearely damned the hereſies of *Neſtorius*, and *Eutyches*. In the cauſe of *Baſſianus* and *Stephanus*, who contended both for the biſhopricke of *Epheſus*, it was ordained that both of them ſhould bee remooued from that dignitie, as men who by vnlawfull meanes had aſpired to eccleſiaſticke offices, and a third perſon ſhould haue the office. Finally, it was ſtatute and ordained in this Councill, that *Anatolius* B. of *Conſtantinople*, and his ſucceſſours ſhould haue the chiefe dignitie next vnto the chaire of *Rome*. It is to bee marked that *Proterius* B. of *Alexandria*, to whom the place of old belonged, albeit he was preſent in the Councill, yet hee made none obſtacle vnto this ordinance: but the ambaſſadours of *Leo* B. of *Rome* ſpake againſt it, fearing leſt the increaſing magnificence of ſuch an Emperiall towne ſhould in ende bring *Conſtantinople* to the preheminence of the firſt ſeat. Supremacie was long agoe the very aple of their eye, and they could not abide that a farre off a diminution of this ſhould be once pointed at. Neuertheleſſe this ordinance had alowance of the Councill, notwithſtanding of the contradiction of the *Romane* ambaſſadours. *In codice Romano* ſaith learned *Morneus*, all this action is left out. *Myſterium iniquitatis.*

In the ſixt Seſſion of this Councill the Emperour *Martianus* with *Pulcheria* the Emprice, were both preſent, and craued of the Councill, that ordinances ſhould bee made for reſtraining the filthie lucre, and ambition of Monks and Clergie men, who intangled themſelues with ſeculare buſineſſe for deſire of gaine and riches: whereupon followed this conſtitution, that men who haue addicted themſelues either to the Monaſticke life, or the Clergie, they ſhould not bee promoted to other dignities, meaning, ciuile offices, becauſe that is a diſtraction of them from their calling. *Canon 6.*

TREA-

TREATISES BELONGING TO THE fourth CENTVRIE.

A TREATISE *Of mans Free-will.*



VCH is the corruption of mans nature, that wee ſeeke without our ſelues the fountaine of all euill, and within our ſelues the fountaine of all good, whereas good reaſon requireth that we ſhould transferre the cauſe of all iniquitie and infirmitie vpon our ſelues, as the forlorne ſonne did, who blamed no perſon of his pouertie, nakednes, and contemptible eſtate except himſelfe, who had in moſt prodigall maner waſted his fathers goods: and on the other part, we ſhould ſeeke the fountaine of all good things in GOD. For like as all waters haue their beginning from the *Ocean* Sea, and they powre their waters into the ſame: Euen ſo all good gifts come from the Father of light, and they ſhould bee vſed to the aduancement of his glory. No hereſie in the fiſt Centurie aduanced the freedome of mans free-will with ſo exceſſiue commendations, as the hereſie of the *Pelagians* did, attributing vnto it power to fulfill all the Commandements of GOD, albeit more eaſily and better, beeing ſupported by the grace of God, than otherwiſe: but in ſo doing,

as

as *Auguſtine* writeth, They did nothing els but hindered the worke of their owne ſaluation: for nature beeing wounded, ſored, vexed, and the habilitie of it loſt, it hath more neede of a true confeſſion, than of a falſe defence. But to the end that we may be truely reconciled to our GOD, let vs fixe our eyes vpon two things: Firſt vpon our owne indigence, and miſerie, and next, vpon the abundance of the Lords mercies & compaſſions: for the ſenſe of miſerie only reduced not the forlorne ſon vnto his fathers houſe, but with it was ioyned a conſideration of the goodnes of his father. *Auguſt. de natura & gratia, cap. 53.* Luc. 15.

In this treatiſe when I endeuoure to proue the imbecillitie of mans nature to doe good, I wiſh no man to open one of the eyes of his minde, and to cloſe the other: for the ſight of our owne miſerie without a conſideration of the LORDS mercie can worke nothing in vs but deſperation.

In this queſtion if Philoſophie were laid aſide, and our eares were patent to the inſtruction contained in GODS holy Scriptures, doubtleſſe wee ſhould knowe GOD and our ſelues better than we doe. But when both the teacher, and likewiſe the auditours are accurate Philoſophers, I can finde few of the *Græcian* biſhops who can abſtaine from the word *αὐτεξούσιον*, which ſignifieth free-will: for deſire they haue to conqueſſe Philoſophers to the Kingdome of GOD, they giue too much to nature, but holy Scripture is the true meaſuring line of the houſe of GOD, whereunto if we firmly adhere, and comprehend the right meaning of it, we ſhall not be deceaued.

Now to keepe ſome order in this Treatiſe, three things (God willing) ſhall be entreated, firſt what was the eſtate of mans will before his fall, ſecondly what is the eſtate of mans will after his fall, thirdly, what is the eſtate of mans will after his regeneration. As cõcerning the eſtate of mans free-wil before his fall, no man maketh queſtion but ADAM had a free & bent inclination to good: which inclination to good, notwithſtanding it was wel ſet, & bently to good, yet it differeth frõ the free-will whereunto we ſhall be reſtored at the bleſſed appearance of our Lord Ieſus Chriſt: in this reſpect, becauſe the free-will of man was in the cuſtodie of nature at the firſt creation, but at the ſecond appearance of CHRIT, yea, and after our regeneration alſo it

is into a ſurer cuſtodie, to wit, in the cuſtodie of grace: therefore it commeth to paſſe, that albeit a man fall from the firſt eſtate of his creation, yet at the latter day hee cannot fall, becauſe his free will is in a better cuſtodie than it was into before. Yea and after our regeneration, albeit wee haue an inclination to fall, and to wander, and to depart from our GOD, yet the mightie aſſiſtance of CHRIST, in whoſe hands the cuſtodie of our free-will is committed, may ſuffer vs to be moued, but not to bee remooued from his eternall trueth, and from our ſure foundation.

Auguſt. de natura & gratia, cap. 34.

Now before we leaue ſpeaking of the eſtate of our firſt creation, let vs remember, that remarkable ſentence of AUGUSTINE, *Sed quia nos creavit, ita ſimus grati, ut non ſimus, quia ſanat, ingrati:* that is, becauſe hee hath created vs, let vs be ſo thankfull, that we bee not vnthankfull, becauſe he hath healed vs. The good eſtate whereinto GOD firſt created vs, ſhould not impaire the goodnes of GOD in our regeneration, but rather amplifie and increaſe the ſame. Like as when GOD builded vp the Tabernacle of DAVID that was fallen, and made it large and ample by the calling of the *Gentiles*, no man had iuſt occaſion to extenuat the glory of the ſecond worke in reſpect of the glory of the firſt worke: euen ſo let vs ſo talke of the eſtate of mans firſt creation, that wee bee not found vnkinde to CHRIST for the worke of our regeneration.

Act. 15. verſ. 16.

The eſtate of a mans free-will after his fall, is not to bee doubted of, if ſo be our eares bee not locked vp from harkning to the voyce of GOD, ſpeaking to vs from his holy Sanctuarie: for it is ſaid in the booke of the Pſalmes, that *The Lord looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand and ſeeke God*: and in the next verſe he ſaith, *All are gone out of the way: all are corrupt, there is not one that doth good, no not one.* In theſe two verſes the corruption of mans nature after the fall, is vtterly damned, in ſo much that in our vnderſtanding there is nothing but horrible darknes, and in our will and affections nothing but an inclination to euill. Who dare now ſtand vp & be a procutour for a ſinfull nature, corrupt in all the faculties thereof, according to a definitiue ſentence pronounced by the mouth of GOD from heauen? but what ſhall we ſay: if the

Pſal. 14. verſ. 2, 3.

gods. *Iupiter Ammonius* was formed with the body of a man, but with the head of a Ramme. *Dagon* whome the *Philistims* worshipped, had the similitude of a man in the vppermost partes, but the similitude of a fish in the lower partes of his body. And *Pan* the god of shepheards was pictured with hornes in his head, with the feete of goates, and rough in all his body, as if he had beene ouerlapped with the skinne of an vnshorne Ram. They became vaine in their imaginations, and their fooliſh heart was full of darkenesse. Yea, as the Prophet speaketh, the makers of them were like vnto them: that is, senslesse, blinde and dead hearted, and so were the worshippers of them. Rom. 1. vers. 21. Psal. 115.

Against the Gentiles who were Idolaters, a woe is pronounced by the Prophet, in these words, *Woe be to him that saith to the wood, awake, and to the dumbe stone, arise vp, &c.* Let vs take diligent attendance to these words, because GOD hath spoken them by the mouth of his Prophet. The Gentiles excused their Idolatrie, so did the Iewes theirs, and the Papistes will seeme to honour GOD and his Saints in their Images, but let all flesh be dumbe and silent, & heare what the LORD speaketh from his Sanctuary, *Woe be to him, that saith to wood, awake.* The *Pagans*, *Iewes* and *Papists* are like vnto *Adoniah*, *Ioab*, and *Abiathar*. These were all banqueting together, & euery one of them strengthened another in their fooliſh course, and they all said with one consent, *God saue King Adoniah.* But there was another kind of conference in the chamber of King DAVID, which did vndoe all their conferences, and appointed that SALOMON should reigne: euen so, notwithstanding of all the fooliſh excuses wherewith Gentiles *Iewes* and *Papistes* excuse their Idolatrie, GOD is like vnto himselfe, and he pronounceth a woe against it. Habac. 2. vers. 11. 1. King. 1.

The *Papistes* thinke that they haue fully satisfied both GOD and good men, when they grant there is no diuinitie in the Image, and in substance it is a corruptible thing, and the portrature of it is fashioned by the hand of the craftesmen. Did not the *Gentiles* as much? Did not *Plato* count the Images of most precious substance, most vnprofitable to the people? Did not *Fabius Maximus* despise the Idoles of *Tarentum*, as angrie Images against their owne people, who depended vpon them? Did not the Poet grant, that it lay in the artificers hand, either to make

a bench, or a god of the wild fig tree, that came into his hands, the verſes are vulgarly knowne, and in all mens mouthes.

Olim truncus eram ficulnus inutile lignum;
Cùm faber incertus ſcamnum, faceréne Priapum
Maluit eſſe Deum.——

Yea & *Marcus Varro*, whoſe teſtimonie *Auguſt.* citeth *lib. 4. de Ciuitate Dei*, hee ſaide, *Qui primi ciuitatibus ſimulachra inuexerunt, & metum dempſerunt, & errorem addiderunt*: that is to ſay, The firſt in bringers of images into cities, they emptied cities of the feare of GOD, and filled them with errour. If a ſhort deſcription of ſome vanitie of images could exonere men from the blame of Idolatrie, then might the Gentiles alſo be freed from the vile imputation of Idolatrie.

The Idolatrie of the *Iewes* fraughted not onely with vanitie, but alſo with vnthankfulneſſe, and a contempt of the lawe of GOD proclaimed from mount *Sinai*, doth leade vs vnto a deeper conſideration of the vileneſſe of Idolatrie. The golden Calfe, which they worſhipped in the wilderneſſe, and the ſtarre of *Remphan*, declare, that the nature of man is ſo prone and bent to Idolatrie, that we are bent to follow the ſinnes of thoſe people, who hath beene moſt hatefull enemies vnto vs. The *Ægyptians* were grieuous oppreſſors of GODS people, neuertheleſſe the *Iewes* followed their Idolatrie, in worſhipping the Calfe. On the other part the *Moabites* and *Ammonites* hired *Balaam* to curſe them. Notwithſtanding of all this, they tooke vp in the wilnerneſſe the tabernacle of *Moloch*, and the ſtarre of *Rempham*, figures which they made to worſhip them. It is an vnſupportable miſchiefe, and a remeadileſſe maladie lurking in our corrupt nature, when we are bent to follow the ſinnes of people who hate vs, and wiſhes all kinde of harme to vs both in ſoule and body, ſo that learned men vpon great conſiderations had called Idolatrie εἰδωλομανίαν, or the madde bentneſſe vpon Idoles.

Exod. 32. Acts 7. verſ. 43.

Numb. 25. verſ. 24. Mic. 6. verſ. 5. Amos 5. verſ. 25.

When the Apoſtle PAVL is making a particulare enumeration of the ſinnes which the *Iewes* committed in the wilderneſſe, namely, Idolatrie, fornication, tempting of Chriſt, and murmuring, remember that Idolatrie is ſet in the firſt place, as the very fountaine of all apoſtacie and deſection from GOD. For like

1. Cor. 10 verſ. 7, 8, 9, 10.

like as in a matrimoniall contract betwixt man and woman, when the principall heade of the contract is broken, and a woman hath giuen her affection and body to another man, all the reſt of the points of the contract which are ſubordinate to this, will eaſily be diſſolued: euen ſo, if Idolatrie once take place in our heartes, ſo that wee giue the glory of God to creatures, all other defection will eaſily enſue and follow. Therefore in the dayes of *Ioſua*, when the people were zealous for the glory of God, they could not abide any kinde of appearance of defection from the true worſhip of God: but alas it fareth with zeale, as it doth with a teare that is ſoone dried vp, ſo doth the zeale to the glory of God haſtely euaniſh from amongſt the children of men. Ioſu. 22.

Moreouer it is diligently to be marked, that the Lord is very ſtrict and preciſe in the matter of his worſhipping, not onely forbidding to worſhip the gods of the *Canaanites*, but alſo forbidding to worſhip the true God after the forme of their bad worſhipping, but only according to the rule of his own bleſſed Commandement. And for this cauſe the ten Tribes of *Iſrael*, becauſe they worſhipped not God in *Ieruſalem*, but offered ſacrifices vpon the altars of *Bethel Gilgal*, and *Beerſheba*, they are counted of God as prophane *Æthiopians*, & people who were ſtrangers from the couenant of God. Therefore in the matter of diuine worſhip, let theſe two rules continually be ſet before our eyes. Firſt to worſhippe God alanerly, and not his creatures, ſecondly, to worſhippe him according to the rule of his owne Commandement alanerly. Deut. 12. verſ. 4. Amos 9. verſ. 7.

Finally, amongſt the reſt of the vnhappie manners of the nation of the *Iewes*, it is to be noted, that when outward Idolatrie ſeemed to bee forſaken amongſt them, ſo that they were content rather to ſacrifice their liues, than to ſuffer the Images of the *Romane* Emperours to bee ſet vp in their Temple, At this ſame time (I ſay) they were defiled with inward Idolatrie, which is moſte abominable of all other Idolatries. For the Idole of all Idoles is this, when a man maketh an Idole of himſelfe, preferring himſelfe to God. & his own will to the Cómandement of God, & his owne wiſdome to the miſdome of God manifeſted to the world by his owne deare Sonne Ieſus Chriſt, *Ioſeph. de bel. Iudaic. lib. 2.*

but ſo it is, that the nation of the *Iewes*, at that ſame time when they forſooke the worſhipping of Idoles made with mens handes, they forſooke alſo the Shepheard of their ſoules, euen the true MESSIAS, & preferred a murtherer to him. VVhereof this concluſion may bee iuſtly inferred, that Idolatrie is not rightly forſaken, except all idoles both outward and inward be laid aſide.

Many warnings the people of the *Iewes* gote, to beware of Idolatrie, yea, the LORD threatned them, that incace they would prouoke the LORD to anger by thinges that were not Gods, the LORD alſo would prouoke them to anger by a people that was not a people. But when no warning could auaile, the LORD caſt them off into a reprobate minde, and receiued the *Gentiles* to be his peculiar people. But at our very firſt entrie we haue this warning to be humble and obedient, leſt hee who ſpared not the naturall branches, how much leſſe will hee ſpare vs, if we make defection.

Deut. 32. verſ. 21.

Rom. 11. verſ. 21.

In the laſt head, I haue to intreat concerning the Images of the *Romane* Church, which in the ſixt Centurie were receiued into places of adoration, yea, and a litle after were adored, and worſhipped: & finally, the adoration of Images gote allowance in generall Councills. Now ſeeing I am not intreating of Images made for ornament, or for memorie of ciuile actions, but onely of adoration, and the in-bringing of them into places of adoration. Let vs remember that the Apoſtles were faithfull diſpenſators of thoſe things, which they receiued from CHRIST, whether it was for the feeding of the bodies, or of the ſoules of CHRISTS people, when they receiued barlie loaues bleſſed by CHRISTS mouth, and miraculouſly multiplied, they diſtributed vnto the people that ſame bread, and none other, which they receiued out of Chriſts hands. In like maner they were faithfull diſpenſators of that ſpirituall food, which they receiued from CHRIST to feed the ſoules of his people vnto eternall life. Now we neuer read, that CHRIST taught his Apoſtles by pictures & images in the knowledge of his eternall trueth, neither that the Apoſtles taught any others to know GOD, and to follow the vertuous footſteps of the Saintes, by preſenting dumbe images vnto their ſight; therefore this forme of teaching ſmelleth of

Ioan. 6.

noueltie

noueltie, and came not from CHRIST and his Apostles; for the Apostles receiued commandement from CHRIST to preach his worde, and to minister his Sacramentes, but not to present dumbe images to the sight of the people, iustly called by the Prophet HABACCVK doctors of lies. Matt. 28. Habac. 2 vers. 18.

Secondly, places of holy Scripture, both in the Olde and New Testament, doe so manifestly damne adoration of images, that the moste obstinate defenders of worshipping of Images were compelled to leaue Scripture, and take them to the authoritie of vnwritten traditions, and *Damascene* expresly calleth the worshipping of images ἄγραφον παράδοσιν, hee forgetteth not to remember the brasen Serpent, and the Cherubims, as the Papists of our dayes doe continually, yet his conscience compelled him to acknowledge, that these similitudes were made for signification, and not for imitation or adoration, els how could he flie from Scripture to the naked warrant of vnwritten tradition. I knowe the lie is no lesse repugnant to it selfe, than it is vnto the trueth, and all the shifting businesse of *Damascene*, to shroud the adoration of images, vnder some testimonies of Scripture are vndone by that plaine confession, that it is an vnwritten tradition, els hee would haue saide, it was ἔγγραφος, ἢ ἄγραφος παράδοσις, that is, both a written and vnwritten tradition. The fables of *Damascene*, whereby hee would prooue the adoration of images are in absurditie beyond the fabils of Poets, euen in their metamorphosis. For who can abide to read the hunting of *Placidas*, and the speaking of the beast that was hunted with a crosse betwixt his hornes, shining in brightnesse farre beyond the splendor of the Sunne, with such vanities and lies must the infirmitie of a false doctrine be supported But *Iohn* Patriarch of *Ierusalem*, who writteth *Damascenes* life, hee writeth that *Damascens* hande was cut off by the Prince of the *Saracens*, and was miraculously restored & healed againe by inuocation of the image of the Virgine MARIE. It is not likely, that *Damascene* who writeth the miracle of *Placidas* hunting, for confirmation of worshipping of images, that hee could haue pretermitted so great a miracle wrought for the restitution of a member of his owne body, obteined by worshipping of an image, if it had beene a miracle wrought indeed. *Damascen. orat. 2. pro Imaginibus.* *Damascen. orat. 3 pro Imaginibus.*

But now to leaue *Damascene*, & the Patriarch of *Ierusalem*, the writer of the historie of *Damascenes* life, who hath added vnto the multiplied number of *Damascenes* lies, an heape laid aboue, to the ende that his 3. orations *pro Imaginibus* may be like vnto a measure full, & ouerrunning. And to conuert me to Councils, wherein as in victuall houses and in barnes, all store of Arguments are laide vp that can serue for the apparent allowance of Images. I superside at this time to speake much of the Council gathered by *Constantius Copronymus* at *Constantinople* An. 755. whereinto 338. bishoppes vtterly damned the adoration of Images, and the setting of them vp in places where GOD was worshipped, and that for three principall causes. First, because the making and bowing downe to Images is expresly forbiden in Scripture, & namely in the 2. Commandement of the Decalogue. Secondly, because the picturing of CHRIST (who is both God and man) and representing of him by a similitude is a diuiding of his two natures (so farre as in vs lieth) because his diuine nature cannot be pictured, and his humane nature should not be separated from his diuine nature. Thirdly, because the writings of holy and ancient fathers, damned the worshipping of Images, such as *Epiphanius*, *Nazianzenus*, *Chrysostomus*, *Athanasius*, *Amphilochius*, *Theodorus* bishop of *Ancyra*, and *Eusebius Pamphili*, whose graue sentences all damning adoration of Images, are most worthie to be read.

In the rest of this Treatise, I shall set downe (Godwilling) two opposite Councills, the one allowing the adoration of Images, the other disallowing it. The second Councill of *Nice* vnder the Empresse *Irene* ann. 789. gaue full allowance to the adoration of Images, out of *Asia*, and *Gracia*, and some other parts: with the ambassadours of *Adrian* bishop of *Rome*, were assembled 350. bishoppes. On the other part, vnder the reigne of *Carolus Magnus* Emperour of the VVest, ann. 794. a great Councill was assembled at *Francford de maine*, wherein the adoration of Images was vtterly disallowed, and the arguments alleadged in the second Councill of *Nice* for adoration of Images, are clearely refuted in presence of *Charles* King of *France* and Emperour of the VVest, and *Theophilactus* and *Stephanus* ambassadours of the bishoppe of *Rome*. In these two

opposite

oppoſite Councills, let the iudicious Reader marke the great prouidence of God, who hath appointed, that there ſhould bee contradiction to the lying doctrine, ſo that they who loue the trueth of God haue no neede to follow a falſe doctrine, in regarde there is no man that dare gainesay it. For I dare say, to the commendation of the Councill of *Francford*, that the *Ibides* of *Ægypt* were neuer more readie to deuoure the flying Serpents of *Arabia*, ſo that they would not ſuffer them to light in the coaſtes of *Ægypt*, than the Councill of *Francford* was readie to vndoe all the fooliſh arguments of the ſecond Councill of *Nice*, prooving the adoration of Images.

Before I ſet theſe Councills in oppoſite termes of contradiction, the one to the other, the preludie of the Councill is worthie to bee marked. *Adrian* biſhop of *Rome* ſent a letter to the ſecond Councill of *Nice* fraughted with lies, and affirming that the Emperour *Conſtantine* was a leper, that hee endeuoured to cure his diſeaſe by ſhedding of innocent babes blood, that Peter and Pavl appeared to him in a viſion by night, and bade him goe, and bee baptized by Silvester, and his diſeaſe ſhould bee healed, and that in remembrance of this benefite Constantine builded Churches in *Rome*, and adorned them with the Images of Peter and Pavl. The groundes of this letter conteineth a maſſe of impudent lies. Constantine was not a leper, but a man gifted in ſoule, beautifull in body, and furniſhed with great giftes both of ſoule and body, and meete for great workes, as Evsebivs witneſeth, who liued in Constantines time, and was familiarly acquainted with him. Neither was hee baptized by Silvester in *Rome*, but by Evsebivs in *Nicomedia*. For Silvester and Marcvs his ſucceſſour were both deade, before that Constantine was baptized. The reſt of his letter is like vnto the ſandie ground and fabulous narration whereupon it is grounded.

Hoſiꝰ de vita Conſtant. lib. 4.

The arguments of the ſecond Councill of *Nice* proouing adoration of Images, may be diſtributed into foure rancks. Some are taken out of Scripture, others out of Fathers, the third

rancke from common reaſon, the fourth from miracles. If I propound their arguments into an intelligible order, and likewiſe the anſweres to them, I doe a benefite to the Reader.

1 Argument. The Cherubims, and the braſen Serpent were made by Gods commandement, and the Cherubimes were ſeated in the place of adoration: *ergo* Images may bee brought into the places of adoration.

1. Anſwere. There is a threefolde difference betwixt Images ſet vp in Churches to bee worſhipped, and the Cherubimes in the Temple. Firſt, the Cherubimes are made by the expreſſe commandement of GOD, but the images ſet vp in Temples, are made expreſſe contrare to the Commandement of GOD. Secondly, the Cherubimes and braſen Serpent were repreſentations of diuine myſteries. Thirdly, neither the Cherubimes nor braſen Serpent were made for adoration as images are, that are ſet vp in Temples. If any man bee not fully reſolued with theſe anſweres, let him vnderſtand that the Law-giuer hath abſolute authoritie, to make exceptions from his owne Lawe, but it is not lawfull to others, without warrant of GODS commandement to doe the like. Example in ABRAHAM who had a warrant to kill his owne ſonne. The people of *Iſrael* had a warrant to borrow from the *Ægyptians* veſſels of ſiluer & gold, and coſtly rayment, and *Moſes* had a warrant to make Cherubimes, and a braſen Serpent: but thoſe thinges are not lawfull to others, who want the like warrant.

Gen. 22. verſ. 2. Exod. 12. verſ 35, 36 Exod. 31. verſ. 7.

2. Argument The next Argument borrowed from Scripture is this. IACOB worſhipped the top of IOSEPHS ſtaffe, therefore it is Lawfull to worſhip Images.

2. Anſwere. The Councill of *Francford* anſwereth to this Argument, that like as there is no ſuch wordes in the Hebrew text, euen ſo the words of the Apoſt. in the Epiſtle to the Hebrewes cap 11. verſ 21, conteineth no ſuch thing, where it is ſaid, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, that is, hee worſhipped leaning aboue the top of his ſcepter, but he worſhipped not his Scepter. And *Auguſtine* in his queſtions vpon Geneſis affirmeth, that he worſhippe I GOD, and not the ſtaffe of IOSEPH.

Auguſt. queſt. in geneſ. 162.

3. Argument. The third Argument taken out of Scripture is out of the booke of the Pſalmes: *O Lord, I haue louted the beautie of thy houſe.*

Of this they concluded, that images should be loued & worshipped, seeing they are the beautie and ornament of Gods house.

To this argument it is answered by the Councill of *Francford*, that this argument is grounded vpon a wrong interpretation of Scripture, for by the house of God, is not meant a materiall Temple, and the ornament of Gods house, is not Images, but spirituall vertues. Many other places of Scripture are filthily abused, but I will haue some regarde to the Reader, that he be not wearied in reading an heape of friuolous arguments. 3. Answere.

Many arguments are taken out of the writings of Fathers, to proue the adoration of Images. but these following are the chiefe and principall. First they say, that *Basilius Magnus* affirmeth that the honour done to the Image, redoundeth to him whose image it is. 1 Argument out of Fathers.

This he speaketh of Christ, who is the Image of the inuisible God, Coloss. 1. vers. 5. And who is the brightnesse of his glory, and the ingraven forme of his person, Hebr. 1. vers. 3. but hee is not speaking of Images formed by the hands of men. 1. Answere.

The testimonie of *Gregorius Nyssenus* is cited, who writeth that when he passed by the image of *Abraham* viuely pictured, with the knife drawne, readie to kill his sonne, he could not abstaine from shedding of teares. 2. Argument.

This argument is counted friuolous: albeit *Gregorius Nyssenus* wept, yet he bowed not his knee to worship the image of *Abraham*. Moreouer the Councill of *Franckford* alleadged that the bookes of *Gregorius Nyssenus* were not extant. 2. Answere.

Amongst argumentes taken from naturall reason, to prooue adoration of Images this is the chiefe. The Emperours Image is honoured, therefore the Image of Christ should be honoured. 1. Argument taken from common reason.

To this argument the Councill of *Francford* returneth this answere, that God is not like vnto a mortall King locally circumscribed, so that whē he is in one place, he cannot be at that same selfe time in another place. Therefore to intertaine a reuerence in the peoples hearts towards their Prince, this custome of honouring the Kings image was found out. But God who is euery where present, & whom no place can conteine, he is not to bee sought in Images, neither was that forme of worshipping, either commanded or allowed by God. 1. Answere.

2. Argument, The argument inuented of later dayes, to proouе adoration of Images, is ſophiſticall: the diſhonour done to the Image of CHRIST, redoundeth to himſelfe: *ergo* the honour done to the Image of Chriſt, redoundeth alſo to Chriſt, & is an honouring of Chriſt himſelfe. The antecedent is prooued by the fact of *Iulian* the apoſtate, in breaking in pieces the Image of Chriſt in *Cæſarea Philippi*.

Sozom. lib. 5 cap. 21.

2. Anſwere. To this it may bee anſwered, that the breaking downe of the braſen Image in *Cæſarea Philippi*, was not a diſhonouring of Chriſt in reſpect of the fact, that *Iulian* did, but in reſpect of the intention of the doer: but when this is proued, the conſequent will not follow. For albeit an euill intention be eneugh to bring a man within the compaſſe of ſuch as diſhonour Chriſt, yet a good intention is not eneugh to proue, that we are honourers of Chriſt, but our actions alſo muſt bee ruled according to the commandements of Chriſt: and therefore they who haue only an intention to honour Chriſt, but in the meane time violateth his commandements, by worſhipping him into an Image, ſhall neuer be counted honourers of Chriſt.

An argument from miracles. Anſwere. The fourth rancke of argumentes is taken from miracles wrought by Images. This argument is weake and faultie in all ſides. The antecedent is falſe, as ſhall be declared hereafter. But ſuppone that miracles had beene wrought in Images, or by images, it followeth not that they ſhould be worſhipped. In the wilderneſſe God cured his people miraculouſly, by looking to the braſen Serpent, yet it was not lawfull to worſhip the braſen Serpent, and when the people worſhipped it, HEZEKIAS brake it in pieces, and called it *Nehuſtan*. In like maner, GOD wrought

Acts 14. a notable miracle by the miniſtrie of PAVL and BARNABAS at *Lyſtra*, yet would they not ſuffer the people to worſhip them, and the comming of the Antichriſt is foretold to be mighty by lying wonders, yet is not the Antichriſt to bee worſhipped. Therefore this argument is of no force, albeit it were true that miracles had beene wrought by Images.

But let vs examine the antecedent of this argument, they ſay, that miracles haue beene wrought by Images: For confirmation of this, they bring in the viue ſimilitude of Chriſtes face printed into a cloth, and by Chriſt his application of the cloth to his.

to his bleſſed face with his owne handes, which portrature of his face he deliuered to the painter of King *Agbarus* to bee caried to him, becauſe the painter dazled with the ſplendore of CHRISTES face could not paint his ſimilitude. Now (ſay they) the very effigie of CHRISTS face miraculouſly by touching only ſtamped in the clothe, declareth that GOD worketh miracles both in Images, and by Images. I anſwere this fable of *Agbarus* painter was not heard before the 700. yeere of our LORD that *Damaſcene* maketh mention of it. The Apoſtles and Euangeliſts make no mention of any ſuch thing, neither yet *Euſebius* who had conuenient time to write of this miracle of the Painter, (if any ſuch thing had beene true) when hee writeth of the letter of King *Agbarus* ſent to CHRIST, and CHRISTS anſwere returned againe to him.

Damaſcen. de orthodoxa fide, lib. 4. Euſeb. lib. 1. cap. 13.

The miracle of the Image of CHRIST crucified by the *Iewes* in *Berythus* a towne of *Syria*, out of the pierced ſide whereof, flowed blood and water in great abundance, and this blood mixed with water had a medicinall vertue to cure all diſeaſes. The writing of this miracle is aſcribed to *Athanaſius*, but the very ſtile, ditement and phraſe of writing declareth, that it is a booke ſuppoſititious, and not belonging to *Athanaſius*. Like as many other bookes giuen out vnder the name of *Athanaſius* are ſuppoſititious and falſe, and *Eraſmus* that learned man who was neuer ſatisfied with reading, yet hee wearied in reading the ſuppoſititious works of *Athanaſius*, making an end of reading of them with this prouerbe Δὸς ἄγκωνα, that is to ſay, enough of accornes, meaning, that hee might ſpend the time better than in reading vnprofitable and vnneceſſarie bookes.

The miracle of the Image of the Virgine MARIE, and the candle ſet before her Image by an Heremite, who went in pilgrimage a farre iourney, and when hee returned againe, after the iſſue of three moneths, (others ſay ſixe moneths) the candle was ſtill burning, and not conſumed in all this time. This miracle hath the right ſhape of a fable: for all circumſtances of time, place, and perſons are obſcured, neither is it declared in what yeere of the LORD this miracle was wrought, nor in what place of the world the Image was, neither is the name of the Heremite expreſſed, nor the name

of the place whereinto hee iourneyed. Onely the writer of this miracle is saide to be *Dionysius Areopagita* presbyter, some obscure fellow doubtlesse, or the fained name of some author, for his name is vnknowne to the learned.

The second Councill of *Nice*, which gaue such full allowance to adoration of Images, it began euill, and it ended worse: for it began at the fables contained in *Adrians* letter, but it ended at a dialogue betwixt the deuill, and a certaine monke, whome Sathan forbade to worship the image of our Ladie: but his foolish Abbot *Theodorus* saide vnto him, that it was a lesse sinne to haunt all the baudie houses in the towne euery day, than to leaue off worshipping of the Image of our Lady one day. The Apostle PAVL neuer vsed the testimonie of the deuill, to proue himselfe to be the seruant of GOD, albeit the woman possessed with a spirite of diuination cried after PAVL and SILAS that they were the seruants of the most high GOD: and in my opinion the arguments taken from the testimony of Sathan should be eschewed, for GOD hath not appointed him to be our teacher.

Acts 16. vers. 17.

Now let vs consider the multiplied honours of images hatched in the second Councill of *Nice* vnder this one worde adoration of Images. This adoration standeth in decking of them, kneeling vnto them, saying of prayers before them, censing, lighting of candles, vowes, offerings, festuall dayes, salutations, building of Churches, and altars. All these honours were done both to the image, and to the Saint represented by the image.

Mos. 2.

The decking of images is damned by the Prophet HOSEA, and it is indeede a spoyling of the poore, who haue needs of such support as is bestowed in vaine vpon images, who haue no need of ornaments and clothing. Vnder the bowing of the knee, all Idolatrie is comprehended. Prayer should be conceiued without wrath and doubting: but so it is, he who prayeth before an image cannot be free of doubting, because he hath no promise to be heard. Censing was a part of the ceremoniall law, verie badly transferred from the liuing GOD to sensleſſe images. Candles lighted before images declare that the Saints represented by those images were the lights of the world, but it is a vaine thing to forsake the light of their wholesome doctrines, and to

1. Reg. 19. vers. 18.

1. Tim. 2

Exod. 30. vers. 19.

Exod. 25. vers. 29.

honour

honour them by lighting candles before their images. Salutations of images are no lesse ridiculous than the salutations wherewith S. *Francis* saluted the knee, as his sisters, for humilities sake. As concerning vowes, building of Temples, setting vp of altars, and festuall dayes, to the honour of images, it is too great honour done vnto them, with some slippe of memorie in them who doe it: for in one word, they say, there is no diuinitie in images, & immediatly after they do such honour vnto them, as SALOMON when he stood, did to GOD, and when he fell, did to *Astaroth*, *Chemosse* and *Moloch*. 1. Reg. 11.

Before I make an ende of this Treatise, it may be demanded, Howe could the worshipping of images get place at that time when Emperours and Councils with all their might contended in the contrarie, that images should not bee worshipped. The Emperours *Philippicus*, *Leo Isaurus*, *Constantinus*, *Copronymus*, and *Leo* his sonne, were all seriously bent to suppresse the worshipping of images, and in the West, *Carolus Magnus* King of *France* and Emperour, was present in the Councill of *Francford*, where the worshipping of images was damned. To this I answere, that the authoritie of the bishop of *Rome* was at this time so increased, that they durst encounter with the Emperours of the East, who were farre distant from them. *Constantine* B. of *Rome* razed out of Charters, the name of the Emperour *Philippicus*. *Gregorius* 2. did excommunicate *Leo Isaurus*, and forbade to pay tribute vnto him. *Gregorius* 3. in contempt of *Leo* gathered a Councill, and ordained the worshipping of images. As concerning *Carolus Magnus* who was proclaimed Emperour by the speciall mandate of the chaire of *Rome*, the question is greater, Howe could the bishops of *Rome* tolerate, that worshipping of images should bee damned by a Councill gathered by this new Emperour whom they had authorized by their owne trauels. To this I answere, that the bishops of *Rome* did as the ancient *Romans* did, of whome *Augustine* writeth, *Multas cupiditates unius ingenti cupiditate premebant*, that is to say, Many desires they pressed downe for the excessiue desire they had of one thing, to wit, of soueraignitie and domination: euen so, the great desire the *Romane* bishoppes had firmely to keepe in their possession that great territorie of land in *Italie*, called *Exarchatus Ravennæ*, which *August. de ciuit. Dei. lib. 5. cap. 12.*

Pipinus King of *France* reſt from the Emperour of the Eaſt, and gaue it to the chaire of *Rome*, for the exceſſiue deſire (I ſay) which they had to keepe this rich prey, they would not contend with *Carolus Magnus*, but after his death, they could not ſuffer his poſteritie to take ſuch a doing againſt the worſhipping of Images, as *Carolus Magnus* had done. Inſomuch, that in the dayes of the reigne of *Ludouicus Pius*, it was hard to the Emperour to protect *Claudius Taurinenſis* againſt the chauſing malice of the biſhops of *Italie* who hated him, becauſe hee caſt out Images out of his Church in *Turin*, yea, and *Claudius Taurinenſis* directly impugned the adoration of Images by a booke written by him vpon that ſubiect, whereunto none anſwere was giuen during his lifetime, but after his death many were found like barking dogges railing againſt his bleſſed memoriall, and that ſo much the more, becauſe in his booke he rubbed quickly vpon the ſurſeiting pleaſures of the *Romane* Church, who were better content to worſhippe the Croſſe of Chriſt, becauſe that was eaſie to bee done, than to beare the Croſſe of Chriſt, becauſe that was a laborious worke, and painefull to the fleſh, yet did Chriſt command vs to beare his Croſſe, but not to worſhip it.

Finally, it is to be noted, that the defection of ſome men of great account, was a ſtumbling blocke to many others. *Paulus Cyprius* B. of *Conſtantinople*, left his charge, entred into a Monaſtrie, and lamented that he had conſented to the aboliſhing of Images. *Gregorius* B. of *Neoceſarea*, one of the chiefe diſallowers of Images in the Councill holden at *Conſtantinople*, gaue in his ſupplicant bill in the ſecond Councill of *Nice*, confeſſed his error, and ſubſcribed to the decreet of that vnhappie Councill, by whoſe example the biſhops of *Nice*, *Hierapolis*, of the Iſles of *Rhodes*, and *Carpathus* were mooued to doe the like. Let this bee a warning to them who are in eminent places, that they fall not from the trueth of GOD, leſt by their fall they procure a great ruining and deſolation to the houſe of GOD. The LORD keepe vs from defection, to whome bee praiſe, and glory for euer. AMEN.

A TREATISE

A TREATISE
Of Satisfaction and Indulgences.

SATISFACTION of olde, was publicke repentance made for grieuous faultes, ſuch as, murther, adulterie, apoſtaſie. And this publicke humiliation made in ſight of the people with faſting, teares, baſeneſſe of apparrell and ſuch other tokens of an humbled minde, with a ſenſe of ſorrow for by-paſt offences, it was called *ſatisfactio*, as *Auguſtine* writeth *quia ſatisfiebat Eccleſiæ*, that is, becauſe the Church was ſatisfied, yea and the ſlander was remooued. This humiliation foreſaide in the *Greeke* Church was called *τιμωρία*, or a puniſhment, becauſe it was inflicted as a puniſhment in Church diſcipline, to terrifie others from committing the like offences. Now ſeeing this Eccleſiaſticall diſcipline was very rigorous, and indured many yeeres, as the Canons of Councils clearely declare, It pleaſed the Church vpon weightie conſiderations to relent ſomewhat of the ſeueritie of the firſt preſcribed diſcipline, yea and the people oft times intreated the Paſtor by earneſt requeſts, that the time of publicke repentance might be ſhortned, becauſe they ſaw great tokens of vnfained repentance in the offender. This diſpenſation with the rigour of olde diſcipline was called *indulgentia*, but in Poperie, which was beginning in this Centurie to haue great vpper hand, the abuſe of theſe two words, hath vtterly vndone the ancient puritie of religion and diſcipline.

Auguſt. Enchirid. 65.

Sozom. lib. 7. cap. 16.

Concil. Nicen. canon 12

The word ſatisfaction, which of old was referred to the people, now in Poperie is referred to God in this maner. They teach the people that the ſinnes committed before Baptiſme are aboliſhed in Baptiſme, but ſinnes committed after Baptiſme, wee muſt obteine pardon for them by our own ſatisfactions, namely by faſting, praying, almeſdeedes, pilgrimages, and ſuch other workes done by our ſelues. And to make this doctrine the more plauſible vnto the people, they bring in the ſimilitude of a man ſailing in a ſhip, if he fall out of it into the ſea, the ſhip (ſay they) goeth away without recouerie, and incace he find not another

veſſell to ſupport his diſtreſſed eſtate, and to bring him to land, he muſt needes periſh and drowne: euen ſo (ſay they) if after baptiſme we commit any tranſgreſſion, we muſt either be ſupported by our owne ſatisfactions, els wee muſt periſh in our ſinnes. No ſimilitude can be more repugnant to Scripture then this. For albeit there bee many veſſels, whereinto mens bodies may bee preſerued from the danger of drowning, yet is there not many veſſels whereinto our ſoules can bee ſaued from damnation, but wee are ſaued onely by our ſpirituall Baptiſme, whereby the filth of our ſoules is waſhen away in the blood of Chriſt. And like as God commanded not Noe to make two arkes, but one alonerly for the ſafetie of a ſewe: ſo hath God appointed only one way for ſafetie of our ſoules, ſo that if wee ſinne after Baptiſme wee muſt haue refuge to the ſweete promiſes of remiſſion of ſinnes made to vs in Baptiſme.

1. Pet. 3. verſ. 21.

In what ſenſe *indulgentia* was taken of old, I haue already declared. In the *Romane* Church Indulgences and Pardones, are a diſpenſation of the merites of Chriſt and his Saintes, to the vtilitie of ſinners. This preſupponeth that the merites of Chriſt and his Saintes are put in the cuſtodie of the biſhop of *Rome*, and that his treaſures can keepe them. Concerning the merites of CHRIST, they ſay, that there was ſuch precious vertue in his blood, that one droppe of it was ſufficient to redeeme all the world, now (ſay they) what ſhall become of all the reſt of his blood which he ſhed in great abundance? ſhall all this precious blood be loſt? and where can it be better kept than in the treaſures of CHRISTS Vicar, to be diſpenſated to the vtilitie of ſinners when need requireth. To this vaine aſſertion of *Papiſtes* I anſwere, that the LORD neuer dealt ſparingly, neither with our bodies nor ſoules. The LORD hath prouided greater abundance of aire for the refreſhment of our bodies, than all the breathing ſenſes of men and beaſts is able to draw in. The LORD rained downe MANNA from heauen in greater plentie, than might haue ſufficed the people of the *Iewes* in the wilderneſſe: euen ſo when the LORD is content to ſhed great abundance of his precious blood, he hath done it to ſet foorth the great riches of his mercie toward our ſoules, but not to make a mortall man a diſpenſator of one drop of his bleſſed blood.

Nothing

The chiefe queſtions betwixt vs & the *Romane* Church anent Originall ſinne are two: Firſt, whether or no concupiſcence, which remaineth in the godly after their baptiſme be in a proper acception called ſinne or not: for the *Romane* Church ſaith, that it is called ſinne by the Apoſtle, becauſe it came of ſinne, and it tendeth to ſinne, but not becauſe it is ſinne, is a proper acception. And the Council of *Trent* pronounceth an anathema againſt them, who thinke otherwiſe than they haue determined. The ſecond controuerſie is, whether or no the naturall concupiſcence mouing vs to euill, can be called a ſinne before wee giue the conſent of our mind to it. The *Romane* Church thinketh it no ſinne vntill we yeeld the conſent of our hearts vnto it. The third queſtion anent ſinnes cõmitted before & after baptiſme, what way they are remitted, becauſe this queſtion pertaineth more properly to another treatiſe I ſhal ouerpaſſe it at this time.

Rom. 7.

Concil Trident. ſeſſione 5

Now anent the firſt queſtion, I affirme that the Apoſtle *Paul* when he calleth concupiſcence ſin, hee calleth it ſin in a proper acception of the word ſin. Many names are giuen to ſin in Scripture, which expreſſeth what it is properly, but eſpecially theſe 3. names, ἀνομία, ἁμαρτία, & παράπτωμα or παράβασις. Concupiſcence is ἀνομία, that is, a tranſgreſſion of the Law as the Apoſtle manifeſtly witneſſeth when he ſayeth: *I had not knowne luſt, except the Law had ſaide, Thou ſhalt not luſt*: therefore concupiſcence is ſinne in a proper acception. In like maner concupiſcence or originall ſinne is called ἁμαρτία, that is, an aberration, to wit, from the Lawe and Commandement of God: and in expreſſe wordes, the Apoſtle ſpeaking of Originall ſinne ſayeth *Wherefore as by one man ſinne entered into the worlde, and death by ſinne: and ſo death went ouer all men, foraſmuch as all men haue ſinned*, &c. In this place concupiſcence is called ἁμαρτία, that is, an aberration from the Commandement of God, and conſequently a ſinne in a proper acception of the worde ſinne. Remember alſo that the Apoſtle is ſpeaking of all men, yea and of himſelfe alſo in the eſtate whereinto hee was preſently, when he wrote this epiſtle, that is, after he was baptized. Then let vs marke the third word παράπτωμα, which ſignifieth a ſnappering and a falling, to wit, from the Lawe and Commandement of God, and this word alſo is attributed vnto Originall

Rom. 7. verſ. 7.

Rom. 5. verſ. 12.

Rom. 5. vers. 15. sinne in these wordes, Τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, that is, through the offence of one man many bee dead: so that all these three wordes concurring in one, doe declare that concupiscence euen after baptisme in a proper sense is sin, because it is a breaking of the Lawe, an aberration from the Lawe, and a falling from the Lawe. Nowe the curses of the Councill of *Trent*, which they cast out so prodigally against vs, are not worthie one figge, because they are not grounded in reason, but are expresly repugnant to the written worde of GOD.

The second question is this, whether or no is concupiscence a sinne before we yeeld the consent of our heart vnto it. To this I answere, that if they vnderstood by concupiscence a bad inclination, it is sinne euen in infants, who doe not knowe what it is to consent either to good or euill: but if they meane of the first motion or cogitation of sinne presented vnto the soule, apparently this question belongeth rather to actuall than to originall sinne: but whether it belongeth to the root of sinne, or to the branches of sinne, I shall produce three reasons wherfore the first motion of sinne is sinne, euen before we yeeld vnto it the consent of our heart. First, because a consent is an indifferent thing, called good or euill, according to the nature of that thing whereunto we giue our consent, and consequently, the consent is euill, because that motion of sinne whereunto wee consented was euill, and if it had not beene euill in it selfe, the consent of our heart giuen vnto it, had neuer beene called euill.

August. de nuptiis & concupisc. lib. 1. cap. 23 Secondly, Fathers from whome Papistes haue learned this Theologie, that in them who are regenerated, concupiscence is not to bee counted a sinne, vntill a man giue the consent of his heart vnto it: these same Fathers (I say) after they had pierced deeper into this question, they corrected themselues, as clearely appeareth by the wordes of *Augustine* against *Iulianus a Pelagian*, saying, *Desiderium mali malum est, etiamsi ei non consentiatur, donec eò perveniamus, vbi nec habeatur*: that is, the desire of euill is euill, albeit consent be not giuen vnto it, vntill wee attaine vnto that estate, whereinto we shall be free of it. Thirdly, *Idem contra Iulian. lib. 4. cap. 2.* the Apostle IAMES when he damneth actuall sin, he agreeth it by

Epist. Iac. cap. 1. ver. 15.

it by three circumſtances, to wit, by the conception of it, the birth of it, and the puniſhment of it: the conception of it is by concupiſcence, and this the Apoſtle ſetteth downe as the firſt circumſtance of the amplification of ſinne, and not as a thing indifferent, vntill wee giue conſent vnto it, howbeit it is true that actuall ſinne is not committed, vntill conſent be giuen to concupiſcence, yet in it ſelfe it is a ſinne, and the conception and root of ſinne, as the Apoſtle ſpeaketh.

It is no point of wiſdome to extenuate or to obſcure and hide our ſinnes: for God can ſet them all in order before our face, as the Pſalmiſt ſpeaketh, and if this bee all the gaine and aduantage wee haue by denying and obſcuring a part of our ſinnes, it were better to lay all open before the great Phiſitian of our ſoules, to the end that in due time we may be cured by his medicinall plaſters. *Auguſtine* maketh rehearſall of three medicinall cures, againſt concupiſcence in theſe wordes. *In corpore mortis caſtigandæ, in morte corporis reſolvendæ, in corporis reſurrectione & morte mortis ſanandæ*: that is, in the body of death it is to bee chaſtiſed, in the death of the body it is to bee reſolued, and in the reſurrection and in the death of death it is to be healed. Therefore let vs not deſpare, becauſe wee are heauily loadned with ſinne both originall and actuall, but let vs haue eſperance of healing, becauſe wee haue a gratious and a louing Phiſitian. Hee reſtored Peter with a fauourable looke: hee ſaued one of the crucified theeues, with a mercifull remembrance: he cured the woman that was diſeaſed with a bloodie iſſue with one touching: the Centurions ſeruant with ſpeaking one worde. Now he who is mightie to ſaue, looſe vs in his owne appointed time from all the bands of our manifold ſinnes, to whome bee praiſe, and glory for euer. Amen.

Pſal. 50. vers. 21

Contra Iulianum, lib. 5. cap. 6

Rom. 5. verſ. 15. ſinne in theſe wordes, Τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, that is, through the offence of one man many bee dead: ſo that all theſe three wordes concurring in one, doe declare that concupiſcence euen after baptiſme in a proper ſenſe is ſin, becauſe it is a breaking of the Lawe, an aberration from the Lawe, and a falling from the Lawe. Nowe the curſes of the Councill of *Trent*, which they caſt out ſo prodigally againſt vs, are not worthie one figge, becauſe they are not grounded in reaſon, but are expreſly repugnant to the written worde of GOD.

The ſecond queſtion is this, whether or no is concupiſcence a ſinne before we yeeld the conſent of our heart vnto it. To this I anſwere, that if they vnderſtood by concupiſcence a bad inclination, it is ſinne euen in infants, who doe not knowe what it is to conſent either to good or euill: but if they meane of the firſt motion or cogitation of ſinne preſented vnto the ſoule, apparently this queſtion belongeth rather to actuall than to originall ſinne: but whether it belongeth to the root of ſinne, or to the branches of ſinne, I ſhall produce three reaſons wherefore the firſt motion of ſinne is ſinne, euen before we yeeld vnto it the conſent of our heart. Firſt, becauſe a conſent is an indifferent thing, called good or euill, according to the nature of that thing whereunto we giue our conſent, and conſequently, the conſent is euill, becauſe that motion of ſinne whereunto wee conſented was euill, and if it had not beene euill in it ſelfe, the conſent of our heart giuen vnto it, had neuer beene called euill.

Auguſt. de nuptiis & concupiſcentia, lib. 1. cap. 23

Secondly, Fathers from whome Papiſtes haue learned this Theologie, that in them who are regenerated, concupiſcence is not to bee counted a ſinne, vntill a man giue the conſent of his heart vnto it: theſe ſame Fathers (I ſay) after they had pierced deeper into this queſtion, they corrected themſelues, as clearely appeareth by the wordes of *Auguſtine* againſt *Iulianus* a *Pelagian*, ſaying, *Deſiderium mali malum eſt, etiamſi ei non conſentiatur, donec eò perueniamus, vbi nec habeatur*: that is, the deſire of euill is euill, albeit conſent be not giuen vnto it, vntill wee attaine vnto that eſtate, whereinto we ſhall be free of it. Thirdly, the Apoſtle IAMES when he damneth actuall ſin, he agreageth

Idem contra Iulian. lib. 4. cap. 2.

Epiſt. Iac. cap. 1. ver. 15.

it by

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It is no point of wiſdome to extenuate or to obſcure and hide our ſinnes: for God can ſet them all in order before our face, as the Pſalmiſt ſpeaketh, and if this bee all the gaine and aduantage wee haue by denying and obſcuring a part of our ſinnes, it were better to lay all open before the great Phiſitian of our ſoules, to the end that in due time we may be cured by his medicinall plaſters. *Auguſtine* maketh rehearſall of three medicinall cures, againſt concupiſcence in theſe wordes. *In corpore mortis caſtigandæ, in morte corporis reſolvendæ, in corporis reſurrectione & morte mortis ſanandæ*: that is, in the body of death it is to bee chaſtiſed, in the death of the body it is to bee reſolued, and in the reſurrection and in the death of death it is to be healed. Therefore let vs not deſpare, becauſe wee are heauily loadned with ſinne both originall and actuall, but let vs haue eſperance of healing, becauſe wee haue a gratious and a louing Phiſitian. Hee reſtored Peter with a fauourable looke: hee ſaued one of the crucified theeues, with a merciſull remembrance: he cured the woman that was diſeaſed with a bloodie iſſue with one touching: the Centurions ſeruant with ſpeaking one worde. Now he who is mightie to ſaue, looſe vs in his owne appointed time from all the bands of our manifold ſinnes, to whome bee praiſe, and glory for euer. Amen.

Pſal. 50. verſ. 21

Contra Iulianum, lib. 5. cap. 6

A TREATISE
Of Iustification by faith only.

THE defenders of mans free-will in all ages, haue beene also enemies to the doctrine of grace: and therefore this treatise doth adhere to the former with a pertinent coherence. The order I mind to follow by the Lords assistance, in this question, Whether we be iustified only by faith, or partly by faith, and partly by workes, is this. First shortly to intreat a place of Scripture, whereinto this question is clearely discussed. Next, to speake of the difference of Iustification, and Sanctification, and of the Law, and the Gospell. And thirdly, to declare that wee can not bee saued, neither by our owne merites, nor by the merites of other men, but only by the merites of the suffering of Christ.

Habac. 2. vers. 4.

The place of Scripture which I shall lay downe for a ground is this. *Beholde hee that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by faith.* The purpose of the Prophet in this verse is to comfort Gods people who were to be transported captiues and prisoners to *Babylon*. The Prophet would exhort them with patient expectation to waite vpon their promised deliuerance, whereby it should come to passe, that they should bee in better estate, than the *Babylonians* their enemies: for the *Babylonians* reioyced in their owne strength, sacrificed vnto their owne net, & leaned vpon a staffe that could not hold them vp: but Gods people, albeit afflicted for a time, if by faith they should take hold of the promise of God, they should see in Gods appointed time a comfortable issue of all their troubles.

Esay 30. vers. 3.

The Prophet in the worde *Beholde*, would reduce them to a consideration of thinges they had seene with their eyes, and heard with their eares, to wit, that their fathers who trusted more in the horses of *Ægypt*, than in the quiet rest of the promises of God, they found the helpe of *Ægypt* to be their confusion

fusion. This one example which they saw with their owne eyes, might haue taught them to leane at all times vpon the staffe of God, and to forsake all vaine confidence, either in themselues or others. In the next wordes, *he who is puft vp in himselfe.* The Prophet expresly pointeth out the persons of whom he is speaking, namely, of them who leanes not vnto their own strength or wisdome. Truely God's people should bee like vnto mount *Sion*, faire in situation, and the glory of the whole earth, yet not reioycing in it selfe, but in the goodnes of God, who pleased to dwell in the palaces thereof, who laid the foundations of it in the holy mountaines, and who loued the gates of *Sion* more than all the habitations of Iacob. Let *Caucasus*, *Olympus Parnassus* and *Atlas* reioyce in their bignesse and height, but *Sion* reioyceth in this, that it is the mountaine which God hath chosen to bee the place whereupon his holy Sanctuary should bee builded. So do the Elect of God reioyce in the Lords goodnes, but others are lift vp in themselues, as the Prophet speaketh. Psal. 48.

In the wordes following, *his heart is not vpright in him*, the Prophet declareth the inconuenience that followeth vpon the leaning to our owne strength, to wit, wee are vtterly disapointed of our expectation, and whereas we looked for rest & tranquillitie to our consciences, the contrare falleth out, that wee are like vnto men out of their right wits, wauering minded, & so tossed with doubting, that they knowe not what course to take, because their minde is not solidly settled, nor vpright within them. This is the iust Iudgement of God, punishing the contempt of that quiet and peaceable harbery that is to bee found in the bosome of the compassions of God in his Sonne Christ Iesvs: they who despise this sure harbery, are worthy to be tossed with mighty stormes, and to bee in hazard and ieopardie of their lifes, as the Centurion was, who despised the wholsome counsell of Paul at *Candie*. Psal. 87. vers. 1, 2. Acts 27.

Followeth in the wordes of the Prophet, *but the iust man shall liue by faith*, Like as they who leane vpon their own strength can find no tranquillitie and rest vnto their consciences: euen so on the other part these who by constant faith leane vpon the promises of God, they shall finde rest to their soules: but the Prophet chooseth rather to say, that the iust man shall

liue by faith, to declare, that by leaning to the ſweete promiſes of GODS worde, wee ſhall not onely finde reſt vnto our ſoules, but alſo ſpirituall life, which is the fountaine of true reſt and tranquillitie: ſo are we in this cace not vnlike vnto SAVL, who in ſeeking his fathers aſſes found a kingdome, and we in ſeeking of reſt we haue found life the true fountaine of our reſt.

Ephes. 2. verſ. 1.
1. Sam. 9.

The laſt wordes of the verſe. *by his owne faith*, are to be conſidered: for by them wee perceiue, that the promiſes of GOD muſt bee particularly applied to our ſoules, and that wee muſt not bee wauering, and doubtſome in our faith, but firme and ſtable, forasmuch as thinges neceſſarie to the maintenance of this preſent life, haue alſo neede to bee particularly applied, ſuch as food, rayment and medicine: Euen ſo in things neceſſarie vnto eternall life, our ſoules haue great neede of particular application of comfort; wee muſt haue the blood of the Lambe ſprinckled vpon the poſts of our owne houſes, elſe can wee not bee ſaued from the ſworde of the deſtroying Angell, wee muſt alſo receiue the Angels of GOD vnder our owne roofe with LOT, elſe can wee not bee ſaued from the flame of fire which deſtroyeth vngodly cities. And finally wee muſt bee like vnto the veſſels of the LORDES tabernacle, which were all particularly anointed with holy oyle, in time of the dedication of the Tabernacle, elſe we ſhall not be counted holy veſſels in the houſe of our GOD.

Exod. 12
Gen. 19.
Exod. 40.

But becauſe the Apoſtle PAVL citeth this place of Scripture to confirme, that wee are iuſtified onely by faith, conſider howe firme and ſure this argument ſtandeth, Wee are iuſtified by that ſame thing, whereby our ſoules doe liue: but ſo it is, that our ſoules doe onely liue by faith: therefore we are iuſtified by faith onely. The Apoſtle wiſely conſidered, that no man could liue ſpiritually, except hee had a fellowſhippe with GOD. Againe, there is no fellowſhippe that mortall and ſinfull men can haue with GOD, without remiſſion of ſinnes. Neither is there any remiſſion of ſinnes without a Mediatour and Aduocate. And wee can take no holde of this Mediatour, except onely by faith

Galat. 3. verſ. 11.
1. Ioan. 1.
2. Ioan. 2.
Ioan. 3.

faith: so that by faith wee liue, and by faith we are made iust in the sight of God.

Then this place of Scripture teacheth vs, that it is faith onely that leadeth vs vnto Christ, in whome wee finde righteousnesse and life, but by a due and competent order, to wit, by stripping vs naked of all conceate of our owne strength and righteousnesse, to the ende wee may haue the greater delite in the saluation that is offered to vs in Christ. Faith is not like vnto a robber who strippeth a man naked without any purpose to clothe him with a better garment. But faith doth to vs as the father of the forlorne sonne did to him, and as the Angell of God did to Iehosva the high Priest. Both these were vnclothed of their beggerly rayments, but onely of purpose to clothe them with better apparell: so doth faith strippe vs naked of all vaine conceate of our owne righteousnesse, to the ende it may leade vs to the wardrope of God, there to bee cladde with the garment of the righteousnesse of Christ, which is able to couer our nakednesse, and to present vs holy, blameless and vndefiled before his father. Luc. 15. Zach. 3.

Before I leaue the wordes of the Prophet Habacvk, let vs yet againe ponder the Emphaticke worde *Behold*, for by seeing and hearing some good lessons may bee learned, Beholde men who haue leaned vpon the staffe of God, in our owne time, how peaceably haue they concluded their dayes, with Simeon reioycing that they had seene the saluation of God. And on the other side men who haue leaned to their own righteousnesse (albeit only in a part) what agonie, & trouble of conscience haue they found in their last battell, vntill they haue forsaken all confidence in their owne merits, and leaned onely vnto the merites of the passion of our sweet Lord and Sauiour Iesvs Christ. Luc. 2

The Papistes in our Covntrie for the most part haue beene like vnto the fishes called *Amphibia* which can liue both in the Sea, and on the Land: but when any man approaches neere to doe them harme, they trust more to the sea than to the land: euen so when the terrors of death beginnes to

ſhake our countrey people, when they leaue confidence in their owne merites, and betake themſelues vnto the deepe *Ocean* ſea of the mercies of GOD in IESVS CHRIST.

In the ſecond heade I promiſed to ſpeake of the difference betwixt Iuſtification & Sanctification, & betwixt the righteouſnes of the Law, and the Goſpell. Our Iuſtification is a free forgiuenes of our ſinnes for CHRISTS ſake, and a free imputation of his righteouſneſſe to vs. Our Sanctification is an inherent holineſſe begunne in vs by the operation of GODS Spirit, to bee a teſtimonie that wee are in CHRIST. The not obſeruing of the difference betwixt theſe two hath beene, and as yet is the ground of great errours. True it is, that theſe two gifts are freely beſtowed vpon vs at one and the ſelfe-ſame time, yet are they diſtinct in order of cauſes, becauſe Iuſtification is the ground, from whence Sanctification as an effect doth flow. And like as the ſtarres called *Pleiades* or *Vergilie*, they doe ariſe and manifeſt themſelues vnto the worlde all at one time: yet are they diſtinct ſtarres, and *Electra* is not *Alcinoe*, nor *Alcinoe Celeno*, nor *Celeno Maia*, And the like may bee ſpoken of the other three, whoſe apparition, and diſparition, albeit it bee inſeparable, yet are they diſtinct ſtarres: Euen ſo Iuſtification and Sanctification are inſeparably linked together, yet are they two diſtinct giftes of GOD. I will vſe yet another ſimilitude for declaration of the ſame purpoſe. If a ſword be laide into the fire, vntill the mettall thereof be firie coloured, this ſworde at one time hath two powers, one to cut, and another to burne, yet is not cutting burning, nor burning cutting, but theſe two diſtinct powers are at one time inſeparably in one ſubiect: Euen ſo are wee at one and the ſelfe ſame time both iuſtified and ſanctified, yet are they ſtill two different giftes of GOD.

Rom. 4. Pſal. 32.

Rom. 8.

Nowe the doctrine of Iuſtification rightly taught is our chiefe incouragement to Sanctification, and on the other parte the doctrine of Sanctification rightly taught, giueth vnto vs the greateſt aſſurance of our Iuſtification. A man who is aſſured, that his ſinnes are freely forgiuen, that hee is beloued of GOD in CHRIST, yea and that hee hath put on CHRIST, as the Apoſtle ſpeaketh, he may with courage, and gladneſſe addreſſe himſelfe

Rom. 13.

himselfe to lead an holy life, being fully perswaded, that God will accept of his willing obedience, albeit it can not be perfect in all points, so long as wee dwell into this sinfull tabernacle. And on the other side, when the spirit of sanctification worketh in our members, it is a token that we are incorporated into the flocke of Christ by true faith. For like as the spirit of man quickneth no member that is cut off from his bodie, euen so the spirit of Christ worketh not true sanctification in any person who is not made a member of Christes body by true iustifying faith. For this cause the *Romane* Church blames vs vndeseruedly, as though by teaching that we are iustified only by faith, we had impaired the zeale of the people in doing of good workes. To this I answere, that more credite is to be giuen to the holy Apost. Paul, who was taught in all trueth immediatly by Christ himselfe, nor to the calumnies of the aduersaries of the doctrine of grace: for the Apostle exhorting the *Romanes* to a godly conuersation, he saith, *I beseech you, brethren, for the mercies of God, that yee offer up your bodies an holy, liuely and acceptable sacrifice to God*: and what mercies are those, I pray you, whereof the Apostle speaketh, but the mercies whereof hee hath intreated in the former parte of that Epistle, to wit, God hath freely elected vs, he hath freely iustified vs, he hath freely sanctified vs, and hee shall freely in his appointed time glorifie vs. Nowe in regard of all these mercies, let vs endeuoure to leade a holy conuersation, as it becommeth them who are partakers of so great mercies. This holy exhortation could not haue beene drawne from a more pithie, more persuasiue and moouing ground. Therefore wee will walke in the footsteps of the holy Apostles, and continue still exhorting the people to leade an holy conuersation in regarde of the rich mercies of God in Christ, who hath freely elected them to eternall life, and freely iustified them by faith in Christ alonerly. Rom. 12. vers. 1

Whereas they obiect, that experience it selfe testifieth, that people are not nowe so bent and readie to doe good, as when the *Romane* doctrine was sounded in their eares, that we are iustified partly by faith, and partly by workes: If by good workes they meane workes of superstition, such as leaning

in their legacies rents to sacrificing Priestes for saying of soule Masses, wee are glad that by the preaching of the Gospell superstition is somewhat abated, like as the great deluge of waters beganne by degrees to bee diminished in the dayes of Noe, and that by meanes of the winde, which the LORD sent foorth to blow vpon the waters. But if they meane by good workes, such workes as GOD hath commanded in his holy law, then I answere, that the faults of some people are not to be imputed to the doctrine of the Gospell, but to the corruption of mans nature, continually repining against the knowne trueth of GOD. Like as when RACHEL left her fathers house, and followed IACOB her husband, and the calling of GOD, and in the meane time shee stale her fathers Idoles, & with them polluted the house of IACOB. Nowe who shall beare the blame of this fault? whether the holy calling of GOD, or IACOB the preacher of the LORDS calling to his wiues, or RACHEL, who followed not the calling of GOD aright? Here I know euery man will lay the blame vpon RACHEL, because shee left in outward appearance her fathers house, yet she left not the corrupt maners of her fathers house. In like maner in our dayes, the feastred maners of the people, are not to bee imputed to the Gospell, neither to the true preachers of it: but to the corrupt nature of man taking *occasion by the Lawe to worke all kind of iniquitie*. And in like maner taking occasion by the Gospell to bee more bent to euill doing than euer it was before: but let true Christians marke, that albeit the doctrine of Iustification by faith only, were a thousand wayes abused, yet because it is the holy Apostolicke doctrine, and necessare vnto eternall life, it must needes be preached, and beleeued of all the true disciples of CHRIST.

Gen. 8.

Gen. 31.

Rom. 7. vers. 8.

The Law and the Gospell goe not so in handes together, as Iustification and Sanctification does: but rather by the great prouidence of GOD the one standeth ouer against the other, and either of them pointeth out the finger to the other. The Law is a pædagogue to CHRIST, and pointeth out the finger to the Gospell, that in it wee may finde CHRIST, and in CHRIST Saluation. The Gospell on the other parte pointeth out the finger to the Law, not to find in keeping of it saluation (which

Galat. 3.

we haue already found in Christ) but to testifie our thankfulnes to God, who hath freely forgiuen vs in Christ his sonne: for what better testimonie of thankfulnesse can wee render to God, than a voluntare obedience to his holy Commandements, according as Christ saith, *If any man loue mee, hee will keepe my Commandements, and my Father will loue him, and wee will come and dwell with him.* Ioan. 14. verſ. 23.

It may be demanded, Can not the righteousnes of the Law, & the Gospell be mixed together in the matter of our Iustification? the Apostle Paul giueth a negatiue answere vnto this question, that like as one woman cannot lawfully haue two husbands at one time, but when the first husband is dead, shee may be lawfully coupled to another, who is liuing: Euen so we cannot adhere to the righteousnes of faith in Christ, vntill we giue ouer the righteousnes of the Law, because in the matter of Iustification the Law is vnto vs like a dead husband, of whome we can receiue no comfort: so dead is our nature, that the Lawe cannot quicken it, but we must be coupled to Christ as vnto a liuing husband, who by the righteousnes of faith shall bestowe vpon vs that comfort, which the Law could not afford vnto vs. Rom. 7. And in this Allegorie, let vs consider, that the Law is called the first husband, not because it was anterior to the Gospel (for the Apostle Paul prooueth the contrare in his Epistle to the *Galatians*) but because a man naturally seeketh first helpe in his own workes, and seeketh not helpe in Christ, vntill the time hee be vtterly denuded of all hope of the righteousnes of the Lawe, that is, of the righteousnes of his owne workes. Galat. 3. verſ. 17.

Surely ignorance is the mother of many errours, and they who seeke righteousnes in the Law, they are ignorant in many things. First, they knowe not the right end, wherefore the Lawe was giuen, to wit, for transgression, that is, to manifest it, but not to wipe it away. Secondly, they know not the nature of the Law, that it is spirituall, to the perfection whereof carnall men cannot attaine. Thirdly, they are ignorant of the strict condition of the legall Couenant, which binds vs vnto a full obedience of all things commanded in the Law. Fourthly, they are ignorant of the perill that insueth vpon the seeking of the righteousnesse of the Lawe, that they cannot submit themselues to Galat. 3. verſ. 19. Rom. 7. verſ. 14. Levit. 18. verſ. 5. Rom. 10. verſ. 3.

the righteousnesse of GOD. When all these inconueniences doe follow vpō seeking iustification by the Law, or by works, it were a wise course to seeke righteousnes where it may be found, that is to say, in faith, which coupleth vs to CHRIST, whome the father hath giuen vnto vs to be our wisdome, our iustification, our sanctification, and our redemption: and let it not be said, that the fishers of *Bosphorus Tracius* in seeking fish, are wiser than we in seeking the saluation of our soules. For they spread not out their nets in the shallow coast of *Chalcedone*, where no fish can bee found, but in the deepe coast of *Byzantium*, where abundance of fih are to bee found: Euen so, if wee bee wise, let vs seeke saluation where it may be found.

1. Cor. 1. vers. 30.

In the thirde heade it is to be declared, that neither in our owne workes, neither in other mens works (CHRISTS worke only excepted) can a sauing power be found to worke our saluation. Our workes are considered two maner of wayes. First, as they are before our regeneration altogether sinfull, and no man doth affirme that such workes can saue vs, either in whole or in part. Secondly, as they are after our regeneration, and of these workes much is spoken, namely, that Christs death is so meritorious, that by vertue of it he hath purchased a power to our workes after regeneration, that they might merite good things at the hands of GOD. To this I will returne such an answere as *Alamundarus* prince of *Saracens* returned to the *Eutychian* Heretiques sent by *Seuerus* to perswade him to their opinion. To whome hee replied, that strange tythings were lately come vnto his eares, namely, that GABRIEL the Angell of GOD was dead. When they answered, that was impossible, and repugnant to reasoun, that an Angel should die. Then the Prince subioyned, that like as they would not receaue his information, because it was repugnant to reason: euen so hee would not receiue their instructions, because they neither agreed with Scripture, nor yet with good reason. In like maner I say to Papistes, that their naked assertions not confirmed by testimonies of holy Scripture, are nothing to vs, but wee may lay them aside with as great libertie, as they are prodigall in alleadging them.

Wee

Wee will answere to such arguments as seeme to be countenanced with some appearance of Scripture. Now they say that the worde μισθὸς frequently vsed in Scripture importeth the merite of our good workes, because God vouchsafeth vpon them a rewarde. To this I answere, that if Scripture be conferred with Scripture, that same thing, which in one place is called μισθὸς, that is a reward, in another place it is called κληρονομία that is, an heritage, in these wordes, *Come yee blessed of my father, inherite the Kingdome prepared for you, from the foundations of the world.* When that thing, which properly is an inheritance is called a reward, it is spoken metaphorically, in respect it is giuen in the end of the world, as an hire is giuen to a seruant in the end of the day. Matth. 25. vers. 34.

The second argument prouing the merite of mens works, and consequently Iustification by workes in a part, is this, that some men in Scripture are called worthie, as when it is saide to the Angell of the Church of *Sardis, Thou hast a few names yet in Sardis, which haue not defiled their garments, and they shall walke with me in White, for they are worthie.* To this I answere the godly are called worthie, not in themselues, but in Christ, who hath made them Kings, and Priestes vnto God. In themselues they are called vnworthie, as when it is said, *No man was found Worthie to open and to read the booke.* And in another place it is saide, that *the afflictions of this present time are not Worthie of the glorie that is to be shewed vnto vs.* Nowe it is knowne, that patient suffering of euill for Christes sake, is a degree of greater obedience, than willing doing of good, and if the suffering of the Saincts be not worthie of the glory that is to be reuealed, how much lesse can our doings bee worthie of that glorious inheritance. Apoc. 3. vers. 4. Apoc. 4. vers. 12. Apoc. 5. vers. 4 Rom. 8. vers. 18.

The third argument is taken from the nature of a conditionall couenant bound vp betwixt two parties, which doe import that condition should bee keeped: but so it is, that God hath couenanted with such as liue a godly life, that they shall dwell in the holy mountaine of God: therefore by vertue of this Couenant men who leades a good life, are worthie to dwel in heauen. Psal. 15.

To this I answere, that this couenant foresaid, is either Legal

or Euangelicall: if it be Legall, we cannot fulfill the condition thereof, becauſe the Law requireth a perfect obedience, which we cannot attaine vnto. If it bee an Euangelicall couenant, the Mediator of the newe couenant IESVS Chriſt is preſent at the couenant making: for whoſe ſake I grant, that GOD promiſeth vnto vs a dwelling place in heauen, and for his ſake alſo he performeth his promiſe, & giueth vnto vs a reſting place in his holy Mountaine, and in all this haue we no cauſe to reioyce in our ſelues, but in the mercies of our GOD. Concerning our ſatisfactions, whereby the *Romane* Church ſaith, That ſinnes committed after baptiſme ſhould be pardoned. This belongeth to another Treatiſe of Indulgences, and ſatisfactions, for the preſent I ouerpaſſe this point of mens merites with ſilence.

The *Romane* Church that Miſtreſſe of errour hath not onely learned vs to leane vpon our owne merites, but alſo to leane vpon the merites of other men, ſuch as holy Prophets, Apoſtles, and Martyres, becauſe ſome of them haue not onely fulfilled the Commandements of GOD, but alſo haue done more than the Law of GOD commanded. For example, the Lawe of GOD forbiddeth to commit adulterie, fornication, and all kind of vncleanneſſe; but many of the Apoſtles, Prophets & Martyres, not only abſtained from all kind of whordome, but alſo from mariage, & ſuch workes are called in the *Romane* Church, workes of ſupererogation: theſe doe come into the treaſure of the Biſhop of *Rome* as the Vicar of Chriſt, and he is a diſpenſator of them, to ſuch as haue need. O deepeneſſe of errours forged by Sathan, & repugnant vnto it ſelfe. If abſtinence from mariage bee a worke of ſupererogation, then either muſt mariage, euen in men hauing a ſpirituall calling, bee counted a thing lawfull and agreable to GODS holy Law, or elſe the abſtinence from it cannot bee called a worke of ſupererogation. I grant that ſome fathers counted abſtinence from mariage a worke of Euangelicall perfection, like as the ſelling of all their poſſeſſions, and diſtributing them to the poore, but it entred not in their hearts to call ſuch workes of Euangelicall perfection, workes of ſupererogation, to bee ſent to the treaſure of the biſhop of *Rome*, that he might bee a diſpenſator of them to ſuch as had neede.

Exod. 20.

But

But nowe ſuppone that any ſuch workes had beene in the Sainctes of God, howe can they bee imperted, and communicated to others? Can the oyle of the wiſe Virgines bee distributed to the fooliſh Virgines? It cannot be, becauſe it cannot ſuffice them both. Likewiſe when wee compeare before the iudge of the worlde, wee muſt compeare clad with the innocencie of Christ, and not with the merites of his Sainctes: for the Apoſtle ſaith, *Put on the Lord Ieſus*, but hee ſaith not, Put on the merites of the Sainctes. Moreouer, wee muſt bee acceptable as the holy Prophets, Apoſtles, and Martyres were acceptable, but ſo it is, that they were acceptable to God onely in Chriſt, as the Apoſtle ſaith, *If any man ſinne, we haue an aduocate with the Father, Ieſus Chriſt the iuſt*. Here none exception is made of Prophets, Apoſtles, Martyres, but all muſt be acceptable to God for Chriſts ſake allanerly. Finally, the holymen of God when they die, they reſt from their labours, and their workes follow them. If the ſoules of the holy fathers doe goe to heauen, to the boſome of Abraham, to the paradiſe of God, howe can wee thinke that their workes doe goe to the treaſure of the biſhop of *Rome*, except they would ſay, that the ſoules of all the holy fathers are gone to the treaſure of the biſhop of *Rome* alſo, and their works and merites following them, are altogether lighted in his treaſure. But leſt I ſhould anticipate the treatiſe of Indulgences, I referre all farder diſcourſe vnto the owne place. Intreating the Lord Ieſus of his vnſpeakable fauour, to remooue the miſtie cloud of ignorance from our ſoules, that our heartes bee not tranſported from the loue of the Creator, to the loue of the creatures: but that we may ſeeke ſaluation in Chriſt, in whom only it may be found: to whom be praiſe for euer. Amen.

Matth. 25.

Rom. 3. verſ. 14.

1 Ioan. 2. verſ. 1.

Apoc. 14.

FINIS.

But now suppose that such works had been in the sight of God, how can they be imputed, and communicated to others? Can the oyle of the wise Virgins be distributed to the foolish? It cannot be. Neither is one sufficient for another. [illegible] before the Judge of the world, we must confesse that we are unworthy of Christ: for the Apostle saith, For we are dead, &c. but he saith not, Put on the righteousness of Abraham. Moreover, we must not be accepted as the holy Prophets, Apostles, and Martyrs were acceptable, but to it is, that they were accepted to God only in Christ, as the Apostle saith, We are dear in the sight of the Father, for Christs sake. Here no exception is made of Prophets, Apostles, Martyrs, but all must be accepted to God for Christs sake only. Finally the holyman of God when they did rest from their labours, and their works follow them. If the deeds of the holy Fathers were done to heaven, to the honour of Abraham, to the patience of Job, how can we ascribe that their works do rest to the true fire of the bishop of Rome, except they would say, that the deeds of all the holy Fathers pertaine to the prerogative of the bishop of Rome also, and their works are to follow him them. are altogether ligured in his [illegible]. But I should digress to the title of Indulgences, [illegible] the difference betwixt the owne price and [illegible] of his unspeakable bounty, to remove the [illegible] of [illegible] from our soules, that we may be partakers of the [illegible] of the Creator, to the honour of the [illegible] that we may feel of [illegible] in Christ, in whom only it may be found to [illegible] for ever. Amen.

A SHORT COMPEND, of the grouth of the ROMANE ANTICHRIST,

Compriſed in the VII. VIII. *and* IX. CENTURIES.

WHEREVNTO ARE ADDED TREATISES, CLEARLY declaring the noueltie of POPISH RELIGION.

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TO
THE MOST NOBLE,
VERTVOVS, AND ELECT LADIE,
LADIE MARIE,
COVNTESSE OF MARRE:
P. S. wiſheth grace, mercie,
and eternall felicitie.

WHatſoeuer thing I haue hitherto written (*Moſt noble Ladie*) concerning controuerſies of Religion, it is of that nature, that incaſe no further were added, it would bee the more eaſilie comported with: for manie *of the Romane Church*, condiſcende vnto this, that worſhipping of Images is not neceſſarily required, nor an eſſential point of Chriſtian Religion: Neither can they find one example in all the Booke of God of *Innocation of Saincts*: Purgatorie is an opinion, whereinto they themſelues much differ: and they talke of it ſometimes with deriſion and mocking

Hiſtor. Thuan. li. 3 words. Reade the Hiſtory of *Thuanus*, what was thought of the ſoule of *Francis* the firſt. *P. Caſtellanus* was in one opinion, the Doctors of *Sorbone* in another, *Mendoſa* as a courteſant in the third opinion, aſſuring himſelfe, that if king *Francis* ſoule went to Purgatory, it ſtayed not long there, becauſe it was neuer his cuſtome in his life time to ſtay long in one place. But now (*Madam*) the courſe of the Hiſtory hath led me ſo far forward, that I muſt touch the very apple of their eye, and enter into their moſt holy place, and declare, that their ſeruice, which they count moſt holy, is but vile abomination in the ſight of GOD: And their doctrine concerning the Vicar of Chriſt, the ſucceſſour of *Peter*, and the holineſſe of the Maſſe, and the plurality of their Sacraments added to Baptiſme, and the Lordes Supper, is but like wind: And wee are warned by the Apoſtle *Paul, that wee ſhould no more bee children, wauering and carried about with euery winde of doctrine*: for falſe doctrine is juſtly compared to winde in the baddeſt quality of it: Sometimes it is eaſterne, cold, ſtormy, & withering, ſo that the eares of corne (blaſted with the eaſterne wind) are counted thinne, and empty eares: Euen ſo, falſe doctrine exicateth & dryeth vp that appearance of ſap & grace that ſeemed to be amongſt people.

Epheſ. 4. 14

Geneſ. 41

The *Romane* Church in our dayes bring vp their diſciples, as the harlots of *Heliopolis* in *Phœnitia* brought vp their children before the dayes of the good Emperour *Conſtantine*. Theſe children afore-ſaide knewe not their Fathers, for they were ſtrangers: and the Harlots of *Heliopolis* had liberty to proſtitute themſelues to the luſt of ſtrangers: ſo it came to paſſe, if children had bene procreated in this *libidinus* copulation, the ſtranger was gone, and the procreated child depended onely vpon the mother, for hee knewe not his father: Euen ſo, in the ſubſequent

Centuries,

Centuries, the *Romane* Church diſacquaint their children with the voyce of God, ſounding in Holy Scripture. It is now enough to beleeue as the *Romane* Church (the mother of all Churches) beleeueth: and the chaire of *Rome*, in matters of Faith, it cannot erre. But wee muſt depende vpon the voyce of God our Heauenly Father, who hath begotten vs by the vncorruptible ſeede of His word, who hath alſo foſtered vs with the ſincere & reaſonable milke of His word, who hath anointed vs with the Balme of *Gilead*, who maketh glad His owne citie, euen with the waters of His own Sanctuarie. The lowde ſounding trumpet of vaine and railing wordes, wee leaue to the aduerſaries of the trueth: for that is their armour, wherewith they fight againſt the Goſpell of Chriſt. Yet let them vnderſtand, that God hath hanged vp a thouſand ſhields in the towre of *Dauid*, euē all the targats of the ſtrong men. Thus leaning vpon the ſtrength of the armour of God, I ſet forward to the Hiſtorie and Treatiſes, beſeeching the Lord of His vnſpeakeable fauour and grace to bleſſe your Ladiſhip, and all your Noble houſe for euer, *Amen*.

1. Pet. 1. & 2

Ierem. 8, 22

Pſalm. 46. 5

Cant. 4. 4

Your Lad. humble ſeruant

PAT. SIMSON.



A CATALOGUE OF ALL THE TREATISES contained in the nine CENTVRIES.

CENTVRIE I.

Of
- *Antiquitie.*
- *Hereſie.*
- *The foundation of the Church.*

CENT. II.

Of
- *Scripture and Tradition.*
- *The doctrine of Deuils.*
- *Succeſſion.*

CENT. III.

Of
- *Purgatorie and prayer for the dead.*
- *The reliquikes of Saincts.*
- *The ſupremacie of the Biſhop of Rome.*

CENT. IIII.

Of
- *Innocation of Saincts.*
- *The authoritie of Councels.*
- *The Monaſticke Life.*

CENT. V.

Of
- *Mans free will.*
- *Originall ſinne.*
- *Iuſtification onely by faith.*

CENTVRIE VI.

Of
- *Worſhipping of Images.*
- *Pardons and indulgences.*
- *Diuers errours that crept in in this Centurie.*

CENT. VII.

Of
- *The vniuerſall Biſhop.*
- *The Antichriſt.*
- *The Sacrifice of the Maſſe.*

CENT. VIII.

Of
- *Tranſ-ſubſtantiation.*
- *The Sacrament of Pennance.*
- *The Sacrament of Confirmation.*

CENT. IX.

Of
- *The Sacrament of extreame vnction.*
- *The Sacrament of orders.*
- *The Sacrament of Matrimonie.*

TO THE READER.

LIke as in the Tabernacle of GOD all things were holy, and that thing that was within the vaile, and hidden from the eyes of the people, was moſte holy. In the Court there was an Altar of braſſe: in the Sanctuary there was an altar of gold: but in the moſt holy place, there was an holy Oracle, ſounding the bleſſed will of God from aboue the propitiatorie: To the which Oracle neither the braſen Altar nor the golden Altar could bee compared: yea, both heauen and earth is not worthie to bee compared vnto the Oracle, and word of the Lord. Euen ſo (good Chriſtian Reader) vnderſtand, that when the hiſtory leadeth you to a conſideration of the myſtery of iniquity: then you ſhall ſee a beginning, and a progreſſe of vngodlineſſe, vntill in end the Antichriſt is permitted to ſit in the temple of God, and to extoll himſelfe againſt all that is called God, or is Worſhipped. And when ye reade this horrible defection of the viſible Church, let not your heart bee troubled: this was fore-ſpoken by the Apoſtle, and this behoued to come to paſſe. So that thou mayeſt ſee the great power of the wrath of God, puniſhing the contempt of His trueth, & His holy Couenant. Albeit We be filthy beaſts, nothing regarding that precious treaſure of the Lordes Couenant: yet the Lord is vnchangeable, and like vnto Himſelfe, and Hee counteth more of the worthineſſe of His holie Couenant, than of the pompe and glorie of all the kingdomes of the world: Whom like as He deſtroyed in the dayes of Noah with a flood of Waters, becauſe they preferred the concupiſcence of their fleſh to the religion of God: Euen ſo, in the laſt age of the World, Hee ſuffered the hearts of men to bee ouer-whelmed with the floods of horrible ignorance, becauſe they reuerenced not as became them the holie Couenant of the Almightie God. Let vs learne to reuerence

2. Theſ. 2. 4

Geneſ. 6

Esai. 63. *utrence our God, euen when Hee is clothed with His red garments, & when He casteth all Nations like grapes into the Wine-presse of His wrath. The Lord vouchsafe vpon vs such measure of grace out of His rich treasure, as may teach vs to reuerence not onelie the workes of His mercie, but also the workes of His justice, as the Angels did, who cryed,* Holie, holie, holie, Lord God of Hostes, *euen at that time when a sentence of induration and reprobation was going foorth from the Tribunall of God, against the vnthankefull* Iewes. *God teach vs our duetie in all thinges,* AMEN.

P. S.



CENTVRIE VII.

CHAP. I.

OF EMPEROVRS.

PHOCAS.

THE Hereſie of EVTYCHES continued in this CENTVRIE from the beginning to the ende thereof: countenanced by the Emperours, ſuch as *Heraclius* and *Conſtans*. Neuerthleſſe I haue cut off the *Eutychian* Perſecution at the end of the VI. *Centurie*, becauſe *Heraclius*, albeit he fauoured the errour of the *Monothelites* (a branch of *Eutyches* hereſy) notwithſtāding he was ſo employed with warres againſt the *Auares* in the Weſt, and the *Perſians* and *Saracenes* in the Eaſt, that hee had not a vacant time to perſecute them who profeſſed another faith. And *Conſtans* began to perſecute, but was incontinent interrupted by new occaſion of ſea-warre-fare againſt the *Saracenes*, wherein alſo he was ouer-come. For this cauſe I haue referred the *Eutychian* perſecution rather to the former *Centurie* than to this. Moreouer, in this *Cētury* the vniuerſall Biſh. & § *Antichriſt* beginneth to ſpring vp: ſo that all § reſt of the

Hiſtorie muſt bee ſpent in three heads: Firſt, in declaring *The growth of the Antichriſt*, in the VII. VIII. and IX. *Centuries*: Secondlie, in declaring *his* tyrannie, and preuailing power ouer the *Romane* Emperours, and Monarches of the worlde, in the X. XI. and XII. *Centuries*: And finallie, in declaring *his* diſcouerie, and *his* battell againſt the Saincts, eſpeciallie againſt thoſe who diſcouered *him*: and this ſhall bee done (God willing) from the XIII. *Centurie* vntill our owne time. In the Hiſtorie I am compelled to bee ſhort, becauſe it may bee read in manie *Authors*, *Chronologies*, and *Compendes*: and place muſt be giuen to *Treatiſes* to be lengthened, when the Hiſtorie by a briefe cõmemoration may be ſufficientlie knowne.

Phocas, after the cruell ſlaughter of his maſter *Mauritius*, was proclaimed to bee Emperour by the *Romane* ſouldiours, in the yeere of our Lord 604: and he reigned eight yeeres: in cruelties, drunkenneſſe, lecherie, he ſurpaſſed beyond all men, & juſtlie was called *The calamitie of the Romane Empire*: nothing ſucceeded proſperouſlie with this parricide: *Coſroes* on the Eaſt ſide, the *Auares* on the Weſt, the *Slauonians* on the North ſide, inuading *Dalmatia*, and *Agilulphus* king of *Lumbardis* in *Italie*, adding vnto his dominion *Mantua*, *Cremona*, and *Vulturnia*: all theſe at one time weakened the *Romane* Empire, ſo farre that it could neuer attaine again to the former ſtrength & ſplendor that it was wont to haue. Great ſtriſe had bene betwixt § chaires of *Rome* & *Cõſtãtinop.* for ſupremacy. The Patriarch of *Conſtãtino.* thought it due to him, becauſe *Conſtantinople* was the ſeat of the Empire. The Patriarch of *Rome* on the other part, ſaide, that *Conſtantinople* was but a Colonie of *Rome*, and that the *Grecians* themſelues in their Letters called the Emperour *δυλοκράτωρ τῶν ῥωμαίων*. To this controuerſie *Phocas* put an ende & ordained *Boniface* the third to be called *Vniuerſall Biſhop*, and the Church of *Rome* to be head of all other Churches. This dignitie the *Romane* Church begged (as *Platina* granteth) and not without great contention; obtained it at the handes of *Phocas*. This is that ſtile, which *Gregorius* the firſt counted *Antichriſtian* in the perſon of *Ioannes ieiunator*, Patriarch of *Conſtantinople*. In end *Priſcus* his owne ſonne in law, *Heraclianus*, the father of *Heraclius* the Emperour, and *Phocius*, whoſe wife *Phocas* had vnhoneſtlie abuſed, conſpired againſt him,

Platina in vita Bonif. 3

him, and ouer-came him, and brought him to *Heraclius*, who commanded his head, feete, and secrete members to bee cut off, and the ſtumpe of his bodie was giuen to the ſouldiers to bee burnt with fire.

HERACLIVS.

AFter *Phocas* reigned *Heraclius* thirtie yeeres. *Coſroes* king of *Perſia* had mightilie preuailed, and had conquered *Syria*, *Phenicia*, and *Paleſtina*, and had taken *Hieruſalem*, and *Zacharias* the Biſhop thereof, and the Holie Croſſe, and had giuen manie thouſands of Chriſtians to the *Iewes* to be ſlaine. Neither would hee accept anie conditions of peace with *Heraclius*, except hee would condiſcend to forſake the worſhipping of Chriſt, & worſhip the Sunne as the *Perſians* did. For this cauſe *Heraclius* was compelled to make peace with the *Auares* on his Weſt ſide, and to leade his Armie to *Aſia* againſt the *Perſians*, which indured the ſpace of ſix yeeres, wherein he preuailed againſt *Coſroes*, and recouered all the Prouinces which *Coſroes* had taken from the *Romane* Empire. Finallie, *Coſroes* was taken, caſt in priſon, and cruellie ſlaine by his owne ſonne *Siroes*, becauſe he had preferred *Medarſes* his younger ſonne to *Siroes* his elder brother. This *Siroes* made a couenant of peace with *Heraclius*, and deliuered vnto him *Zacharias* Biſhop of *Hieruſalem*, with the Holie Croſſe and the priſoners whom his father had carried captiue. And ſo *Heraclius* in the ſeuenth yeere returned backe againe to *Conſtantinople* with great triumph. After this the Emperour beeing circumuened by *Pyrrhus* Biſhop of *Conſtantinople*, & *Cyrus* Biſhop of *Alexandria* fell into the Hereſie of the *Monothelites*: And to this fault he added other faults, ſuch as inceſt, for he married his owne ſiſters daughter: and hee was giuen to curious Artes, and to ſeeke out the euent of thinges by judiciall Aſtrologie: and was admoniſhed by the Aſtrologians to beware of § circumciſed people. *Heraclius* onlie deemed, that the *Iewes* ſhould trouble him but it was the *Saracenes*, in whom this propheſie had performance: for in his time beganne the Monarchie of the *Saracenes*, and the blaſphemous doctrine of *Mahomet*. The *Saracenes* were people dwelling in *Arabia*, the poſteritie of *Hagar*, and not of *Sara*:

Paulus diaconus, li. 18. rerum Roman.

Hiſt. Magd. Cent. 7. ca. 3

Platina in vita Seuerini 1.

These faught vnder ꝧ banner of *Heraclius* in his 6. yeeres warrefare against ꝧ *Persians*: whē they craued the wages of their seruice, in stead of money they receiued cōtumelious words, & were called *Arabick dogs* by ꝧ Em. treasurer. This cōtumely did so irritate them, that they choosed *Mahomet* to be their captaine, *anno* 623, inuaded *Damascus*, & took it & within few yeeres cōquered *Syria*, *Phœnicia*, *Palestina*, & *Ægypt*: And not content with this, they inuaded ꝧ kingdome of the *Persians*, & subdued it & cut off the kings seed. The blasphemous *Alcarō* & *alfurca* of *Mahomet*, which he said he receiued frō heauē, was a doctrine of lies, cōtaining a mixture of ꝧ religiō of ꝧ *Iewes*, *Pagās* & *Christiās*: to ꝧ making wherof cōcurred *Sergius* a *Nestorian heretike*, & *Iohn of Antiochia*, an *Arriā heretike*, & some *Iewes*. *Mahomet* also ordained, ꝧ all people whom ꝧ *Saracenes* could conquere, should be cōpelled by fire & sword, & all kind of violence, to receiue the doctrine contained in these bookes. *Heraclius* perceiuing ꝧ sudden & great increase of ꝧ dominion of the *Saracenes*, gathered a great army, & faught against them but he was ouer-come in battell & lost 150. thousand mē of his army. And whē he renewed his forces again to fight against the *Saracenes*, he found that 52. thousand of his army died in one night suddenly, as those did who were slain by ꝧ Angell of God in the army of *Senacherib*. *Heraclius* was so discouraged with the calamitie of his armie, that he contracted sickneſſe and died.

Isai. 37. 36

CONSTANTINVS and HERACLEONAS.

AFter the death of *Heraclius* reigned his son *Constantine*, 4. moneths, & was made out of the way, by poison giuē vnto him by *Martina* his fathers second wife, to ꝧ end that *Heracleonas* her son might reign. But God suffered not this wickednes to be vnpunished: for *Martina* & *Heracleonas* were taken by ꝧ Senators of *Constantinople* & her tongue was cut out, & his nose cut off, lest either her flattering speaches, or his beauty & comlines should haue moued ꝧ people to compassiō: & they were both banished.

About this time the *Saracenes* had taken *Cæsarea* in *Palestina* after they had besieged it seuen yeeres: and they slew in it seuen thousand Christians.

CON.

CONSTANS.

AFter the baniſhment of *Martina*, & *Heracleonas* her ſon, reigned *Conſtans* § ſon of *Conſtãtine*, 27. yeeres: in religion he followed the footſteps of *Heraclius*, & was infected with the hereſie of the *Monothelites*, & perſecuted *Martinus* 1. biſh. of *Rome*, becauſe he had gathered a Synode in *Rome*, & damned § hereſie of § *Monothelites*; whom alſo he cauſed to be brought in bands to *Conſtantinople*, cut out his tongue, & cut off his right hãd, & baniſhed him to *Cherſoneſus* in *Pontus*, where hee ended his life. Hee faught alſo againſt § *Saracenes* in ſea-warre-fare, & was ouer-come by them, like as interpreters of dreames had fore-tolle him: for he dreamed, that he was dwelling in *Theſſalonica*, & the interpreters ſaid it portended no good, but that others ſhould ouer-come him: as if the word *Theſſalonica* did import θες αλλῳ νικὴ, that is, *yender victory to another*. *Conſtans* was ſlaine by one of his owne ſeruants as he was waſhing himſelfe in the bathe-houſes of *Siracuſe*.

Hiſt. Magd. Cent. 7. c. 3

CONSTANTINUS POGONATUS.

CONſtans being ſlaine in *Sicile*, § army in thoſe parts appointed *Mezentius*, a man of incomparable beauty, to be Emp. but *Conſtantinus*, the eldeſt ſon of *Conſtans*, ſailed to *Sicile* with a great nauie, ſlew *Mezentius* & the murtherers of his father, and recouered his fathers dominion to himſelfe. Hee was called *Pogonatus*, becauſe his face was not bare & voide of haire when hee returned from *Sicile*, as it was whē he ſailed thither from *Byzans*, but his face was rough & couered with haire. He had 2. brethrē, whome the people reuerenced with equall honour as they did him: therfore he disfigurated their faces by cutting off their noſes, & reigned himſelf alone 17. yeeres. In religiō he was not like vnto his predeceſſors, who had bin fauourers of *heretiques*, but he aſſembled a generall Coūcell at *Conſtantinople*, vulgarly called, *the firſt Oecumenick Councell*, whereinto the hereſie of the *Monothelites* was vtterly damned, as in the owne place ſhall be declared, God willing. Likewiſe, the eſtate of the Emp. was more peaceable than it had bene in time of his predeceſſors: for the *Saracens* were compelled to ſeeke conditions of peace from him, and to offer yeerely paiment of 3000. pound weight of gold vnto him, with other tributes of horſe, ſeruants, and priſoners.

Chron. Funct.

Hiſt. Magd. Cent. 7. ca. 3

IVSTINIANVS the ſecond, LEONTIVS, and ABSIMARVS.

AFter the death of *Conſtantine*, reigned his ſonne *Iuſtinian* the ſecond, ſixteene yeeres, to wit, tenne yeeres before his baniſhment, and ſixe yeeres after his baniſhment: His gouernement was cruell and bloodie, by perſwaſion of *Stephanus*, and *Theodorus*, whoſe counſell hee followed, euen till the purpoſe of exſtirpation of all the Citizens of *Conſtantinople*. But *Leontius*, a man of noble birth, pitying the Citie, tooke *Iuſtinian* the Emperour, cut off his noſe, and baniſhed him to *Cherſoneſus Ponti*, where hee remained in great miſerie tenne yeeres. *Stephanus*, and *Theodorus* his bad counſellers receiued a condigne puniſhment, for they were burnt quicke in the bellie of an hot braſen bull.

After this baniſhment of *Iuſtinian* the ſecond, *Leontius* reigned three yeeres. The flexible mindes of vnconſtant people, and ſouldiers, chooſed *Abſimarus* to bee their Emperour, who dealt with *Leontius* as hee had dealt with *Iuſtinian*, and cut off his noſe, and thruſt him into a Monaſterie, where hee remained ſeuen yeeres, to wit, all the time of *Abſimarus* gouernement.

In ende, *Iuſtinian*, after tenne yeeres baniſhment, recouered his Emperiall dignitie againe, by the helpe of *Terbellis* Prince of *Bulgaria*. Hee cauſed *Leontius*, and *Abſimarus* to bee brought vnto him, whome hee tramped vnder his feete. and after commanded that they ſhould bee beheaded. The crueltie that hee vſed againſt the Citizens of *Conſtantinople*, and againſt the inhabitants of *Cherſoneſus Ponti*, is almoſt vnſpeakeable. He was hated of all men. *Philippicus* conſpired againſt him, and hee was ſlaine by one named *Elias*, his owne ſeruant.

CHAP.

CHAP. II.

OF POPES, BISHOPS, PASTORS, AND DOCTORS.

AFTER *Sabinianus* ſucceeded *Bonifacius* the third, and continued onelie nine moneth in his Popedome: finding oportunitie of time, by the diſliking that the Emperour *Phocas* had of the Patriarch of *Conſtantinople*, *Bonifacius* inſinuated himſelfe in the fauour of the Emperour, and obtained at his hands, that the Church of *Rome* ſhould bee called the ſupreme head of all other Churches. *Bonifacius the third.*

To him ſucceeded *Bonifacius* the fourth, and gouerned ſixe yeeres, eight monethes, and thirteene dayes: He obtained from *Phocas* a Temple (of olde builded to the honour of all the gods of the *Gentiles*, called *Pantheon*) this he purged from the abominations of Heathen people, and dedicated it to the Virgine *Marie*, and the Saincts. Likewiſe, he inſtituted a Feſtiuall day, to be kept in honour of all the Saincts, in which day the Biſhop of *Rome* himſelfe ſhould ſay Maſſe. Thus wee ſee at what time the Biſhop of *Rome* vſurped gouernement ouer all Churches. At this ſame time the chaire of *Rome* fell awaye from the worſhipping of the liuing God, to the worſhipping of dead creatures. Hee eſteemed much of the Monaſtike life, and gaue vnto the Monkes equall honour with the Cleargie, in priueledge of preaching, miniſtring the Sacraments, binding, and looſing &c. ſo were the Monks aſſociated into the tribe of the Prieſts. *Bonifacius the fourth.* Platina in vita Bon. 4. ☞ Funct. comment. in charon. lib. 8 ☞

After him ſucceeded *Theodatus*, otherwayes called *Deus dedit*, and gouerned three yeeres, and three dayes: He made an ordinance, that no man ſhould marrie the woman, to whome, or with whom he had beene witneſſe in Baptiſme, becauſe this was counted Spirituall conſanguinitie. This was an vndoubted note of the Antichriſt, to make lawes in the matter of marriage not agreeable to the law of God. Manie doe write, that hee cured a leprous man with a kiſſe: But from this time forward let vs be- *Theodatus* ☞ Leuit. 18

ware to giue haſtie credite to miracles, which are brought in for none other cauſe, but onlie to confirme a lying doctrine: and in holy Scripture they are called τέρατα ψεύδους, that is, *miracles of lyes*. 2. Theſ. 2. 9

To him ſucceeded *Bonifacius* the fift, and ruled fiue yeeres and ten monethes: he made a conſtitution, that no man who ranne for ſafetie to a religious place, ſhould be drawne out of it by violence, how grieuous ſoeuer his offence had beene: A lawe Antichriſtian indeede, and much impairing the authoritie of the ciuill Magiſtrate. *Bonifacius the fift.*

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Honorius the firſt ſucceeded to *Bonifacius* the fift, and ruled 12. yeeres, 11. monethes, and 17. dayes: he was infected with the hereſie of the *Monothelites*, and was damned in the ſixt generall Councell aſſembled in the dayes of the Emperour *Conſtantinus Pogenatus*, and hath bene touched in the *Treatiſe of ſucceſſion*. *Honorius the firſt.*

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To him ſucceeded *Seuerinus* the firſt, and continued 1. yeere, 9. monethes, and 11. dayes: He was confirmed in his Popedome by *Iſacius Exarche* of *Italie*: for at that time, the election of the Clergie, and conſent of the people, was not much ſet by. *Iſacius* alſo ſpoiled the treaſures of the Church of *Laterane*, being offended with this, that the Church treaſures were ſo rich, and that they beſtowed nothing to the ſupport of Souldiers who were in great neceſſitie. *Seuerinus the firſt.* Platina in vita Seuerini

After him followed Pope *Iohn* the fourth, who exceeded not the ſpace of one yeere, one moneth, and nineteene dayes in his gouernement. *Iohn the fourth.*

Theodoretus the ſucceſſor of *Iohn* the fourth, was the ſonne of *Theodorus* Biſhop of *Ieruſalem*. If the *Romane* Church ſo much deteſted Marriage in the perſons of men in a ſpirituall calling, how came it to paſſe that they admitted *Theodoretus* to be Pope, who was the ſonne of a married Biſhop? Hee ruled 6. yeeres, 5. monethes, and 18. dayes. He excommunicated *Pyrrhus* Patriarch of *Conſtantinople* for the hereſie of the *Monothelites*: but after the death of the Emperour *Heraclius*, *Pyrrhus* returned from *Afrike*, where he had remained a ſpace in baniſhment, he came to *Rome*, recanted his errour, and was abſolued from excommunication: but like vnto a dogge hee returned againe to his vomite, and was excommunicate of new againe by *Theodoretus*: but *Pyrrhus* was ſlaine by the Senators of *Conſtantinople* before hee *Theodoretus.*

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was possessed into his former dignitie, as partaker of the vile treason intended by *Martina* and *Heracleonas* her sonne against *Constantine* the sonne of the Emperour *Heraclius*. Platina in vit. Theod.

After him succeeded Pope *Martinus*, and gouerned 6. yeeres, 1. moneth, & 26. dayes: he sent Ambassadours to *Paulus* Patriarch of *Constantinople*, exhorting him to forsake the errour of ℣ *Monothelites*: but he misused the messengers the more confidentlie, because he saw ℣ Emp. *Constans* altogether addicted vnto the heresie of ℣ *Monothelites*. *Martinus* on ℣ other part, assembled a Councell at *Rome* of 150. bishops, wherin he renewed the excommunication of *Syrus* B. of *Alexandria*, *Sergius* & *Pyrrhus* bishops of *Constantinople*: likewise, he excommunicated *Paulus* bishop of *Constantinople*, for ℣ errour of ℣ *Monothelites*. The Emp. *Constans* highly offended against *Martinus*, sent first *Olympius* the Exarche of *Italie*, either to take Pope *Martinus* prisoner, or else to kill him: but his attempts were frustrate not without a miraculous work of God, as *Platina* recordeth. And afterward hee sent *Theodorus Calliopas*, who vnder pretence of friendship came to salute the Pope, & cast him in bands, and sent him to *Constantinople*, where *Constans* the Emp. caused his tongue to be cut out, and his right hand cut off, and banished him to *Chersonesus Ponti*. The chaire of *Rome* was vacant for the space of fourteene monethes, because they had no certaintie of the time of the death of Pope *Martinus*. *Martinus*. Hist. Magd. Cent. 7. cap. 10.

Next vnto him, *Eugenius* the first was chosen Pope, and gouerned two yeeres, and nine monethes: Hee was the first that made an ordinance, that bishops shoulde haue prison-houses for correcting the enormitie and contumacie of the Clergie: so that by degrees bishops are encrouching vpon the authoritie of the ciuill Magistrate. *Eugenius the first.* ☞ Comm. in Panc. chro. lib. 1.

After him succeeded *Vitalianus* the 1. he continued 14. yeeres, and 6. moneths in the Popedome: to ℣ singing of Psalmes in the Church by viue voyce, he added Organes. This was not an auncient custome in the Christian Church, but a noueltie inuented by *Vitalianus*. *Vitalianus the first.* ☞

Next after *Vitalianus* followed *Adeodatus*, and ruled foure yeeres, two moneths, and fiue dayes: of a Monke he was made Pope. In his time there was terrible apparitions in Heauen: a great *Adeodatus.*

great Comete continuing for the ſpace of three monethes, terrible thunders, the like whereof had not beene heard in anie preceeding time: great abundance of raine, faſtning the cornes to the ground, ſo that they grew againe, and in ſome places of *Italie* came to maturitie and ripeneſſe: Great incurſions of *Turks* and *Saracenes*, who ſpoyled the Iſle of *Sicile*. In all theſe calamities (ſaieth *Platina*) *Adeodatus* multiplied ſupplications for the preuenting the fore-ſignified wrath to come. If repentance and aboliſhing of horrible Idolatrie, which had nowe taken deepe roote, had bene joyned with prayers, the Lord might haue bene the more eaſilie entreated.

Donus. Platina in vit. Doni. 1.

Donus or *Domnus*, his ſucceſſor, ruled fiue yeeres, & ten dayes: he reduced the Church of *Rauenna*, after long reluctation, to the obedience of the chaire of *Rome*. It is to bee noted, that all the time they were not ſubject to the Biſhop of *Rome*, they were called by the *Romanes* ἀλλοκότ φαλοι, ſo bent were they to vindicate all declining from their authoritie with opprobrious names of Hereſies impoſed to the decliners thereof.

Agatho.

Agatho, ſucceſſor to *Donus*, ruled 2. yeeres, 6. monethes, and 15. dayes: of whom *Platina* writeth, that he cured a leprous man with a kiſſe, as Pope *Deus dedit* had done before. In his time *Conſtantinus Pogonatus* Emperour, gathered the ſixt generall Councell at *Conſtantinople*, wherein the hereſie of the *Monothelites* was condemned, and *Macarius* Patriarch of *Antiochia*, for his obſtinate perſeuering in that errour, was excommunicate: and *Theophanius*, ſome time an Abbot, was placed in his rowne. But this I remit vnto the owne place. The epiſtle of *Agatho* written to the 6. generall Councell, is full of Antichriſtian pride, wherein hee affirmeth, that the chaire of *Rome* neuer erred, and that it cannot erre: that euerie ſoule, that is to bee ſaued, muſt profeſſe the *Romane* traditions, and all the conſtitutions of the *Romane* Church are to be receiued as if they had bene deliuered by the diuine voyce of *Peter*. Likewiſe, he damned the marriage of men in ſpirituall calling: he commendeth the Maſſe impudentlie alledging a writing of *Chryſoſtome* concerning the Maſſe, whereas in all the writinges of *Chryſoſtome* this word of the Maſſe is not to bee found.

Hiſt. Magd. Cent. 7. cap. 10.

After

After *Agatho*, succeeded *Leo* the second, who continued onelie tenne monethes, and seuenteene dayes: Hee was the first author of the kissing of the *Pax*. *Leo the second.*

To him succeeded *Benedictus* the second, and ruled 10. monethes, and 12. dayes onelie. In his dayes *Constantinus Pogonatus* Emperour, ordained, that in time to come, the consent of the Emperour, and Exarche of *Italie*, should not be expected, but he whom the Clergie and people did elect, should foorthwith bee counted the Vicare of Christ. In so doing the Emp. very vnadvisedlie put an hurtfull weapon into the Popes hand, whereby the estate of the Empire was encombered, and hurt afterward. *Benedictus the second.*

Ioannes the fift, his successor, continued not aboue one yeere and nine dayes. *John the fift.*

And *Conon* the first, the successor of *Iohn* the fift, ended his course after the issue of eleuen monethes, and three dayes. *Conon the first.*

After the death of *Conon* the election of the Pope was like to be decided by weapons, rather than by suffrages & votes: some fauoured *Theodorus*, others promoued *Paschalis*: and neither of the parties would yeeld to the other. In end, the people thought expedient to reject them both, and to choose some third person to the Popedome: So they elected *Sergius* the first, and carried him vpon their shoulders to the Church of *Laterane*. In his time *Iustinian* the second gathered a Councell at *Constantinople*, to perfect and finish the worke which his father had begunne. *Sergius* refused to subscribe the Acts of the sixt generall Councell, albeit his Ambassadour, who was present at the Councell, had subscribed them. Of the consecrated Hostie, hee ordained one part to be put into the Chalice, to represent the bodie of Christ, which was risen from death: another part to be eaten, to represent the bodie of Christ walking vpon the earth: the third part, to bee laide vpon the Altar vntill the ende of the Masse, to represent the bodie of Christ lying in the Sepulchre. He gouerned thirteene yeeres, eight monethes, and 24. dayes. *Sergius the first.* Platina de vita Sergii.

Patriarches of Cõstantinop. Alexãdria Antiochia & Ierusalẽ

CONcerning the Patriarches of *Constantinople*, in this *Centurie* little mention is made of them, because for the most part, they kept not the right Faith, but were intangled with heresie. After *Cyriacus*, *Thomas*, and *Ioannes*, and *constantinus*, succeeded,

ware to giue haſtie credite to miracles, which are brought in for none other cauſe, but onlie to confirme a lying doctrine: and in holy Scripture they are called τερατα ψευδους, that is, *miracles of lyes*.

2. Thes. 2. 9

Bonifacius the fift.

To him ſucceeded *Bonifacius* the fift, and ruled fiue yeeres and ten monethes: he made a conſtitution, that no man who ranne for ſafetie to a religious place, ſhould be drawne out of it by violence, how grieuous ſoeuer his offence had beene: A lawe Antichriſtian indeede, and much impairing the authoritie of the ciuill Magiſtrate.

Honorius the firſt.

Honorius the firſt ſucceeded to *Bonifacius* the fift, and ruled 12. yeeres, 11. monethes, and 17. dayes: he was infected with the hereſie of the *Monothelites*, and was damned in the ſixt generall Councell aſſembled in the dayes of the Emperour *Conſtantinus Pogonatus*, and hath bene touched in the *Treatiſe of ſucceſſion*.

Seuerinus the firſt.

To him ſucceeded *Seuerinus* the firſt, and continued 1. yeere, 9. monethes, and 11. dayes: He was confirmed in his Popedome by *Iſacius Exarche* of *Italie*: for at that time, the election of the Clergie, and conſent of the people, was not much ſet by. *Iſacius* alſo ſpoiled the treaſures of the Church of *Laterane*, being offended with this, that the Church treaſures were ſo rich, and that they beſtowed nothing to the ſupport of Souldiers who were in great neceſſitie.

Platina in vita Seuerini

John the fourth.

After him followed Pope *Iohn* the fourth, who exceeded not the ſpace of one yeere, one moneth, and nineteene dayes in his gouernement.

Theodoretus.

Theodoretus the ſucceſſor of *Iohn* the fourth, was the ſonne of *Theodorus* Biſhop of *Ieruſalem*. If the *Romane* Church ſo much deteſted Marriage in the perſons of men in a ſpirituall calling, how came it to paſſe that they admitted *Theodoretus* to be Pope, who was the ſonne of a married Biſhop? He ruled 6. yeeres, 5. monethes, and 18. dayes. He excommunicated *Pyrrhus* Patriarch of *Conſtantinople* for the hereſie of the *Monothelites*: but after the death of the Emperour *Heraclius*, *Pyrrhus* returned from *Afrike*, where he had remained a ſpace in baniſhment, he came to *Rome*, recanted his errour, and was abſolued from excommunication: but like vnto a dogge hee returned againe to his vomite, and was excommunicate of new againe by *Theodoretus*: but *Pyrrhus* was ſlaine by the Senators of *Conſtantinople* before hee

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After him succeeded *Vitalianus* the 1. he continued 14. yeeres, and 6. moneths in the Popedome: to ꝧ singing of Psalmes in the Church by viue voyce, he added Organes. This was not an auncient custome in the Christian Church, but a noueltie inuented by *Vitalianus*. *Vitalianus the first.*

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Donus. Platina in vit. Doni. 1.

Donus or *Domnus*, his ſucceſſor, ruled fiue yeeres, & ten dayes: he reduced the Church of *Rauenna*, after long reluctation, to the obedience of the chaire of *Rome*. It is to bee noted, that all the time they were not ſubject to the Biſhop of *Rome*, they were called by the *Romanes* ἀλλοκότους φαύλους, ſo bent were they to vindicate all declining from their authoritie with opprobrious names of Hereſies impoſed to the decliners thereof.

Agatho.

Agatho, ſucceſſor to *Donus*, ruled 2. yeeres, 6. monethes, and 15. dayes: of whom *Platina* writeth, that he cured a leprous man with a kiſſe, as Pope *Deus dedit* had done before. In his time *Conſtantinus Pogonatus* Emperour, gathered the ſixt generall Councell at *Conſtantinople*, wherein the hereſie of the *Monothelites* was condemned, and *Macarius* Patriarch of *Antiochia*, for his obſtinate perſeuering in that errour, was excommunicate: and *Theophanius*, ſome time an Abbot, was placed in his rowne. But this I remit vnto the owne place. The epiſtle of *Agatho* written to the 6. generall Councell, is full of Antichriſtian pride, wherein hee affirmeth, that the chaire of *Rome* neuer erred, and that it cannot erre: that euerie ſoule, that is to bee ſaued, muſt profeſſe the *Romane* traditions, and all the conſtitutions of the *Romane* Church are to be receiued as if they had bene deliuered by the diuine voyce of *Peter*. Likewiſe, he damned the marriage of men in ſpirituall calling: he commendeth the Maſſe impudentlie alledging a writing of *Chryſoſtome* concerning the Maſſe, whereas in all the writinges of *Chryſoſtome* this word of the Maſſe is not to bee ſound.

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thor of the kissing of the *Pax*.

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Emperour, ordained, that in time to come, the consent of the
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counted the Vicare of Christ. In so doing the Emp. very vnad-
uisedlie put an hurtfull weapon into the Popes hand, whereby
the estate of the Empire was encombered, and hurt afterward.

Ioannes the fift, his successor, continued not aboue one yeere *Iohn the fift.*
and nine dayes.

And *Conon* the first, the successor of *Iohn* the fift, ended his *Conon the first.*
course after the issue of eleuen monethes, and three dayes.

After the death of *Conon* the election of the Pope was like to
be decided by weapons, rather than by suffrages & votes: some
fauoured *Theodorus*, others promoued *Paschalus*: and neither of
the parties would yeeld to the other. In end, the people thought
expedient to reject them both, and to choose some third person *Sergius the first.*
to the Popedome: So they elected *Sergius* the first, and carried
him vpon their shoulders to the Church of *Laterane*. In his time
Iustinian the second gathered a Councell at *Constantinople*, to
perfect and finish the worke which his father had begunne. *Ser-*
gius refused to subscribe the Acts of the sixt generall Councell,
albeit his Ambassadour, who was present at the Councell, had Platina de vita Sergii.
subscribed them. Of the consecrated Hostie, hee ordained one
part to be put into the Chalice, to represent the bodie of Christ,
which was risen from death: another part to be eaten, to repre-
sent the bodie of Christ walking vpon the earth: the third part,
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ned thirteene yeeres, eight monethes, and 24. dayes.

Patriarches of Cõstantinop. Alexãdria Antiochia & Ierusalẽ

CONcerning the Patriarches of *Constantinople*, in this *Centurie*
little mention is made of them, because for the most part,
they kept not the right Faith, but were intangled with heresie.
After *Cyriacus*, *Thomas*, and *Ioannes*, and *constantinus*, succeeded,

whose faith (as vnspotted with anie blame of heresie) hath an honest testimonie in Church rolles, called *Sacra diptycha*, *Sergius*, *Pyrrhus*, and *Paulus*, were miserablie infected with the heresie of the *Monothelites*. *Pyrrhus* once recanted his heresie, and was absolued from excommunication by pope *Theodorus*: but hee returned incontinent againe as a dog to his vomite. Pope *Theodorus* whē he excōmunicated him the second time, vsed a new & insolent forme of doing, the like wherof was neuer heard at any time before: for he infused some drops of ꝧ consecrated cup into inke, & writ a sentence of cursing against *Pyrrhus*. *Paulus* also obtained at the hands of the Em. *Constans*, edicts to be affixed in diuerse places, whereby all men should be compelled to subscribe the errour of ꝧ *Monothelites*. After them *Petrus* & *Theodorus*, albeit they maintained not ꝧ fore-mentioned heresie with so high and proude attempts as others had done, yet they were addicted vnto it. *Georgius*, successor to *Theodorus*, in the 6. generall Councell, had defended ꝧ errour of ꝧ *Monoth.* but when he was clearly refuted by testimonies of Scripture, & by places cited out of ꝧ Fathers, he yeelded, & embraced the true faith. *Callynicus* ministred vnder ꝧ reigne of *Iustinian* 2. who demolished a Church neare approching to his palace, & builded an house of presence, wherein ꝧ people might cherish ꝧ Em. *Callinycus* was compelled to consecrate the house by prayer: but in regard he was enforced against his heart to pray, he made his prayer short, in this maner, *Glorie be to God, who patiently comporteth with vs, both now, & for euer, Amen.* For this cause *Iustinian* hated *Callynichus*, & whē he returned back again from his 10. yeeres banishment, he caused ꝧ eyes of *Callyn.* to be put out, & sēt him to *Rome*, there to remain in banishmēt.

Hist. Magd. Cent. 7. c. 9

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IN *Alexandria*, before the *Saracenes* (vnder the conduct of *Mahomet*) conquered ꝧ countrey of *Ægypt*, few of note & marke were to be found in that chaire. After *Eulogius Ioannes scribo* continued in office only 2. yeeres. After him *Ioannes Eleemosynarius* is highly commended for his liberalitie toward the poore. *Cyrus* his successour was an heretique, following the errour of the *Monothelites*. He payed tribute to the *Saracenes*: but when the Em. *Heraclius* wearied of the payment of tribute, then all the countrey of *Ægypt* was possessed by the *Saracenes*: which incursion of the *Malu-*

Paulus Diaconus, li. 18 rerum Rom.

Mahumetans, albeit it cutted not off the personall succession of the patriarches of *Alexandria*, yet it obscureth the cleare notice of their succession vnto vs, who are farre distant from them.

IN *Antiochia Anastasius Sinaita* is found to haue beene bishop of *Antiochia*, in the dayes of the Emperour *Phocas*: Hee obtained this name to bee called *Sinaita* because hee had macerated himselfe with long fasting, and with hard exercises of an heremiticall life vpon mount *Sina*, *anno* 610. hee was slaine in a seditious commotion, stirred vp by the *Iewes*, who dwelt at *Antiochia*, who slewe manie other Christians: but they vttered great crueltie, joyned with vile inhumanitie, against *Anastasius*, in whose mouth they cast the verie excrements of his owne bodie, as the MAGDEBVRG historie recordeth, citing the testimonie of *Nicephorus*. After him another of that same name called likewise *Anastatius*, succeeded, & was B. of *Antiochia*: he was a *Syrian*, a man of a subtile spirit, who circumuened § Em. *Heraclius*: for at § Em. command he subscribed the decrees of § Councell of *Chalcedon*, only simulately, & for desire of preferment: but after he had subscribed, that two natures personally vnited were to be acknowledged in Christ, he demanded of § Em. what he thought of the will & operation of Christ, whether was two willes & operations in Christ, or one will, and one operation only? The Em. troubled with § nouelty of the question, consulted with *Sergius* B. of *Constantinople*, who returned this answere to the Em. that one will & one operation was to be acknowledged in Christ. The Em. *Heraclius* being circumuened by false & deceitfull teachers, was ashamed to forsake that opinion, which hee had once condiscended vnto. So this heresie of the *Monothelites* tooke deepe roote in the East, vntill § time that God, punishing § contempt of his truth, suffered § *Saracenes*, with their blasphemous *Mahometan* doctrine to be vniuersally ouer-spred in the East. To *Anastatius* succeeded *Macarius*, a most obstinate defender of the heresie of § *Monothelites*: for the which cause he was both excommunicated and deposed in the sixt generall Councell, and *Theophanius*, an Abbot in *Sicile*, was made bishop of *Antiochia*. After him are reckoned *Petrus*, *Thomas*, and *Ioannes*, without anie further discourse, except a bare commemoration of their names.

Nicephorus lib. 18. cap. 44. & 45

THE Church of *Ieruſalem* in this age was pitifullie defaced, as lying neareſt to the incurſions of ſtrong enemies, both *Perſians* and *Saracenes*. *Zacharias* Biſhop of *Ieruſalem* was carried captiue by *Coſroes* king of *Perſia*, and remained a priſoner for the ſpace of fourteene yeeres. In ende he was reſtored to his former dignitie, at that time when the Emperour *Heraclius* ouercame *Coſroes* in warre-fare, and recouered the Croſſe of Chriſt againe, which the *Perſians* had ſpoyled, and taken out of *Ieruſalem*. This came to paſſe in the yeere of our Lord 624.

To *Zacharias* ſucceeded *Sophronius*, of a Monke: He was made Patriarch of *Ieruſalem*: Hee lacked not his owne commendation in the ſixt generall Councell, as one who kept the true Faith inuiolablie: Hee was preſent in *Ieruſalem* when *Haumar* Prince of *Saracenes* entered into the Towne and Temple: and he was a beholder of the laſt deſolation of the Church in that Towne.

NOTA.

OF OTHER PASTORS AND DOCTORS.

IN this CENTVRIE there is great ſcarſitie of learned men, yet that which was inlacking in learning it muſt bee ſupplied one way or other; Some were politique, others (in the opinion of ignorant people) were ſo deuote and holie, that miracles were wrought by their handes, and at their ſepulchres: namelie, lying miracles, aduancing the kingdome of the Antichriſt. The moſt remarkeable Biſhops of *Rauenna* in this CENTVRIE were *Theodorus*, *Reparatus*, and *Fœlix*, all of contrarie diſpoſitions, & ſo flat oppoſite one to another as poſſible could be. *Theodorus* was terrible, and couetous: and when hee ſawe that hee was deſpiſed by the people and Clergie, being deſirous of reuenge, hee betrayed the libertie of the Church of *Rauenna*, in the dayes of Pope *Donus*. *Reparatus* being ignorant of that which *Theodorus* had done, and finding the Church of *Rauenna* ſubjected to the chaire of *Rome*, for verie heart griefe incontinent hee ended his life. *Fœlix* refuſed to paye vnto Pope *Conſtantine* the ſumme of money which he demanded as a teſtimonie of ſubjection. For this cauſe Pope *Conſtantine* deſired ſupport from the Emperour *Iuſtinian* the ſecond, for ſubduing the Biſh. of *Ra-*

Hiſt. Magd. Cent. 7. cap. 10.

of *Rauenna*. *Felix* on the other part, hearing, that the Emperours armie was approching to *Rauenna* for the cauſe aforeſaid, he inſtigated the people to fight for the liberty of their Church: Both the armies faught with martiall courage: In ende, the Emperours armie preuailed, the Towne of *Rauenna* was taken, manie were ſlaine, others were carried captiue to *Conſtantinople*, the eyes of *Felix* were put out, the reſt were baniſhed to *Bithynia*. What can bee found in this hiſtorie, but pride on the one part, ambitiouſlie ſeeking ſuperioritie: and on the other part policie, ſometimes yeelding, ſometimes deſpairing, and ſometimes with bellicous hardineſſe preſuming to pleade a ſpirituall cauſe with weapons of a corporall warre-fare.

In this CENTVRIE manie miracles are attributed to perſons whome the people counted to be deuote.

Ioannes, Biſhop of *Bergomum* in *Lombardie*, was a man of ſo great reuerent account, that Princes were wont, by riſing out of their Thrones, to doe honour vnto him. It happened vpon a time, that hee reproued IVNIPERTVS king of LOMBARDIS freelie and ſharpelie, in time of a banquet. IVNIPERTVS willing to bee reuenged of him, prouided, that hee ſhould bee ſent home vpon a ſtrong, fierce, and loftie horſe, which was accuſtomed to caſt the ryders, and to teare and lacerate them: But when the biſhop of BERGOMVM was mounted vpon him, hee left his fierceneſſe, and carried him peaceablie and calmelie vnto his owne houſe. *Platina in vita Ioan.* 5

IOANNES AGNVS, biſhop of WTRECHT, in whoſe hand a piece of drie timber budded and flouriſhed, yet was hee an idiote and an vnlearned man. NOTA.

REMACLVS biſhop of the ſame Towne, and borne in *Bourges* of FRANCE, left his Epiſcopall office, and went to the Wilderneſſe, where hee ledde an Heremiticall life, defending his inſolent fact by the example of MOSES, ABRAHAM, HELIAS, HELISEVS, and CHRIST himſelfe, who were all found to haue beene in the Wilderneſſe. But if he had beene a man of deepe vnderſtanding, hee might haue alledged more pertinentlie the example of NARCISSVS, biſhop of IERVSALEM, who in going to the Wilderneſſe, forſooke his

Episcopall office for a time, than the example of CHRIST, who went vnto the Wildernesse to enter into the holie office of Preaching, after preparation of fasting, praying, and fighting with spirituall armour against the prince of Darknesse. Notwithstanding, hee is thought both in his life time, and also after his death, to haue wrought miracles.

Matthew 4

Platina in vita Ioan. 4

In AVSTVME a Towne of FRANCE, called in Latine *Augustodunum*, LEODEGARIVS is thought to haue reteined his voyce, and the benefite of distinct speaking after that his tongue was cut out, and that manie miraculous works were wrought after his death, if credite can bee giuen to VINCENTIVS.

NOTA.

The miracles of ANDOENVS bishop of ROWEN, who also writ a booke of the miraculous deliuerance of the soule of DAGOBERTVS King of FRANCE, and an infinite number of other lying miracles, all confirming superstition, of purpose I leaue them as fables superaboundant in the writings of VINCENTIVS.

Concerning ISIDORVS HISPALENSIS, occasion will bee offered to speake of him in the sixt Councell of TOLEDO.

The vaine disputation concerning the diuersitie of the keeping of EASTER daye in SCOTLAND and ENGLAND, betwixt COLMANNVS and WVILFRIDVS, it is as vnnecessary to be written, as it was vnnecessary with heat and contention to haue bene disputed.

CHAP.

CHAP. III.

OF HERESIES.

IN this age, partlie through the malice of Sathan, and partlie through the power of the wrath of GOD, punishing the contempt of his trueth, Heresies did mightilie abound: for the heresie of *Arrius* beganne to reuiue againe, and manie of the Kinges of *Lombardie* were addicted vnto it: in speciall, *Rhotaris*, the sonne of *Arioaldus*, who appointed, that in euerie Towne of *Lombardie* there should be two Bishops, hauing equall authoritie, the one a Catholique bishop, the other an *Arrian*. In *Scotland* and *England* the heresie of *Pelagius* was renewed, as *Beda* testifieth. The Monkes of *Syria* propagated the heresie of *Nestorius*, as *Platina* recordeth in the life of *Donus* the first. The heresies of *Severita*, *Aphartodotita*, *Momphysita*, *Acephali*, *Theopascita*, *Iacobita*, *Armenii*, all were *Eutychian* heretiques, differing one from another in some ceremonies, in absurditie of speaches, in authors whome they principally admired and followed, in places where the heresie chiefelie increased, & in their carriage. Likewise *Staurolatræ* were *Eutychian* heretiques: but the worshipping of the Crosse was a note distinguishing them from other heretiques of their owne opinion. *Priscillianistæ* were heretiques who borrowed absurd opinions from *Samosatenus* and *Photinus*, from *Cerdon* and *Marcion*, and from the *Manicheans*: but all these auncient erroures were sufficientlie refuted in auncient times.

Platina in vita Ioan. 4.

The heresie of the *Monothelites*, was a branch of the heresie of *Eutyches*, by a secrete and craftie connoye, insinuating it selfe in credite againe after it was condemned in the Councell of *Chalcedon*. The authors of this heresie were *Sergius*, *Pyrrhus*, and *Paulus*, Patriarches of *Constantinople*, and *Macarius* Patriarch of *Antiochia*, *Cyrus* Patriarch of *Alexandria*, *Petrus* bishop of *Nicomedia*, with manie others. They denied not directlie the two natures of

Monothelitæ.

CHRIST personallie vnited: but onlie they affirmed, that after the vnion of the two natures, there was onlie one will and one operation in CHRIST: Whereas the holie Scriptures attribute vnto CHRIST, as Hee is man, the action of sleeping: and to CHRIST, in respect of His diuine nature, the action of compescing and calming the rage and stormie tempest of blowing windes, and swelling Seas. This heresie was damned in the sixt generall Councell, as wee shall heare (God willing) in the owne place.

CHAP. IIII.

OF COVNCELS.

A Councell holden at *Rome* by *Bonifacius* the third. *Platina in vit. Bonif. 3.*

IN the yeere of our LORD 607. and vnder the reigne of the Emperour *Phocas*, a Councell was assembled at *Rome*, of seuentie and two Bishops, thirtie Presbyters, and three Deacons. In this Councell the priuiledge of supremacie giuen by *Phocas* to the *Romane* Church, was published. Likewise, it was ordained, vnder paine of cursing, That during the life-time of a Bishop, no man should talke of the election of another. That no man by largition of money should purchase vnto himselfe a spirituall office, and, That no man should consult concerning the election of another Bishop or Pope, before three dayes were expired, after the death of the defunct: & that the Bish. should be elected by § Clergy & people, & their election should be ratified by the Magistrate of the citie, and the Pope: by these wordes, *volumus & jubemus*, that is, Wee will, and wee command: otherwise the election shall bee voyde, and of none effect.

Another Assembly holden at *Rome*, by *Bonifacius* the 4. NOTA.

Bonifacius the fourth gathered another Assembly in the eight (that is, in the last) yeere of the reigne of *Phocas*: wherein hee giue power to Monkes to preach, to minister the Sacramentes, to heare confessions, to bind and loose: and associated them in equall authoritie with the Clergie.

Bracara

Bracara or *Bracara*, vulgarlie called *Braga*, is a towne in *Portugall*. In the yeere of our Lord 610. and vnder the reigne of *Gundemarus*, king of *Gothes*, reigning at that time in the countrey of *Spaine*, assembled some Bishops of *Gallecia*, *Lusitania*, and of the prouince called *Lucenſis* of olde. It was ordained, That euerie Bishop shoulde visit the Churches of his Diosie, and see that Baptisme was duelie ministred, and that Catechumeni twentie dayes before their baptisme shoulde resort to the purifications of Exorcismes, and shoulde bee instructed in the knowledge of the Apostolicke Symbole, and that the people shoulde bee exhorted to beware of Idolatrie, Adulterie, Murther, Perjurie, and all other deadlie sinnes. The first Councell of *Bracara* coũted the secõd by *Caranza*. *Canon 1.*

That Bishops should not lift vp the third part of ỹ oblations of the people, but that it should remaine in ỹ paroche Church, for furnishing light and for repairing the fabrike of the Church: and that the Bishop shoulde compell none of the Clergie to attende vpon him in seruile workes. *Canon 2.*

That bishops, for ordination of the Clergie, shoulde receiue no rewardes. *Canon 3.*

That neither a little balme, nor yet the price thereof, should bee exacted from the people for their baptisme, in any time to come, lest they should seeme (with *Simon Magus*) to sell the gift of God for money. *Canon 4.*

That bishops, before the dedication of Churches, shall see a charter containing a sufficient maintenance for them who shall serue in the Church, and for a substantiall furniture of lightes thereunto. *Canon 5.*

A Church builded for gaine, & contribution of the people, redounding to the vantage of the builder, shall not bee consecrated. *Canon 6.*

Parents, who are poore, & present their children to baptisme, if they offer anie thing voluntarilie, it shall bee accepted: but they shall not bee compelled to pay anie thing, neither shall a pledge bee required from them, lest poore people fearing this, with-holde their children from baptisme. *Canon 7.*

If anie of the Clergie bee accused of fornication, let the accuser proue his accusation by 2. or 3. witnesses, according to the precept of the Apostle, els let the accuser be excommunicate. *Canon 8.*

Canon 9. That Metropolitane Bishops shall signifie to others of the Clergie the time of the obseruation of Easter, or Pashe day: and the Clergie, after the reading of the Gospell, shall in like manner intimate the day vnto the people.

Canon 10. That whosoeuer tasteth meate or drinke before hee consecrate the oblation of the Altar, shall bee deposed from his office.

The Coūcell of *Altissidorum*. In the yeere of our Lord 613. assembled in a Towne of *France* called *Altissidorum*, otherwise, *Antissidorum*, vulgarlie, *Auxerre*, a number of Abbots and Presbyters, with one bishop, and three deacons. In this Councell they damned sorcerie, and the seeking of consultation at sorcerers, in the first, third, fourth and fift Canons: Whereby it appeareth, that sorcerie hath bene in frequent vse in *France*. Manie superstitious constitutions were set downe in this Synode, concerning the number of Masses, prohibition of tasting meate before Masse, concerning buriall, prohibition of baptisme before the festiuitie of Easter daye, except vpon necessity, and feare of approching death, prohibition of Matrimoniall copulation with their own wiues, to presbyters and deacons after their blessing and consecration, with prohibition of marriage also to the widowes of the defunct presbyters, deacons, or sub-deacons: this was a yoke of Antichristian subjection indeed. Brother and sisters children are forbidden to marrie.

Canon 31

Canon 34 It is not lawfull for a presbyter to sit in judgement when any man is condemned to death.

Canon 35 It is not lawfull for a Clergy man to cite another of the Clergie before a secular Iudge.

Canon 36 It is not lawfull for a woman with a naked hand to touch the holie Eucharist.

Canon 38 It is not lawfull to take refreshment of meate with an excommunicate person.

Canon 39 If any of the Clergy receiue an excommunicate man, without the knowledge of him who hath excommunicated him, he shall receiue the like sentence, that is, he shall likewise be excommunicated.

Canon 40 It is not lawfull for a presbyter in banqueting time to sing or dance.

Manie

Manie Canons, to the number of 45. were concluded in this Councell: but I haue determined not to ouer-lade a little booke with commemoration of an heape of vnprofitable, vnneceſſarie, and ſuperſtitious Canons.

In the yeere of our Lord 364. and in the 24. yeere of the reigne of the Emp. *Heraclius*, a Councell was gathered in *Hiſpalis* a towne of *Spaine*, vulgarly called *Ciuill la grand*. It was gathered by *Iſidorus* B. of *Hiſpalis*, at the command of king *Siſebutus*, who was both preſent and Preſident in this Councell. For two principall cauſes was this Synode conueened: namelie, for ſuppreſſing the hereſie of ἀκεφάλων, which was a branch of the hereſie of *Eutyches*: ſecondly, for deciſion of queſtions which aroſe amongſt biſhops concerning the marches and boundes of their dioceſis, with ſome other Eccleſiaſticall cauſes. They had 13. Seſſions or meetinges, as is declared, 2. *Tom. Concill.* The coūcell of *Hiſpalis*, vnder *Siſebutus*.

In the firſt action *Theodulphus* biſhop of *Malaca*, complained, that by injurie of warres, an ancient paroch Church was ſeparated from his towne, and poſſeſſed by others. It was concluded, that he ſhould be repoſſeſſed again into his ancient priueledges, & that preſcriptiō of time ſhould haue no place, if it were known that hoſtilitie and warre-fare had hurt a man in his rights. 1.

In the ſecond Seſſion, the controuerſie betwixt *Fulgentius*, biſhop of *Aſtigita*, and *Honorius*, biſhop of *Corduba*, concerning the marches of their dioceſes, was debated: and men were choſen to viſite the boundes, and to decide the controuerſie. 2.

In the third Seſſion compeared *Cambra*, biſhop of *Italica*, a Towne of the prouince of *Spaine*, of olde called *Betica*: hee complained againſt one of his Clergie, named *Paſſandus*, ϑ he being brought vp from his infancie in ϑ Church of *Italica*, yet had fled without anie juſt cauſe to *Corduba*. It was ordained, that whoſoeuer fled from his owne Church vnto another, ſhould be ſent backe againe, and ſhould be thruſt into a Monaſterie, and ſhould bee deueſted of his honour for a time, to the end, that ϑ ſharpeneſſe of Diſcipline might correct the licencious libertie of vaging and wandering. 3.

In the 4. Seſſion, it was complained, ϑ ſome were conſecrated to be Leuites in ϑ Church of *Aſtigita*, who had maried widowes: 4.

This ordination was annulled: and it was ordained, that none of these Leuites shoulde bee promoted to the honour of a Deacon.

5. In the fift Session, a Deacon of the Church of *Agabra*, complained of the ordination of three persons in that Church: one was ordained to bee Presbyter, and two to bee Leuites. The bishop, beeing blinde, laide his handes vpon them, but one of the Presbyters pronounced the blessing: Nowe the Presbyter who had pronounced the blessing, was dead before the Councell of *Hispalis*, therefore they remitted him to his owne judge: but the three persons afore-saide admitted to Church-offices, they deposed them from their offices, as persons vnlawfullie admitted.

6. In the sixt Session, it was found, that *Fragitanus*, a presbyter of the Church of *Corduba*, was moste vnjustlie both deposed and banished by his bishop. For remedie, that the like mis-order shoulde haue no place in time to come, it was statuted and ordained, That a bishop, without aduise of his Synode, shoulde not presume to depose a presbyter.

7. In the seuenth Session, Chore-episcopi and Presbyters are debarred from the high prieueledges of the Episcopall office: namelie, from the consecration of presbyters, of holie Virgines, Churches and Altars from laying hand vpon men conuerted from heresie, and conferring vnto them the holie Spirit, from making of Chrisme, and signating with it the fore-heads of them who are baptized, from absoluing publikelie in time of Masse anie penitent person, and sending testimonials to foraine partes, called *Formatæ epistolæ*: and finallie, from baptizing, consecrating the Sacrament, blessing the people, and teaching them, receiuing penitentes when the bishop was present. Now the ground of all these prohibitions is not brought out of holie Scripture, but from the authoritie of the Apostolicke chaire. Earlie beganne the Antichrist to establish an Hierarchie in the Church, which neither Christ, nor His Apostles, had commanded.

8. The eight Session intreated concerning *Heliseus*, a seruant, whome the bishop of *Agabra* had set at libertie, and hee on the other part abused his libertie, so farre, that hee presumed by Magicall

Magicall Arts to cut off the bishop, who had beene so beneficiall vnto him: hee was ordained to bee redacted againe to his former seruile estate, that hee might learne obedience to his superiours by the heauie yoke of seruile subjection.

In the ninth Session, it is forbidden, that bishops shoulde haue Leke-men to bee masters of their house, but onelie some of their owne Clergie shoulde bee dispensators of their household affaires, becausе it is written, *Thou shalt not plowe with an Oxe and an Asse together.* By the way marke, that nothing was so miserablie abused at this time as testimonies of holie Scripture. 9. Deut. 22. 10

In the tenth Session, the Monasteries latelie builded in the *Batike* prouince were allowed, and confirmed. 10.

In the eleuenth Session, the Monasteries of Virgines are recommended to the ouer-sight of the Abbot gouerning the Monasterie of Monkes, with caueates, that all appearance of euill should bee prouidentlie eschewed. 11.

In the twelfth Session, one professing the heresie of *Acephali* compeared, who denied the distinction of two natures in Christ, and affirmed, that the diuinitie of Christ did suffer vpon the Crosse: but hee was seriouslie dealt withall, and conuicted by testimonies of holie Scripture and Fathers, so that hee renounced his hereticall opinion, and embraced the true Faith, and the whole Councell gaue praise and thankes vnto God for his conuersion. 12.

In the thirteenth Session, there is a prolixe refutation of the opinion of those who supponed, that the two natures of Christ were confounded, and that the diuinitie suffered. *Isidorus* seemeth to bee the compiler of this Treatise, against *Acephali*, giuen in to the Councell of *Hispalis*: and manie doe thinke, that he collected into one volume the Councels that preceeded his time: for hee was a man more learned than his fellowes in his dayes. 13. Hist. Magd. Cent. 7. cap. 10.

IN the yeere of our Lord 639. and vnder the reigne of *Sisenandus*, king of *Spaine*, by the kinges commandement, moe than 70. bishops and presbyters were conuened in the towne of *Toledo*, vpon occasion of diuersitie of Ceremonies and Discipline in the countrey of *Spaine*. The 4. Councell of *Toledo*.

Canon 1. First they ſet downe a ſhort confeſsion of the true Faith, which they ordained to be embraced and kept.

Canon 2. Secondly, that there ſhould be an vniforme order of praying, ſinging of Pſalmes, ſolemnities of Maſſes, Euen-ſong-ſeruice, throughout all *Spaine* and *Gallicia*, like as they all profeſſed one Faith, and dwelt in one kingdome, leſt diuerſitie of ceremonies and rites ſhould offende ignorant people, and make them to thinke that there was a ſchiſme in the Church.

Canon 3. It was ſtatuted and ordained, That at leaſt once in the yeere, prouinciall Councels ſhould be aſſembled: and incaſe anie controuerſie ſhould fall out in matters of Faith, a generall Councell of all the prouinces of *Spaine* ſhould be aſſembled. Here let the iudicious Reader marke, that in proceſſe of time almoſte all thinges are ſubiect to alteration and Councels, of olde called Nationall, now abuſiuelie beginne to be called Generall. The order of incomming of biſhops to the Councell, and ſitting in the firſt place, and of the presbyters after them, and ſitting in a place behinde the biſhops: and of deacons, who ſhould ſtand in preſence of biſhops and presbyters, is deſcribed at length in the third canon.

Canon 4. That the feſtiuitie of Eaſter, or Paſhe daye, ſhould bee kept vpon the day of Chriſtes reſurrection.

Canon 5. Concerning the diuerſitie of rites vſed in baptiſme, ſome vſing the ceremonie of thriſe dipping in water, others one dipping onelie, It was thought moſt expedient to be content with one dipping, becauſe the Trinitie is ſo viuely repreſented in the names of the Father, Sonne, and holie Ghoſt, that there is no neceſsitie by three dippinges in water to repreſent the Trinitie: and for eſchewing all appearance of ſchiſme, and leſt Chriſtians ſhould ſeeme to aſſent vnto heretiques who diuide the Trinitie: For all theſe cauſes it was expedient to keepe vniformitie in the ceremonies of Baptiſme.

Canon 6. It was ſtatuted and ordained, That vpon fryday immediately preceeding Eaſter day, the doctrine of the ſuffering of Chriſt, of repentance, & remiſsion of ſinnes, ſhould be clearly taught vnto the people, to ſ end, that they being purged by remiſsion of ſins, might ſ more worthily celebrate ſ feaſt of ſ Lords reſurrection, and receiue the holie Sacrament of the Lords bodie and blood.

The

The cuſtome of putting an ende vnto the faſting of Lent, vpon fryday at nine a clocke, is damned, becauſe in the daye of the Lordes ſuffering the Sunne was couered with darkneſſe, and the elementes were troubled: and for honour of the Lords ſuffering that daye ſhould bee ſpent in faſting, mourning, and abſtinence: and hee who ſpendeth anie part of that day in banqueting, let him bee debarred from the Sacrament of Chriſtes bodie and blood on Paſhe day. Canon 7

That the Tapers and Torches, which ſhined in the Church in the night preceeding the daye of the reſurrection ſhoulde bee ſolemnly bleſſed, to § end, that the myſtery of § holy reſurrectiõ might be expected with cõſecrated lights. Such voluntary ſeruice inuented by the braine of man, had great ſway at this time. Canon 8

That in the daylie Church-ſeruice the Lordes prayer (vulgarly called *Pater noſter*) ſhould be rehearſed, becauſe it is vſually called *Oratio quotidiana*, that is, a daylie prayer. Canon 9

That *Alleluiah* bee not ſung in time of Lent, becauſe it is a time of mourning, and humiliation, vntill the dayes of reſurrection be celebrated, which is a time of joye and gladneſſe. Canon 10

That after the Epiſtle a part of the Goſpell ſhoulde bee read. Canon 11

That Hymnes and ſpirituall ſonges, not contained in holie Scripture, may be ſung in the Church. Canon 12

The ſong of the three children ſhall be ſung in all the Churches of *Spaine* and *Gallicia*. Canon 13

In the ende of Spirituall ſonges it ſhall not bee ſimplie ſaide, Glorie to the Father, & to the Son, &c. but, Glorie and honour to the Father, and to the Son, & to the H. Spirit, to the end, that hymnes ſung in earth, may bee correſpondent to the ſong of Elders in Heauen, ἄξιος εἶ κύριε λαβεῖν τὴν δόξαν, καὶ τὴν τιμὴν καὶ τὴν δύναμιν, *Apocal. 4. 11.* Canon 14

In Reſponſories, if it be a matter of gladneſſe, the ende ſhall be, Gloria, &c. and if it bee a matter of ſadneſſe, the ende ſhall be, Principium, &c. Canon 15

The booke of the APOCALYPS of Saint *Iohn*, is declared to bee a booke of Canonicke Scripture, and to bee preached in open audience of the CHVRCH betwixt EASTER and WHITSONDAY. Canon 16

Canon 17 It is forbidden, that the holy Communion ſhould be celebrated immediately after the ſaying of the Lordes Prayer: but let the bleſſing bee firſt giuen, and then let the Prieſtes and Leuites communicate before the Altar, the Clergie within the Quiere, and the people without the Quiere.

Canon 18 No man ſhall bee promoted to the honour of Prieſthood, who is infamous, who hath bene baptized in hereſie, who hath gelded himſelfe, who hath married the ſecond wife, or a widow, who hath had concubines, who is in a ſeruile condition, who is vnknowne, Neophycus, or a Laike, who is giuen to warre-fare, or an attender in Court, who is vnlearned, or hath not attained to the age of thirtie yeeres, who hath not proceeded to honour by aſcending degrees, who by ambition, or bribes, hath preſumed to honour, who hath beene elected by his predeceſſor, who hath not beene elected by the Clergie and people of his owne citie: He who is approued, ſhall bee conſecrated on the Lordes day, by all the comprouinciall biſhops, at leaſt by three of them.

Canon 19 Let Leuites bee of the age of 25. yeeres before their admiſſion, and presbyters of 30.

Canon 20 Let biſhops bee vnreproueable, according to the precept of the Apoſtle, *1. Tim. 3.*

Canon 21 Let biſhops not onely haue the teſtimonie of a good conſcience in the ſight of God, but alſo the teſtimonie of an vnreproueable conuerſation amongſt men.

Canon 22 Presbyters and Leuites, whom infirmitie of olde age permitteth not to abide in their ſecrete chambers; yet let them haue witneſſes of their honeſt conuerſation in their ſhoppes, and remaining places.

Canon 23 Youthhood is prone and bent to euill: therefore let them who are young, be all brought vp in one conclaue, vnder the inſtruction and gouernement of ſome well approued Senior. But they who ſhall be found laſciuious and incorrigible, let them be thruſt into a Monaſterie, to the end, that ſtricter diſcipline may correct the proud minds of inſolent youthes.

Canon 24 Seeing that ignorance is the mother of all errours, it becommeth presbyters, who haue vndertaken the office of teaching, continually to meditate vpon holy Scripture, according to the wordes of the Apoſtle, *Take heede to reading, exhortation, and do-*

Ctrine,

ſtrine, 1. Tim. 4. for by meditation of holy Scripture, and the Canons of the Church, men are made able to inſtruct others in knowledge, and in precepts of good maners.

Presbyters ſhall receiue from their owne biſhops an officiall booke, to the ende, that through ignorance they doe nothing amiſſe, neither in celebration of the Sacramentes, nor in their Letanies, nor in their forme of comming to Councels. *Canon 25*

When presbyters and deacons are admitted to their offices, they muſt vowe chaſtitie, and binde themſelues to their biſhops, to leade a continent life: and after ſuch profeſſion, let them retaine the diſcipline of an holy life. *Canon 26*

A biſhop, presbyter, or deacon, who ſhall happen to bee vnjuſtly depoſed if they be found innocent by the triall of the Synode, let them bee reſtored to their former dignities before the Altar, by the hands of biſhops in this manner, If he be a biſhop, let him be reſtored to his Orarium, with Staffe and Ring: If hee be a presbyter, to his Orarium and Planeta: If he be a deacon, to his Orarium and Alba: If hee bee a ſub-deacon, to his Plate and Chalice: and other orders let them receiue in their reſtitution that which was giuen vnto them in their ordination. *Canon 27*

If anie of the Clergie be found to haue conſulted with diuiners and ſorcerers, let him be depoſed from his dignitie, and be thruſt into a Monaſterie, to make continuall pennance for his ſacriledge. *Canon 28*

Church-men, who dwell in the borders cõfining to a nation that is vnder hoſtilitie with their owne countrey, let them neither receiue from the enemies of the countrey, nor direct anie ſecret meſſage vnto the enemies. *Canon 29*

If anie Church-man ſit in judgement, or bee judge in a ſentence of blood, let him be depriued of his dignitie in ỹ Church. *Canon 30*

Let biſhops haue a care of ſuch as are oppreſſed, to reproue the mightie men who oppreſſe them: and if the word of wholeſome reproofe profite nothing, let them complaine to the king, to the ende, that by regall authoritie impietie may be ſubdued. *Canon 31*

Seeing auarice is the roote of all euill, let biſhops ſo gouerne their dioceſes, that they ſpoyle them not of their rightes: but according to the determination of anteriour Councels, let them haue the thirde part of Oblations, Tithes, Tributes, and *Canon 32*

Cornes: the reſt let it remaine vnto the Paroches free, and vntouched.

Canon 33 That thing which one biſhop poſſeſſeth, without interpellation, for the ſpace of thirtie yeeres, let no man in that ſame Prouince be heard in an action of repetition: But as concerning them who dwell in diuerſe Prouinces, the caſe ſtandeth otherwiſe, leſt while Dioceſes are defended, the boundes of Prouinces be confounded.

Canon 34 A Church newlie builded, ſhall appertaine vnto that biſſhop, in whoſe dioſie it is knowne that ſpirituall conuentions haue beene kept.

Canon 35 A Biſhop ſhall viſit yeerelie all the paroches of his dioſie: and incaſe hee bee impeded by infirmitie, or by weightie buſineſſe, hee ſhall appoint faithfull Presbyters and Deacons, to take inſpection of the fabricke of the Churches, and of their rentes.

Canon 36 Whatſoeuer rewarde a Prelate promiſeth to a man who vnder-taketh anie worke tending to the vtilitie of the Church, let him faithfully performe his promiſe.

Canon 37 Seeing that a part of Church-rentes is beſtowed vpon ſuſtentation of ſtrangers, and of poore and indigent people, if it ſhall happen at anie time, thoſe perſons, or their children, to bee indigent, who haue doted anie rent to the Church, let them render a juſt deſerued retribution to their bene-factors, in ſuſtaining them, to whoſe beneuolence they are addoted.

Canon 38 The Deacons are decerned to be inferiour to Presbyters.

Canon 39 Let the Leuites bee content to bee cloathed with their ORARIVM onelie vpon their left ſhoulder, and not vpon their right ſhoulder: and let it neither bee beautified with coloures, nor with golde: PLATINA in the life of ZOSINVS, calleth it LINOSTIMA.

Canon 40 Let Clergie-men haue the vpper-moſte part of their heads bare and ſhauen, and the lower-part rounded, not following the example of the Readers of GALLICIA, who did ſhaue

NOTA. onelie a little of the vpper-moſte-part of the haire of their head: conforming themſelues, in ſo doing, to the cuſtome of ſome Heretiques, which diſhonour is to bee remoued from the Churches of *Spaine*.

No

No ſtrange women ſhall cohabite with Church-men, onelie their mother, or ſiſter, or her daughter, or fathers ſiſter, maye dwell with them, amongſt which perſons the bandes of nature permitteth not to ſuſpect anie ſinne, according to the conſtitutions of auncient Fathers. *Canon 41*

Some of the Clergie, who are not married, are intangled with the forbidden luſt of ſtrange women, let the bishop ſeparate them, ſell the women, and redact the men infected with their luſt, for a ſpace, vnto pennance. *Canon 42*

If a man of the Clergy marrie a wife, or a widow, or a deuorced woman, or an harlot, without aduiſe of his bishop, let the bishop ſeparate them againe. *Canon 43*

Clergie-men, who haue cloathed themſelues with armour voluntarilie, and haue gone to warre-fare, let them bee depoſed from their office, and bee thruſt into a Monaſterie, there to remaine all the dayes of their life. *Canon 44*

Church-men, who are found ſpoyling the ſepulchres of perſons departed, let them bee depoſed, and be ſubject vnto three yeeres pennance. *Canon 45*

By the cõmandement of king *Siſenandus*, Churchmen are eximed from all publike indictiõs & labours, to ỹ end with greater libertie they may attende vpon ſpirituall ſeruice. *Canon 46*

Let bishops haue ſome of their owne Clergie to bè rulers of their houſe-holde-affaires, according as the Councell of *Chalcedon* hath ordained. *Canon 47*

A man is made a monke either by his parents deuotion, or by his own profeſſion: but whether he be embarked into the Monaſtike life, the one way or the other, there is no regreſſe againe vnto a ſeculare eſtate. *Canon 48* NOTA.

Perſons of the Clergie, who are deſirous to enter into a Monaſterie, and to lead a comtemplatiue life, let not their bishops hinder the purpoſe of their minde, becauſe they haue intention to enter into a better trade of liuing. *Canon 49* NOTA.

Bishops haue power to conſtitute Abbots, to gouerne Monaſteries, and to correct enormities that ſhall happen to fall out amongſt them, but not to redact them to ſeruile offices, nor to conuert the rents of the Abacie to their owne vſe, as a poſſeſſion duelie belonging to themſelues. *Canon 50*

Canon 51 The Monkes who leaue their Monaſterie, returne againe to a ſecular life, and marrie wiues, let them be brought backe againe to their owne Monaſterie, there to doe pennance, and to lament for their by-paſt ſinnes.

Canon 52 Religious men, who wander vp and downe in a nation, and are neither members of the Clergie, nor Monkes of anie Monaſterie, let the biſhop reſtraine their licentious libertie, and appoint them either to ſerue in the Clergie, or in a Monaſterie, except ſuch as through infirmitie or age, haue gotten an exemption.

Canon 53 They who haue confeſſed the committing of anie deadlie ſinne, cannot be promoted to Eccleſiaſticall honours.

Canon 54 Secular men, who in receiuing their pennance haue beene content to bee ſhauen, and to put on a religious habite, if they reuolt againe, and will needes become Laikes and bee incorrigible, then let them be counted apoſtates, and excommunicate from the fellowſhip of the Church.

Canon 55 Widowes, who haue put on a religious habite, and vowed chaſtitie, if they marrie, they haue damnation, according to the wordes of the Apoſtle, *1. Tim. 5. 12.*

Canon 56 *Iewes* are not to be compelled to receiue the Chriſtian faith: but theſe who alreadie by conſtraint haue receiued it in the dayes of the noble king *Siſebutus*, ſeeing they haue beene alreadie partakers of our Sacramentes, let them bee compelled to perſeuere, leſt the Name of the Lord Ieſus be blaſphemed, and the faith, which they haue embraced, be counted vile and contemptible.

Canon 57 They who receiue bribes and rewardes from the *Iewes*, to cloake their vngodlineſſe, and to foſter them in their infidelitie, let them bee accurſed, and counted ſtrangers from the Church of Chriſt.

Canon 58 and 59 *Iewes*, after their conuerſion to the Chriſtian faith, if they bee found to haue circumciſed their ſonnes or ſeruantes: by the commandement of the moſte religious king *Siſenandus* it is ordained, That the circumciſed children of the *Iewes*, ſhall bee ſeparated from the fellowſhip of their parentes, and the ſeruants ſhall bee ſet at libertie, for the injurie done vnto their bodie by circumciſion.

Iewes,

Iewes, who are puniſhed to the death for any contempt done by them againſt *CHRIST* after their baptiſme, this puniſhment ſhall not prejudge their children from right to enjoye their goods, if they bee faithfull, becauſe it is written, *The ſonne ſhall not beare the iniquitie of the father*, *Ezech. 18. 20.* Canon 60

Let not *Iewes*, after their conuerſion, haunt the companie of other ſuperſtitious *Iewes*, as yet addicted to the aboliſhed lawe of ceremonies, leſt they be peruerted: if they tranſgreſſe this ordinance, ſuch of them as haue profeſſed Chriſtianitie, ſhall bee giuen in ſeruice to Chriſtians, others ſhall bee appointed to bee publikely ſcourged. Canon 61

Iewes, who haue maried Chriſtian women, if they will not embrace Chriſtian religion, let them be ſeparated from their wiues companie, and let the children bee brought vp in the faith of their Chriſtian mothers. Canon 62

Iewes, who haue once profeſſed Chriſtian faith, and haue ſliden backe againe from it, ſhall not bee admitted witneſſes before a iudge, albeit they profeſſe themſelues to bee Chriſtians, becauſe like as their faith is ſuſpected, ſo in like manner their humane teſtimonie is to be doubted of. Canon 63

Let no *Iew* bee preferred to any publike office. Canon 64

Let no *Iew* preſume to buy a Chriſtian ſeruant, which if hee doe, the ſeruant ſhall bee taken from him, and ſhall bee ſet at libertie. Canon 65

Biſhops, who haue not benefited the Church by any proper donation of their owne goods, they ſhould not empouerish their Church, by ſetting at liberty Church ſeruantes, which thing if hee preſume to doe, his ſucceſſour ſhall reduce thoſe ſeruants againe to the poſſeſſion of the Church, whom iniquitie, without any iuſt right hath abſolued. Canon 66

A Biſhop, who ſetteth a ſeruant at libertie, hauing firſt by permutation ſet another of the like worth, and merite in his place, ſhall denie libertie to the fore-ſaide ſeruant, either to accuſe, or to beare witneſſe againſt the Church whereinto he was a ſeruant, elſe hee ſhall forfeit his libertie, and bee reduced to his former ſeruile condition in that ſame Church, which hee would haue harmed, and in the meane time the permutation afore-ſaide ſhall ſtand firme and ſtable. Canon 67

Canon 68 Hee who hath augmented Church-rentes, either by conferring, or acquiring ſome augmentation vnto it, hath ſome libertie to ſet Church-ſeruantes at libertie, prouiding alwayes, they abide vnder the patrocinie of the Church.

Canon 69 and 70. and 71. Becauſe the patronage of the Church neuer dieth, let thoſe ſeruants, whom the Church hath ſet at libertie, and their poſteritie, be obedient vnto the Church, and depende vpon their patrocinie. If they be vnthankfull, let their libertie be forfeite, and let the Church defende them from all inſolencie and wrong.

Canon 72 and 73 Seruants, who are ſet at ſo full libertie, that their patrones haue kept no band of ſubjection ouer their heads, if they be vnſpotted, and vnreproueable, they may be promoted to Eccleſiaſticall offices. But it is vnſeemelie, that anie man ſhall bee receiued into a ſpirituall office, who is bound vnto the ſeruile ſubjection of an earthly maſter.

Canon 74 In ende, earneſt ſupplications are ordained to bee made to God, for preſeruation of king *Siſenandus*, and the nation of the *Gothes*: and many Anathems are pronounced againſt them who ſhall preſume to violate the othe of alledgeance made to the king. In ende the Actes of this Councell are ſubſcribed by *Iſidorus*, biſhop of *Hiſpalis*, and other ſeuentie biſhops.

The fift Councell of *Toledo*. IN the firſt yeere of *Chintilla*, king of the *Gothes*, and about the time of the reigne of the Emperour *Heracleon*, conueened with *Eugenius*, biſhop of *Toledo*, other twentie biſhops. In this Councell nothing was entreated, except a mandate was giuen concerning the yeerely Letanies that ſhoulde bee made three dayes immediately following the Ides of December, and if the Lords day interueened, then theſe 3. dayes Letanies ſhould bee differred, vntill the beginning of ỹ next weeke. In theſe 3. dayes pardon for ſins ſhould be humbly begged at the hands of God with teares. The reſt of the ordinances of this Councell appoint ſupplications to bee made to God for preſeruation of the king and his children: and that they ſhall bee accurſed, who dare preſume to ſuite the kinglie authoritie, without the conſent of the whole countrey of SPAINE, and the Nobilitie of the nation of the GOTHES: and that no man ſhall raile vpon the king, or lie in waite for his life,

In the

IN the yeere of our Lord 652. or as others reckon 650. Pope *Martinus* gathered a Councell at *Rome*, of moe than 100. Bishops. The errour of the *Monothelites*, obstinately defended by *Paulus*, bishop of *Constãtinople*, was the occasion of this Councell, together with the impious edict of the Emperour *Constans*, set out in fauours of the heresie of the *Monothelites*. In this Councell, ouer and besides an ample confession of faith, manie decrees and constitutions were made, all tending to damne those who denied either the Trinitie, or the diuine vnitie in the diuine nature, or the manifestation of the second person of the Trinitie, and his suffering in the flesh, or the perpetuall virginitie of the Lordes mother, or the two nativities of Christ, one before all times, and another in time by the operation of the holie Spirite, or the conformitie of Christ to vs in all thinges, sinne excepted, or the distinction of the two natures after the ineffable vnitie, or the distinction of willes, and operations in Christ. In like manner, all were damned who made opposition to the fiue preceeding generall Councels. In particular, *Theodorus* of *Pharatrita*, *Cyrus* of *Alexandria*, *Sergius Pyrrhus*, and *Paulus* bishops of *Constantinople*, were damned, as patrones and obstinate defenders of the heresie of the *Monothelites*. There is more frequent mention of Fathers, than of Scriptures in this Councell, a perilous example to the posteritie.

The coũcell of *Rome* in the dayes of Pope *Martine*.

IN the yeere of our Lord 653. and in the third yeere of *Chintilla*, King of *Gothes* in *Spaine*, the 6. Councell of *Toledo* was assembled, of 52. bishops, *Eugenius* b. of *Toledo* being president. The occasion seemeth to haue bene the renouation of old heresies, & contradiction to preceeding Councels. After a confession of the Faith, Letanies are ordained to be said, as was appointed yeerelie for preseruation of the King.

The 6. Councell of *Toledo*.

Canon 2

It was ordained, by the aduise of the Councell, with consent of the King & his Nobles, That no man should be tolerated to dwell in ỹ kingdom of *Spaine*, who did not professe ỹ true Catholicke faith. & ỹ kings in al time to come before they were placed in their royall seat, should be boũd by ỹ obligation of a solemne oath, to interpone their authority ỹ this act might bee obeyed:

Canon 3

Otherwiſe, let the King, refuſing to put this act in execution, be counted accurſed, and bee a faggot of the flames of euerlaſting fire. What *Ferdinandus*, king of *Spaine*, did, in driuing out of his dominions, the *Iewes*, and the *Saracens*, ſome alleadge, that it was done vpon the ground of this act: but nowe it is not a fit time to examine that queſtion.

Canon 4 No man ſhall preſume, by Simonie, or largition of money, to atteine to Eccleſiaſticall offices.

Canon 5 If any of the Clergie obtaine a penſion, out of the Church rentes, let him poſſeſſe it vnder the title of Præcaria, leſt by long poſſeſſion the Church rents be diminiſhed.

Canon 6 If any perſon be cloathed with a religious habite, which hee hath voluntarily accepted, if afterward he forſake it, let him bee excommunicated, if he returne not againe vnto his order.

Canon 7 The ſeuenth *Canon* is a renewing of the 54. *Canon* of the 4. Councell of *Toledo*.

Canon 8 A married man, who voweth chaſtitie in time of ſickneſſe, if he recouer health, and haue not the gift of continencie, let him cohabite againe with his wife: but if ſhee die, hee is debarred from the ſecond marriage, which notwithſtanding is permitted to the wife if ſhee haue not vowed. This *Canon* is not ſet downe by precept and commandement, but permiſſiuely, through indulgence, and a conſideration of humane infirmitie.

Canon 9 Seruants, whome the Church hath ſet at libertie, when one Prelate dieth, and another ſucceedeth, they are bound to renew the charters of their land which they poſſeſſe, elſe their charters ſhall be voyde, and of none effect, if they be not renewed within the ſpace of a yeere next after the election of the new Prelate.

Canon 10 The children of them whom the Church hath ſet at libertie, if their parents bring them vp in learning, they ſhall be brought vp in that ſame Church from which their libertie did ariſe, and ſhall ſerue the Biſhop of that Church, alwayes without prejudice of their libertie.

Canon 11 Let no man, vpon occaſion of an accuſation, bee puniſhed, vnleſſe his accuſer bee preſented: and incaſe hee bee a vile and infamous perſon, let no ſentence be giuen out vpon the ground of ſuch accuſation, except into an action of treaſon againſt the life of the King.

He who

He who hath committed hainous offences, and fearing punishment, fleeth to the enemies of his countrey for refuge, let him be excommunicated. *Canon 12*

Let young men honour them who are in great credite and fauour with Princes: And let Seniors louingly cherish the younger sort, and present vnto them profitable examples of a good conuersation. *Canon 13*

The 14. and 15. *Can.* intreate of the reward due to them who are found faithfull seruants to the King, in whatsoeuer estate, especially in the Church: and that rentes and landes bestowed vpon the Church, shall abide firmely in their possession without reuocation. *Canon 14 and 15*

In the 16. 17. 18. and 19. *Canons*, there is a commemoration of the bountifull kindnesse of king *Chintilla* toward the Church, a prouision, that no Church-man should bee allured by no deceitfull perswasion, to take a course against the King: A protestation before God, his Angels, Prophets, Apostles, Martyrs, and whole Church, That no man shoulde enterprise any attempt against the King and his Noble estate: And they who shall presume to doe in the contrarie, are appointed to eternall damnation. In ende, prayers are made to God to giue a good successe to their meeting: and thankes are giuen to the King, by whose authoritie they were assembled. So it is manifest, that by the authoritie of Princes Nationall Assemblies were conueened at this time. *Canon 16 17. 18. and 19.*

IN the yeere of our Lord 662. as *Functius* reckoneth, and in the 6. yeere of *Chindasuvindus*, king of *Spaine*, the 7. Councell of *Toledo* was assembled, consisting of 4. Arch-bishops, 30. bishops, and a great number of presbyters, and messengers from them who could not bee present. The occasion of this meeting was *Throdisclus* bishop of *Hispalis*, a *Gracian* borne: Hee had corrupted the bookes of *Isidorus*, and dispersed many errours in his Church: and hee contended for supremacie with the bishop of *Toledo*. In this Councell *Theodisclus* was remooued from his office. The prioritie of dignitie was conferred to the bishop of *Toledo*. The 7. Councell of *Toledo*.

In the second *Tom* of Councels, 6. *Canons* are referred to this meeting: First Laikes, and men also in spirituall office, are for- *Canon 1*

bidden to attempt anie thing againſt the eſtate of their countrey, either by ſedition or treaſon.

Canon 2 Secondlie, it is ſtatuted and ordained, That incaſe anie man, miniſtring the Sacrament of the Lords holy Supper, be hindred by any ſuperuenient ſickneſſe, that another ſhall be readie to finiſh the worke which he hath begunne.

Canon 3 Thirdly, That the presbyters, and the whole Clergie, ſhall be preſent at the funerall of a biſhop.

Canon 4 Fourthly, it is forbiddē, that biſhops in their viſitation ſhould extorſe or oppreſſe the Churches which they viſite.

Canon 5 Fiftly, That men incloſed into a Monaſterie, ſhould firſt receiue inſtruction in their Monaſteries, before they preſume to teach others.

Canon 6 Sixtly, a commandement is giuen, That the biſhops in neare adjacent places, ſhoulde bee obedient to the biſhop of *Toledo*, and at his commaundement they ſhoulde compeare into the towne of *Toledo*.

The coūcell of *Cabillonum*.

Cabillonum, vulgarlie called *Chalon*, is a towne in *Burgundie*, not farre diſtant from *Matiſcone*. In this towne, by the commandement of *Clodoueus* king of *France*, conueened 44. biſſhops. *Gandericus* biſhop of *Lions* was Preſident, and *Dandulenus* biſhop of *Vienne*. *Theodorus* biſhop of *Arls*, becauſe hee refuſed to compeare before the Councell, was ſuſpended from his office, vntill the next Councell.

In this Synode the *Canons* of the Councell of *Nice* had great allowance. It was forbidden, that two biſhops ſhoulde bee ordained in one towne: That no man ſhoulde ſell a Chriſtian ſeruant to a *Iew*: And, that two Abbots ſhoulde not bee choſen to gouerne one Monaſterie: That no labouring of the ground, or other ſecular worke, ſhould bee done on the Lordes day: with manie other *canons*, coincident with ſ *Canons* of other Councels.

A Councell at *Rome*.

IN the dayes of the Emperour *Conſtantinus Pogonatus*, and vnder the Popedome of *Agatho*, a Councell was gathered at *Rome*, about the queſtion of the willes and operations of Chriſt: wherein it was decerned, by the ſuffrages of 125. Biſſhops of *Italie*, *France*, *Lombardie*, of the nation of the *Gothes*, of *Britanes*, and *Sclauonians*, That two willes and two operations were

were to bee acknowledged in Christ: And the opinions of *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, and *Paulus*, defenders of the heresie of the *Monothelites* was damned. The vaunting wordes of the letter of *Agatho*, written to the sixt generall Councell, wherein hee braggeth, that the bishops of *Rome* neuer erred in matters of Faith, I lay them aside at this time, for they are false, and vntrue, as I haue alreadie prooued, and shall prooue hereafter, if it please the Lord. ☞

IN the yeere of our Lord 671. and in the fift yeere of *Recessuindus* King of *Gothes*, the eight Councell of *Toledo* was conuened. The 8. Councell of *Toledo*.

To this Assemblie resorted two and fiftie bishops: Great disputation was in this Councell, concerning perjurie. In ende, it was resolued, That no necessitie bindeth a man to performe an vnlawfull oath: For *Herod* and *Iphtah* sinned in making vnlawfull oathes, but they sinned more grieuously in performing vnlawfull oathes.

Marriage is vtterlie forbidden to Bishops; and places of SCRIPTVRE are miserablie abused to confirme this interdiction of marriage. *Bee yee holie, as I am holie, 1. Pet. 1. 16.* And in another place, *Mortifie your members which are on the earth, Coloss. 3. 5.* Miserable ignorance in this age counteth marriage to bee ἀκαθαρσία, that is, vncleanenesse, a member of the bodie of sinne, which the Apostle commaundeth to mortifie. Yea, and the sub-deacons, who pleaded for retaining of their wiues, in regarde that in their admission no such condition was required of them, are in moste seuere manner interdited from the companie of their wiues, or else to bee thrust into a Monasterie, to suffer pennance vntill the last period of their liues. *Canon 4. 5 6. and 7* ☞

Vnlearned men are not to bee admitted to the celebration of diuine mysteries, especially such as are not well acquainted with the Psalter. *Canon 8*

Eating of flesh is forbidden in Lent, for three principall causes: First, Because the fourtie dayes of Lent are the tithes of all the dayes of the yeere, and the tithes shoulde bee consecrated to GOD: Secondlie, because that CHRIST, by fasting fourtie dayes, expiated the sinnes of mankinde: *Canon 9.*

Thirdly, becauſe it is conuenient, that a man, made of the 4. elementes, for breaking the ten precepts of the decalogue, ſhould afflict his bodie foure times ten dayes. Beholde the firme argumentes whereupon the doctrine of deuils in prohibition of meates doe leane, 1. *Tim.* 4.

Canon 10 In the 10. *Canon*, the vertues wherewith the king ſhall be indewed, who ſhall be choſen to reigne in *Spaine*, are rehearſed.

Canon 11 and 12. In the laſt *Canon*, the ordinances of preceeding Councels are to bee obeyed; and the *Iewes* are to bee dealt with according to the actes of the 4. Councell of *Toledo*. *Can.* 56. 57. 58. 59. and 60. &c.

The 9. Councell of *Toledo*.

IN the yeere of our Lord 673, and in the 7. yeere of the reigne of *Receſuindus* king of the *Gothes*, by the commandement of the King, 16. biſhops conueened in *Toledo*, and made theſe ordinances following:

Canon 1 Firſt, That founders of Churches, and beſtowers of rentes vpon the Church, and their poſteritie ſhould haue a ſollicitous care, that Church rents be not abuſed, which miſorder if it ſhall happen to fall out, let complaint be made to the biſhop, to the Metropolitane, or to the king of the countrey.

Canon 2 Founders of Churches, during their life-time, haue power to appoint men who ſhall attend vpon the fabricke of the Church or Monaſterie which is builded, that it decay not.

Canon 3 If any Church-man beſtowe any part of Church-rent, vnder the colour of preſtation, let the cauſe bee clearely contained in an euidence, or elſe it ſhall be voyde.

Canon 4 Let the goods of the defunct adminiſtrator of the Church affaires, be equally diuided betwixt his heires and the Church.

Canon 5 If a biſhop build a Monaſterie, let him not beſtow aboue the fiftie part of the rent of his prelacie in the charges of building: and incaſe he build a paroche Church, for honour of his buriall place, let him not beſtowe aboue the hundreth part of his rent for charges of building.

Canon 6 To the biſhop belongeth the third part of rent of euery paroch Church in his dioſie, and whether he leaue that thirde part to the Church it ſelfe, out of which it is vp-lifted, or to anie other Church, his gift ſhall ſtand firme without reuocation.

Let no

Let no man, vnder pretence of propinquitie, and becauſe hee is heire intromet with the goods of the defunct bishop, without the fore-knowledge and conſent of the Metropolitane, and incaſe the Metropolitane depart this life, let no intromiſſion with his goods bee made, without the fore-knowledge of his ſucceſſor, leſt by fraude and deceit the Church be damnified. *Canon 7*

If any man, miniſtring in a Church-office, alienate a part of Church rentes, the ſupputation of time ſhall begin to bee reckoned from the houre of his death, & not from the time wherein the charter was ſubſcribed: and ſo after his death let the preſcription run on. *Canon 8*

The ninth *Canon* meaſureth the commoditie which a bishop ſhall receiue, who hath taken paines to burie another bishop. *Canon 9*

Children, procreated by bishops, presbyters, deacons, &c. ſhall not only be depriued of the heritage ſometime belonging to their parents: but alſo they ſhall be mancipated to perpetuall ſeruice of thoſe Churches whereinto their fathers ſerued. Let the Reader marke, that there is greater buſineſſe in Councels to procure obedience to one antichriſtian precept, cocerning prohibition of marriage, than to all the ten Commandementes of Gods holy law. *Canon 10*

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Let not a ſeruant be accepted to ſerue in the Miniſterie of the Church, before he be firſt ſet at libertie. *Canon 11*

When ſeruants are ſet at libertie, let the ſupputation of time beginne at the death of him, who ſet them at libertie, and not at the time when the charter was made. *Canon 12*

Seruants, ſet at libertie, ſhall neither marrie a woman of the *Iewiſh*, nor of the *Gothic* blood: and they ſhall be ſubject to the Church that ſet them at libertie: and if neceſſitie compell them to ſell landes, let the land bee firſt offered for a competent price to one who miniſtreth in that Church, from which their libertie did ariſe. *Canon 13 14. 15. and 16*

☞

Iewes, who are baptized, ſhall in time of ſolemne feaſtes attende vpon the bishop of the parts where their dwelling is, to theende, that he may beare teſtimonie of the integritie of their faith. If this commandement be tranſgreſſed, the bishop ſhall ordaine the *Iewe* either to bee ſcourged, or to be ſubject to ſuch abſtinence as he thinketh moſt fit. *Canon 17*

In ende, thankes beeing rendered to God for their meeting, and for the vnitie of their judgementes: and ſupplications beeing made to God for the weale of the King *Receſuvindus*, in ſoule and bodie, the Councell was diſſolued.

The 10. Councell of Toledo.

IN the eight yeere of the reigne of *Receſuvindus* king of *Gothes* aſſembled in *Toledo* 21. bishops: They decerned concerning the Feaſtes of the Natiuitie of our Lord, and of the Lordes mother, at what times they ſhould bee kept. Puniſhmentes are appointed for men of the Clergie, and Monkes, who are not found loyall and duetifull to the King, and the countrey: That men vnmeete for ſpirituall offices, ſhould not bee intruded into the Church, neither for propinquitie of blood, nor for hope of lucre and gaine: That widowes, profeſſing a religious order, ſhall receiue an habite conuenient for that order: And that women, who depart again from their profeſſed order, ſhall be punished: That parents ſhall not render their children to religious orders before they bee eighteene yeeres of age. Finally, *Protamius* biſſhop of *Bracara*, beeing conuict of adulterie, was remoued from his office, and *Fructuoſus* was placed in his rowme.

The 11. Councell of Toledo.

IN the 7. yeere of the reigne of *Bamba* King of *Gothes*, 19. bishops, and 7. Abbots were aſſembled in *Toledo*, by the Kinges commandement, *Quiricus* biſhop of *Toledo* beeing Preſident. In the beginning, after a proteſtation of a decent order to be kept in their Aſſembly, that no tumult nor contentious diſputation, nor indecent laughter ſhould diſturbe the comely modeſtie of their aſſembly. They ſet downe a prolixe confeſſion of Faith, and *Canons* belonging to Eccleſiaſticall diſcipline in the forme following:

1. That biſhops ſhould be well acquainted with Scriptures, and apt to teach. 2. That Metropolitane biſhops ſhould trie how the Paſtors of their dioſie increaſe in knowledge. 3. That the forme of ſinging vſed in the Metropolitane Church, ſhall be likewiſe vſed in other inferiour Churches. 4. That perſons who haue diſcorded, ſhall not ſtand at the Altar, vntill the time they bee reconciled againe. 5. That Church-men ſhall not judge in actions of blood. 6. That biſhops ſhoulde not giue ſentence before a ſufficient triall of the cauſe. 7. Biſhops, who com-

commit adulterie or murther, ſhall be depoſed, and excommunicated, beſide the puniſhment to bee inflicted by the ſecular Iudge. 8. No rewarde ſhall bee taken for miniſtration of the Sacramentes. 9. Biſhops, before their ordination, ſhall giue their oath that they haue not acquired that dignitie by rewards, either giuen, or to be giuen. 10. He who is to be preferred to any Eccleſiaſticall office, let him firſt ſweare that he ſhall continue conſtantly in the true Catholicke faith, and that he ſhall be obedient to Eccleſiaſticall *Canons*. 11. Let no man refuſe to receiue the Sacrament of the Supper when it is offered by him who hath a lawfull calling to miniſtrate it. 12. Abſolution ſhould bee pronounced when perill of death impendeth, albeit complete ſatisfaction be not made. 13. The holy Sacrifice ſhall not bee miniſtred by perſons poſſeſſed with deuils, or tranſported with paſſions of madneſſe. 14. He who miniſtreth at the Altar, ſhall haue others concurring with him, to the end, that if he be ſuddenly oppreſſed with any infirmitie, the other aſſiſtant brother maye ſupply his place. 15. Councels are ordained yeerely to be kept.

The 2. Councell of *Brac.*

IF order of time be not preciſely kept in commemoration of the Councels of *Bracara* and *Toledo* let no man maruell ſome regard muſt be had to the memorie of the Reader: and it is not meete that the Councels of *Toledo*, being many in number, and ſo frequently conueened, one following vpon the necke of another (except the 11. Councell conueened 12. yeeres after the 10.) ſhould be miſerably diſioyned: if ſuch things be not comported with, by the fauourable Reader, it will bee hard to abridge this head of Councels to the contentment of a learned Reader.

This Councell of *Bracara*, by *Caranza*, is called the firſt Councell of *Bracara*: In it manie olde opinions of the *Priſcillianiſtes*, and *Manicheans*, concerning prohibition of Marriage & meats, are damned, together with the hereſies of *Samoſatenus*, *Photinus*, *Cerdon*, *and Marcion*. Canons ſet foorth in this Councell are ſo coincident with the Canons of other Councels, that there is no neceſſitie to make rehearſall of them.

In the 30. can. of this Councell it is ordained, That no poeſie ☞ ſhall bee ſung in the Church except the pſalter of the olde Teſtament.

The 3. Councell of *Brac.*

IN the 4. yeere of *Bambas*, king of *Gothes*, 8. bishops were assembled in *Braga*. In the beginning of the Councell, for confession of their faith, they made a new rehearsall of ỹ summe of the *Nicene* faith. After this, they set down 8. ordinances in manner following: 1. That all superstitious opinions beeing rejected, bread and wine mixed with water, onelie should be offered in the Sacrifice, and not the liquor of milke, nor pure vnmixed wine, nor bread dipped in wine. Heere marke, that the giuing of vnmixed wine to the people in the Sacrament or Sacrifice, is called superstition: such bitter fruites doe ensue vpon magnifying the traditions of men, that Christes owne institution is called superstition. 2. That vessels, dedicated to God, bee not abused, and employed to seculare and humane vses. 3. A Presbyter, when hee saieth Masse, let him bee clothed with his Orarium on both his shoulders, and bee signated on his brest with the signe of the Crosse. 4. Let no person of the Clergie cohabite with women, no not with their owne sisters, without witnesses of their conuersation. 5. Vpon Festiuall dayes, reliques enclosed in an arke, shall bee borne vpon the shoulders of the Leuites, as the Arke of GOD in the olde Testament was accustomed to bee borne, 1. *Chron.* 15. 15. and not about the necke of a bishop: and incase ỹ bishop will needes carry them himselfe, then shall he walke on foote with the rest of the people, & not be carried in a coach by his deacons. Here marke how mens traditions are equalled to the commandemẽt of God. 6. Presbyters, Abbots, and Leuites, for the dignity of their calling, shall not be punished with stripes by the bishop, lest in disperſoning the principall members of his owne body, hee bring himselfe into contempt of his subiectes. 7. Let no honour bee solde for promise of rewards. 8. Let gouernours of Churches haue a greater regarde to the weale of ỹ Church, than to their own particular affaires. In end, thanks is giuẽ to God & to ỹ king, for their meeting, & they subscribe the fore-named ordinances. Here marke, that in the countrey of *Spaine* the king still keepeth in his owne hand power of conuocating Councels.

The 6. generall cõcell holden at Constantinople

IN the yeere of our Lord 681. & in the 12. yeere of the reigne of *Constantinus Pogonatus*, a generall Councell was assembled at *Constantinople*, by the authority of the Emperour, and not by the comman-

commandement of Pope *Donus*, nor *Agatho* his ſucceſſor, nor of *Leo* 2. the ſucceſſour of *Agatho*, as the Diuall letter of *Conſtantine*, directed to Pope *Donus*, and receiued, and obeyed by Pope *Agatho*, clearly teſtifies. As for the number of biſhops cõuened, there is an infinite diſcrepance betwixt ỹ authors, who make rehearſal of their number: the leaſt number reckoned is 150. The queſtion diſcuſſed in this Aſſemblie, was about the willes and actions of Chriſt. *Macarius*, patriarch of *Antiochia*, & *Stephanus* his diſciple, partinaciouſly defended the errour of the *Monothelites*: confirming alſo their opinion by the teſtimony of *Honorius*, ſometime biſhop of *Rome*, whoſe letters written to *Sergius*, ſometime biſhop of *Conſtantinople*, being read in the opẽ audience of the Councell, made it clearly known, that he alſo was infected with the errour of the *Monothelites*. For this cauſe, *Honorius* b. of *Rome*, *Sergius*, *Pyrrhus*, and *Paulus* biſhops of *Conſtantinople*, *Cyrus* b. of *Alexandria*, and *Macarius* b. of *Antiochia*, were all excommunicated: likewiſe *Polychronius*, a ridiculous Monke, and his complices, were excommunicated, and with great ſhame and ignominy rejected from the fellowſhip of the Church: For he offered to proue the opinion of the *Monothelites* to bee the trueth of God, by writing the ſumme of that opinion in a paper, and ouer-ſpreading it vpon a beere wherein a dead man was laide, hee put the Councell in hope, that hee ſhoulde raiſe the dead man to life againe: but after triall, hee was founde to bee a lying and a deceitfull fellowe, and hee likewiſe was excommunicated.

This Councell made no Canons and Conſtitutions concerning Church diſcipline, as other Councels had done before: For this cauſe *Iuſtinian* the ſecond, the ſonne of *Pogonatus*, gathered theſe ſame Fathers who had bene in the preceeding Councell, to perfect the worke which they had begun.

They made manie Conſtitutions, but two in ſpeciall, which diſpleaſed the *Romane* Church: Firſt, they annulled the doctrine of the Church of *Rome* concerning prohibition of Marriage to men in ſpirituall offices: Secondly, they ordained the Patriarch of *Conſtantinople*, to bee in equall authoritie with the Pope of *Rome*. Theſe Conſtitutions and Canons Pope *Sergius* refuſed to ſubſcribe, albeit his ambaſſadoures in his name had ſubſcribed them in *Conſtantinople*.

The 12. Councell of Toledo.

Bambas, King of *Gothes*, resigned the title of his Royall authoritie to *Euringius*, and he was content to bee shauen and enter into a Monasterie. In the first yeere of the reigne of *Euringius* 33. bishops, with some abbots, & 13. noble men of Court, conuecned at *Toledo*. The King, amongst many other things, protested, that hee was content, that whatsoeuer thing in his lawes seemed repugnant to reason, it should be corrected by the prudent aduise of this Councell. The Fathers of this Councell, for confession of faith, adhered vnto the Councell of *Nice*. After this, the hand-writinges and seales of *Bambas*, and the nobles of his Court, and the testimonie of *Iulianus*, Arch-bishop of *Toledo*, are presented: whereby it was knowne, that *Bambas* had resigned his gouernement in fauour of *Euringius*, willing them to choose him to bee his successour. So it came to passe, that *Euringius* was solemnly proclaimed to bee King, and the people were assoyled from the oath of alleadgeance made to *Bambas*, and were astricted to the obedience of King *Euringius*.

In this Councell it was forbidden, that newe bishoprickes should be erected in villages: and the bishop of *Emerita* begged pardon for this, that he had ordained a bishop in a certaine village, being compelled so to doe by the cõmandement of King *Bambas*. They who stand at the Altar, and sacrificeth, are commanded to eate of the sacrifice as often as they offer it. The actes, made in preceeding Councels, against the *Iewes*, were renewed and amplified in this Councell: and thankes was giuen to God, and the King, for their meeting.

Other Councels of *Toledo*, vnder the reignes of *Euringius*, and *Egita*, seeing of them there is little written worthie of commemoration, I ouer-passe with silence.

TREATISES,

Belonging to the ſeuenth CENTVRIE.

A TREATISE,

Of the Vniuerſall Biſhop.

AMBITION is a reproueable fault in all men, eſpecially in men who are Preachers of the humilitie of Chriſt: Yea, and the time wherein ambition got the greateſt vpper-hande in the Church, was the time wherein the Antichriſt ſate in the Temple of God, extolling himſelfe againſt all thing that is called God. When I reade the confeſſion of *Auguſtine*, I finde no fault that hee damneth in himſelf (before his conuerſion) more vehemently, than the fault of ambition, and deſire of vaine glory: comparing his owne eſtate with the eſtate of a begger whome he ſaw at *Millane* ouercome with wine. In ſome things hee was like vnto that begger, in other things he was vnlike: hee was like in this, that the begger was both miſerable and he rejoyced in his miſerie: the like *Auguſtine* ſaith of himſelfe, that hee likewiſe was miſerable, and delited in his miſerie: but the difference ſtood in three thinges: The begger was drunken with wine, but *Auguſtine* was drunken with

Auguſtin. Confeſſ. Lib. 6. cap. 6

ken with a desire of vaine glory: Secondly, the money wherewith the begger had bought the wine wherewith he was ouer-come, hee had gotten it by begging: but the vaine glorie wherewith *Augustine* was ouer-come, he had gained it by flatterie and lies: Thirdly, the drunken begger, when he had slept a short time, his drunkennesse departed from him: but the desire of vaine glorie was daylie augmented in *Augustine*, vntill the time came that God would renewe him according to his owne likenesse. When this vile sinne defiled the chaire of *Constantinople*, and the chaire of *Rome*, greater desolation followed than was vnder the reigne of *Honorius*, when the towne of *Rome* was set on fire; or vnder the reigne of *Arcadius*, when *Constantinople* was shaken with earth-quake.

The short *Treatise* which I set foorth cõcerning the supremacie of the B. of *Rome*, in the 3. *Centurie*, was to declare, that ¶ foresaid supremacie was not countenanced with such antiquitie as ¶ *Romane* Church do brag of: but now is ¶ due time, & proper place, to speake more largely of the magnifick stile of ¶ *Vniuersall bishop*.

In this *Treatise*, God willing, I shall declare, that the honourable title of *Vniuersall Bishop* is only due to Christ: Secondly, that the bishops of *Rome* sought this preferment vnhonestly: and when they had obtained it, they vsed it more vnhonestlie & tyrannously: And thirdly, that he who vsurpeth this honour due to Christ only, may justly bee called the *Antichrist*: Not that I haue intention to confound these two *Treatises* of the *Vniuersall bishop*, and of the *Antichrist*, but onely to make the one a preparation to the other.

Nowe the Great and *Vniuersall Bishop* of our soules, as holie Scripture describeth him, is hee onely who hath broken downe the partition wall, and who hath made both *Iewe* & *Gentile* one house-holde and familie of God, and hee who hath made them both one Sheep-folde, like as there is but one great Shepheard, & he who giueth his life for his Sheep, & who knoweth them all by their names, and who giueth vnto them all eternall life. This descriptiõ pointeth out vnto vs no man except Iesus Christ, the Son of God only. The B. of *Rome* is so far from conferring eternall life vnto all ¶ Sheepe of God, that he knoweth not them all by their names: yea, further than this, no bishop of *Rome* euer

Ephes. 2. 14
Ioan. 10. 26
Ibid. vers. 3
31. & 28

knew

knew all the Sheep of God in the town of *Rome* by their names: how much leſſe could they know all the Sheep of God diſperſed vpon the face of the whole world?

It may bee objected, that like as Chriſt conferreth his owne names vnto his ſeruants, whom he hath appointed to gather his Sheepe to his Sheepe-folde: ſo in like manner, without ſacriledge and robberie they may accept the names of Chriſt: as namely Chriſt, hee calleth his diſciples the Lights of the world, yet it is perfectly knowne, that Chriſt only is the true Light, who lightneth euery man, who commeth into the worlde. To this I anſwere, That it is the labour of curious & idle men, to diſpute vpon names, whē as in ſubſtance & matter there is no diſagreement. No man doth offend when the Apoſtles are called lights, becauſe they are neither equalled nor matched with Chriſt, but only the liberality of Chriſt is commended, who out of ꝧ plenitude of his light beſtoweth a portion vpon his ſeruants, to conſerue light in the houſe of God. But when the B. of *Rome* is called *Vniuerſall Biſhop*, ſo many other prerogatiues are linked with this title, that he is equalled with Chriſt: as namely, That he is a lawgiuer, he cānot erre in matters of faith, he may diſpenſe with the law of God, he may correct ꝧ very teſtamentall legacy of Chriſt, & ordaine the holy Sacrament of ꝧ Supper to be otherwiſe adminiſtred than the inſtitution of Chriſt beareth. Nowe is ꝧ queſtion not of words only, (which oft times being lenified & mollified by ꝧ dulceneſſe of tolerable interpretations, are ouer-paſſed for the peace of the Church) but the queſtion betwixt vs and the *Romane* Church is of matter & ſubſtance, and of the very honour only belōging to Chriſt. If it had bene ꝧ purpoſe of Chriſt to make mortall man on earth his Vicare, he had done to ꝧ perſon as *Pharo* did to *Ioſeph*, that is, he had plucked ꝧ ring from his own finger, & put it vpon ꝧ finger of his Vicare, ſo that ꝧ ſight of Chriſts ring (that is, of power to cōfer eternall life to all Chriſts Sheepe) had beene an vndoubted token, that Chriſt had indeed conſtituted him his Vicare on earth.

Matth. 5.14

Ioan. 1.9

Gen. 41.42

As touching the Apoſtle *Peter*, to whom the feeding of Chriſts Sheepe was recommended, it is to bee conſidered, that *Peter* in thoſe words, *Feede my Sheepe*, was not preferred to the reſt of the Apoſtles: yea, rather, it was a great benefit to *Peter* to be reſtored

Ioan. 21.

to the dignitie of his Apoſtleſhip, from which he had fallen by his three-folde deniall of Chriſt, and to be made equall againe with the reſt of his brethren. But the *Romane* Church can neuer heare a word of Chriſt ſpoken to *Peter*, but it ſoundeth in their eares, as if Chriſt were breathing the ſuperioritie of *Peter* ouer the reſt of the Apoſtles. So did Pope *Leo*, the firſt with the grandour of his ſpeaches, ſo oft iterate that one ſentence, *Tu es Petrus, & ſuper hac petra*, &c. that is, *Thou art Peter, and vpon this rocke I will build my Church*: as if the whole world ſhould haue ſtowped at the roaring of him who was a Lion only by name. Neuertheleſſe, whatſoeuer *Leo* ſpeaketh in the loftineſſe of his partiall conceits, the opinions of the ancient Fathers haue ouer-ſwayed the conceits of *Leo*: And wee are fully perſwaded, that Chriſt recommended the feeding of his ſheepe to all his Apoſtles, as well as he did to *Peter*.

Matth. 16

Then let the name of the high Biſhop, and great Sheepheard of our ſoules, only remaine with Chriſt, who is only worthie of ſuch high dignitie: For like as many comforters came out of *Hieruſalem*, to comfort the two ſiſters, *Martha* and *Marie*, who lamented for the death of their brother *Lazarus*, yet there was but onely one great comforter, to wit, Ieſus Chriſt, who could raiſe *Lazarus* out of the graue, & reſtore him to life againe: Euen ſo, there are many biſhops, but there is only one great and vniuerſall Biſhop, who can conferre eternall life to all that beleeue in him. Let this royall garment bee laide vp in the Kinges wardrope, and let none other man honour his owne bodie with it: Let this oyle of conſecration be kept in the Lords Sanctuary, and let not the fleſh of a ſtranger be annointed with it: Let this inacceſſible dignitie remaine as a fixed ſtarre in heauen, wherevnto no mortall man can reach his hand; Let the death, reſurrection, aſcenſion, and glorious ſitting of Chriſt in heauen, at the right hand of his Father, budding foorth better fruite than the rodde of *Aaron* did, teſtifie, that this honour of the great Biſhop of our ſoules belongeth only to Chriſt: And finally, Let him who onely is called the King of kinges, the Lord of lordes, the Prince of Prophets, bee counted alſo the Biſhop of all biſhops, who is worthie to be glorified for euer, AMEN.

Iohn. 11

Exo. 30. 33

Vpon

Vpon the necke of this *Treatise*, if the next *Treatise*, cõcerning the *Antichriſt*, be ſubjoyned, let no man maruell: For in my opinion, when the Popes hyrelinges caſt themſelues downe at his feete, they teſtifie, that they will bee ſubject vnto him, as to the only Vicare of Chriſt vpon earth, as to the *Vniuerſall biſhop* of the Church, as to him that cannot erre in the Decrees of Doctrine concerning Faith, and finallie, as to whome onelyit is lawfull, as he liſteth himſelfe, to determine of Religion, and Chriſtian Diſcipline: So that theſe outwarde ſubmiſſions of the bodie, doe then appertaine to Idolatry, when they are teſtimonies, that the minde attributeth more vnto a creature than is meete: But the miſerie of all miſeries is this, that as it were by hereditarie ſucceſſion, euerie man, who is ſeated in the chaire of *Rome*, ſhall alſo haue right to gouerne the affaires of the whole Church howbeit they bee not good common Chriſtians, let bee good Biſhops: and by the teſtimonie of their owne writers they be ambitious, auaritious, contentious, and libidinous monſters.

Surelie, before wee ſhould conferre the glorie of CHRIST to ſuch vile perſons, it were better that men ſhould ſacrifice their life for the honour of CHRIST: For euen the LACEDEMONIANS, when they were commanded to render their children, anſwered to the MACEDONIANS, *Si grauiora morte imperatis, mori volumus*: that is, *If yee commaunde thinges more grieuous than death, wee will chooſe rather to die*, to wit, than to obey ſuch commaundementes: And the verie Aſſe of *Balaam* is ſet downe vnto vs as an example of ſtriuing againſt the vnlawfull commaundementes of vnlawfull prelates, becauſe the ſword of the Angell of GOD is more terrible than the ſtaffe of *Balaam*: And albeit with *Balaams* Aſſe wee were thriſe beaten with the ſtaffe, yet it is better to remember the by-paſt euilles which wee haue ſuffered, than with the rich glutton to bee tormented not onelie with the ſenſe of preſent paine, but alſo with the remembrance of by-paſt pleaſures, which wee haue moſte vnrighteouſly abuſed.

x

Numb. 22

Luke 16

The *Romane* Church, after the ſix hundreth yeere of our Lord, had the wiſedome of dogs, who are wiſer in ſenting than in barking: for they knew that ambition was ambition, and that verie fewe climbed vp to the papale dignitie by vertue, but rather

by procuration, friendſhip, bribes, and other vnlawfull meanes, but fewe durſt barke againſt their doinges, as dogges will not barke againſt men with whome they are familarly acquainted: yea and men, whome neceſſitie of the extraordinary lewde conuerſatiō of Popes, compelled at ſome times to barke. *Onuphrius* the Aduocate of all euill cauſes, is ready with ſnurling words to reproue the reprehenders of them, and by impudent deniall of the veritie of the hiſtorie, to blind-folde the eyes of the ſimple and ignorant Reader.

Nowe is the way of righteouſneſſe made rough and difficill, and the broad way is ſmoothe and eaſie, and many walke therein: But whenſoeuer it pleaſeth God, to exerciſe the faith of his Saincts with difficill times, it is not to mooue them to forſake a good courſe, but rather to be well ſhod with the preparation of the Goſpell of peace. Indeede incaſe the courſe of vngodlineſſe be made rough and difficill, then the Lord hath ſet thorny hedges in our way, to the ende that wee may repent, and returne to our owne husband againe, from whom we haue wandered. And happie is he, who can diſcerne the way, and the cauſe wherefore the Lord hath made it either rough or ſmoothe.

Ephes. 6

Hoſe. 2

Now is the time come, wherein Church-men are become like vnto carnall *Iewes*, who loathed MANNA, and the waters of the ſpirituall Rocke, and the cloude of God, and the holy Tabernacle: yea, and the fleſh-pots of *Ægypt* are laide in ballance with all the treaſures of the goodneſſe of God, beſtowed vpon a carnall people: Euen ſo, Church-men at *Rome*, after the ſixe hundreth yeere of our Lord, began to loathe the humilitie of Chriſt, the patient ſuffering of the Apoſtles, the riches of faith, and other ſpirituall treaſures, which were the glorious ornamentes of the Primitiue Church, whereunto are preferred the riches and honours of this world, juſtly called by *Nazianzenus*, τρίλιτρα χρυσὸν, that is, *Precious dunge*.

Nazian. orat 38. in Chriſti natiuitat.

IN the ſecond head of this TREATISE, it followeth to be declared, that the biſhops of *Rome* ſought this dignitie of Papal ſupremacie vnhoneſtly, and vſed it tyrannouſly and impiouſlie, after they had obtained it. Concerning the ſeeking of it, *Philip Morney*, that Phœnix of FRANCE (from whom I am not aſhamed to borrow many things in this TREATISE) hee prooueth, by the teſtimonies

Lib. myſter. iniquitatis.

teſtimonies of *Paulus Diaconus*, *Freculfus*, *Regino*, *Anaſtatius*, *Hermannus Contractus*, *Marianus Scotus*, *Sabellicus*, *Blondus*, *Pomponius Lætus*, *Platina*, *Author compilationis Chronologicæ*, and *Otho Epiſcopus Friſingenſis*, that *Bonifacius* the third begged at the handes of the Emperour *Phocas*, that the Church of *Rome* ſhould be called the head of all other Churches. Hee who ſought this ſupremacie was a flatterer: hee at whoſe handes it was ſought, was a traitor, a parricide, and the vile excrement of all gouernours: and the time wherein he ſought it, was at that time wherein the wordes of *Gregorie* the firſt, vttered againſt *Ioannes ieiunſtor*, biſhop of *Conſtantinople*, were in recent remembrance, to wit, That whoſoeuer did vſurpe ſuch a magnificke ſtile to be called *Vniuerſall Biſhop*, hee was the fore-runner of the *Antichriſt*. But ſeeing the time was nowe come wherein the purpurate Harlot was to ſit vpon the Citie of ſeuen Mountaines; in her firſt entrie, ſhe laieth aſide all ſhamefaſtneſſe and modeſtie, ſhe wipeth her mouth, and ſaith, ſhee hath committed none iniquitie: ambition ſo blindeth her eyes, that vnconſtancie is counted no fault, and taking deepe roote in her heart, hideth from the eyes of her mind the ſight of heauen, and all heauenly vertues, ſuch as humilitie, modeſtie, conſtancie, and vprightneſſe of a ſtable and vnwauering heart.

The preheminence that God licenciateth to bee ſought ouer brethren, is like to the preheminence of *Moſes* ouer the Elders: he aſcended higher vpon the mountaine of God than they did: and when he came downe againe from the mountaine of God, his face ſhined with greater ſplendor of celeſtiall glorie, than the faces of others did. Would God Paſtors could ſtriue to attaine to ſuch preheminence: for the ſtriuing for prerogatiue of places, hath bred many vnneceſſary and vnfruitfull contentions in the Church, as an ancient Father hath well marked.

Exo. 34. 29

Naz. orat. 13 poſt reditū.

This ſupremacie aforeſaid, ſo vnhoneſtly ſought, was vſed tyrannouſly & vnrighteouſly. Pope *Bonifacius* the fourth dedicated the Temple called *Pantheon*, wherein all the *Gentile* gods were worſhipped: this Temple, I ſay, he dedicated to the Virgine *Marie*, and to all the Martyrs, rather changing, than correcting, the vile abomination of Idolatrie. *Honorius* the firſt, in the ſixt generall Councell, was found to haue bene an *Eutychian* heretique. The Popes, *Martinus* the firſt, and *Eugenius* the firſt, *Vitalianus*,

and *Adeodatus*, were ſo puſt vp in pride, that they counted the Biſhops of *Rauenna* heretiques, onely for this, becauſe they receiued not their ordination from the Biſhops of *Rome*, & were not ſubiect to their authoritie: And this hereſie they called αὐτοκεφαλία. Pope *Sergius* 1. obſtinately refuſed to ſubſcribe the decrees of the ſixt generall Councell, partlie becauſe in it the doctrine and lawes of prohibition of marriage to men in ſpirituall functions, was damned, and partlie alſo, becauſe the Biſhop of *Conſtantinople* was equalled in honour with the biſhop of *Rome*. *Conſtantinus* the firſt, and *Gregorius* the ſecond, were the firſt open, and auowed traitors againſt the Emperours: the one of them raſed the name of the Emperour *Philippicus* out of charters: the other aſſoyled the ſubiects of *Italie* from the oath of alledgeance to the Emperour *Leo Iſaurus*, becauſe theſe two Emperours deteſted the worſhipping of Images. What villanie was in Pope *Stephanus* the thirde, who perſwaded CAROLVS MAGNVS, king of FRANCE, to repudiate his wife BERTHA, the daughter of DESIDERIVS king of LOMBARDIS? abuſing in moſte impudent manner the wordes of holie Scripture, *What fellowſhip hath righteouſneſſe with vnrighteouſneſſe? and what communion hath light with darkneſſe? 2. Corint. chap. 6. verſ. 14.* In that place the Apoſtle is giuing counſell to Chriſtians, who are diſpoſed to marrie, not to couple themſelues in matrimoniall band with infideles: but the counſell of the Apoſtle, to them who are alreadie married, euen with infideles, is this, *If any brother haue a wife, that believeth not, if ſhe be content to dwell with him, let him not forſake her*, 1. *Cor* 7. 12. So that albeit *Bertha*, the daughter of *Deſiderius*, had bene an infidell, ſhee beeing willing to cohabite with her husband, there was no reaſon to repudiate her. But now the biſhops of *Rome* are become wiſer than the Apoſtles of Chriſt and they bid repudiat the wife, with whome the Apoſtle *Paul* in expreſſe wordes biddeth a Chriſtian man cohabite. It is more intolerable that *Stephanus* the third calleth *Bertha* an infidell: was ſhe not baptiſed in the name of Chriſt? was not her father *Deſiderius*, & before him *Aiſtulphus*, partakers of the Lordes holie Sacramentes? was not *Rachis*, the brother of *Aiſtulphus*, ſo deuout, according to the ſuperſtitious forme at that time, commended in the *Romane* Church, that hee forſooke his kingdome, and entered into a Mona-

Monaſterie, there to leade his life? But the biſhops of *Rome* are become ſo prodigall of their reproachfull ſpeaches, that all perſons are counted Infideles, who followe not abſolutely all the conceites of their changeable mindes. Pope *Adrian* the firſt, with aduiſe of a great Councell, ordained, that no man ſhould bee conſecrated biſhop of *Rome*, before hee had receiued inueſtment by ſtaffe and ring, by the Emperour: but *Gregorius* 7. by the contrarie, curſed them who receiued inueſtment from the Emperour, *anno* 1073. Theſe two popes ſpeak contradictory things, yet they muſt be counted holy Fathers, who cannot erre. Pope *Leo* the third, tooke vpon him boldneſſe to change the Empire, and to proclaime *Charles the Great*, king of FRANCE, to be Emperour in the Weſt. And *Baronius*, the moſte inept expounder of Scriptures, of anie learned men of late dayes, defendeth this doing of *Leo*, by a place of Scripture, *The moſte High beareth rule ouer the kingdome of men, and giueth it to whome hee will*, *Dan.* 4. 22. *Daniel* in that place ſpeaketh of the Eternall GOD, who indeede is moſte high, and giueth the kingdomes of the worlde to whome hee pleaſeth: but *Baronius* applieth this to the biſhop of *Rome*, as if hee were moſte high, and had the kingdomes of the worlde at his owne diſpenſation, to giue them to whome he pleaſed: So ſaide the Deuill of himſelfe, (*Luke* 4. 6.) but hee lied, for hee had no ſuch power: and *Baronius*, attributing this power vnto the Pope, lieth as impudentlie as the Deuill did. *Sergius* the ſecond, with his brother *Benedictus*, for gaining vantage vnto themſelues, were not aſhamed to ſell biſhoprickes, and to preferre men to ſpirituall offices: not for the worthineſſe of their giftes, but for the weight of their numbered money: and ſo the chaire of ROME was filthilie ſpotted with ſimonie. Yea, it came to paſſe, that the pride, and ſimonicall auarice of the biſhops of ROME brangled their late vſurped authoritie: ſo that AVGVIBERTVS biſhop of MILLANE, with allowance of many biſhops of ITALIE, diſclaimed the authority of the biſhop of ROME, and with great difficultie after the iſſue of two hundreth yeeres, was the chaire of MILLANE reduced againe to the obedience of the biſhop of ROME, in the dayes of Pope *Stephanus* the ninth.

Baron. tom. 9. ann. 800. art. 6. 7. 8.

Anaſtat. in Serg. 2. Morneus myſt. iniqu.

It grieued the biſhops of ROME, that they were bound by the

constitution of *Adrian* the first, to haue the allowance of the Emperour to their election: and therefore by degrees they endeuoured to shake off that yoke of bondage. *Stephanus* 5 fourth was elected without the fore-knowledge of *Ludovicus Pius*: but he pacified the Emperours wrath by his comming to FRANCE. *Paschalis* the first, in like manner, was chosen bishop of *Rome*, without the foreknowledge of the Emperour. Neuertheless, by his letters sent to the Emperour *Ludouicus*, he excused himselfe, and ratified the constitution of *Adrian*. In like manner, *Leo* the fourth, following the example of his predecessors, was admitted without the fore-knowledge of *Lotharius*: hee likewise excused himselfe to the Emperours sonne *Ludouicus*, pretending that the sudden incursion of the *Saracenes* was 5 cause mouing the people to precipitate his election, and hindering himselfe to make due aduertisement to the Emperour *Lotharius*, in whose time he was elected. But the issue after following declared, that all these excuses were nothing else, but a seeking of occasions how to shake off the yoke of the Emperours subjection. Was not the chaire of *Rome* abused, the worlde mocked, and the Christianitie exponed to the derision of Heathen people, when Pope *Ihonne* the eight, of the feminine sexe sate in the Apostolicke chaire, taking the greater libertie to play the Harlot, because shee had an vncontrolled preheminence? *Onuphrius*, in counting this to bee a fable, rather than a true Historie, is not vnlike to 5 Philosopher, who denied, that the Heauen was vnder a continuall motion, and turned about by a circulare reuolution: So doeth *Onuphrius* take libertie to brangle the credite of all ancient Histories. *Philip Morney* notably discouereth the falsehood, and shifting excuses of *Onuphrius*, who alleadgeth, that this fable of a feminine Pope sprang vp by occasion of a libidinous Pope, called *Ioannes* the twelft, who had three notable Harlots attending his lust, namely, *Ioanna*, *Rainetia*, & *Stephania*: Now (saith *Onuph.*) all things being ordered according to 5 pleasure of *Ioãna*, as if shee had bin Pope, of this proceeded 5 rumor of a feminine pope. But *Philip Mor.* citing 5 testimony of *Liutprandus*, proueth, that 5 cõcubines of *Ioãnes* 12. were *Rainetia* & *Stephania*, but no mẽtion is made of *Ioanna*, as one of 5 Popes concubines, but only of one named *Anna*, 5 Popes nice, not his concubine: so that *Onuphrius*, in prouing the

the Hiſtorie of the feminine Pope to bee a fable, hee is founde himſelfe to bee fabulous, and an inuenter of lies.

Nicolaus the firſt, ſuffered *Lodouik* the ſecond, the ſonne of *Lotharius*, to goe on foote, and to leade his bridle while as the Pope was riding on horſe-backe: which proude fact, *Platina* cannot excuſe better, than to count *Nicolaus* ſo venerable a man, that he was accounted of all men as a god. In like manner, hee compelled *Lotharius*, prince of *Loraine*, and brother to *Lewes* 2. to forſake his newe married wife, *Valdrada*, and to adhere againe vnto his firſt wife named *Thiethberga*, vnder paine of curſing. This is the firſt time wherein the biſhop of Rome durſt take boldeneſſe to threaten the princes of FRANCE with his curſinges. So the biſhop of *Rome*, who fiſhed in all muddy waters, partly by the inteſtine diſcord of the poſteritie of *Charles the Great*, and partly by their faults, he increaſed his owne eſtate mightily: ſo that hee became like vnto a mightie Hunter, who goeth to the Forreſt of intention to purſue one beaſt onely, neuerthekſſe his dogges doe no ſooner barke, but all the beaſts in the Forreſt are agaſte, and with feare and trembling looke when they ſhall be purſued. This is that Pope whome § *Romane* Church hath honoured with the reuerende name of the third *Helias*: but he was vnlike vnto the firſt *Helias*, and more vnlike vnto the ſeconde *Helias*, to wit, vnto *Iohn Baptiſt*: The firſt *Helias* girded vp his loynes, and ranne before *Achab*, vntill he came to *Iezreel*: But Pope *Nicolaus* ſuffered the Emp. to goe on foote, and to leade his horſe by the bridle: The ſeconde *Helias* came to prepare the waye of the Lord: but pope *Nicolaus*, whome they call the third *Helias*, prepared a way to his ſucceſſours, and to the ſtanding of the popedome, becauſe hee was like vntó a Citie of refuge vnto all men, who appealed from their owne ordinarie Iudges, willing once fullie to poſſeſſe the chaire of *Rome* into that priueledge to bee Iudges of all appellations. 1. Reg. 18. 46

Adrian the ſecond, by thoſe ſame meanes, increaſed his papal authoritie, by which *Bonifacius* the third had firſt grounded the popedome, namely by flattering of a notable parricide *Baſilius* Emperour of the Eaſt, who had traitorouſly ſlaine the Emperour *Michael*, who had made him aſſociate with himſelfe in gouernement. This Emp. *Baſilius* ſo highly aduanced *Adrian*,

that in the eight generall Councell, assembled in *Constantinople*, for deposition of *Photius*, and restitution of *Ignatius*, no man was permitted to haue ingresse to the Councell, except hee who first subscribed to the supremacie of the bishop of *Rome*. Moreouer, the Emperour *Basilius* procured, that the *Bulgarians* should be subject to the Pope of *Rome*, and not to the Patriarch of *Constantinople*. Howbeit this ordinance, violentlie extorted, contrarie both to equitie and custome, could not continue long.

After *Adrian* succeeded pope *Ihonne* the ninth, who restored *Photius*, at the desire of *Basilius* Emperour of the East. This inconstancie of pope *Ihonne* the ninth, who restored *Photius*, whom his predecessor, *Adrian* the second, had deposed, furnisheth occasion to *Baronius*, to affirme, that this is the pope, who was supposed to haue beene of the feminine sexe, in respect of the inconstancie of his flexible and effeminate minde: and so much the more, because that pope *Ihonne* the ninth not onely restored *Photius* to his place againe, but also ramuersing his affection againe, he cursed *Photius*, because hee had gathered a Councell at *Constantinople* of 380. bishops, wherein hee annulled the decrees of the preceeding Councell, vulgarlie called the eight Generall Councell. Moreouer, it was ordained in this Councell conueened by *Photius*, that the pope of *Rome* shoulde accept no man into his fellowship, whome the patriarch of *Constantinople* had excõmunicated: by this decree cutting off all appellations from *Constantinople* to *Rome*. This fact so grieued the pope, that hee cursed *Photius*, whome before hee had restored to his office againe. Heere I leaue *Baronius* and *Onuphrius*, reckoning one against another concerning the feminine pope: *Baronius* saith, it was pope *Ihonne* the ninth, whose inconstancie gaue occasion to the rumoured opinion of the feminine pope: *Onuphrius* saieth, it was the inconstancie of a libidinous pope *Ihonne* the twelft, following all the desires of an harlot: but if either of them had written truelie, it had beene more competent in such a sense to haue saide, that there had beene manie femenine popes, rather than one onelie.

Platin. in vita Steph. 6

The barbarous crueltie of *Stephanus* the sixt (other reckon *Stephanus* the seuenth) against *Formosus*, whose dead bodie he raised out of his sepulchre, and cut off his consecrating fingers, and cast

caſt them into *Tiber*. Is there any fact of vnnaturall inhumanitie practiſed amongſt the *Indians* and *Æthiopians*, comparable to this? *Onuphrius* counteth this Hiſtorie alſo to bee a fable, as if his impudent deniall of euerie vnhoneſt fact, done by the biſhops of *Rome*, were able to derogate credit to all auncient Hiſtories. But what ſhall bee thought of the oppoſite decrees of Councels gathered by *Formoſus* & *Stephanus*, no leſſe repugnant one vnto another, than light is vnto darkneſſe? Shall it bee thought that theſe oppoſite Councels were indited by the holie Spirit, as if the holie Spirit coulde bee repugnant vnto himſelfe?

From the 900. yeere of our Lord, vntill the 1000. yeere, the biſhops of *Rome* were ſo farre degenerate from the manners of their ancient predeceſſors, that whereas the auncient biſhops of *Rome*, attending the holie exerciſes of prayer and exhortation, contemned dignities offered vnto them: now by ambition and bribes they ſtriue for the Popedome: and when they haue gotten it, as cruell tyrants, they contende, with hatefull malice, euerie one againſt the fame of another: and laying aſide diuine worſhip, they follow the luſts of their owne hearts, the more ſecurelie, becauſe their is no man to reſtraine their inordinate deſires. This *Platina* writeth of them in the life of *Sergius* the third. The moſte part of them were like vnto Monſters, whoſe natiuitie, like as it breedeth ſorow in the harts of their verie parents: ſo in like manner it is ſome mitigation of their heartes griefe, when the Monſter haſtily dieth. This ſecond comfort God gaue vnto the world. Few of theſe ambitious, auaritious, and libidinous Monſters continued long in the popedome. I will not anticipate the Hiſtorie, but ſhortly I hope thus farre hath beene declared, that the *Romane* Church ſought this preheminence vnhoneſtly, and abuſed it vilely by ſimonie, idolatrie, hereſie, treaſon, tyrannie, ſchiſme, and all kinde of inhumanitie, which one of them could practiſe againſt another: And that they haue caſten behinde their backe that holie forme of preparation for entering into ſpirituall functions vſed of olde, to wit, that their ſpirituall ſenſes were well exerciſed with ſeeing of Heauenlie ſightes, with hearing of Angelicall hymnes, with feeling the operatiue vertue of the coale taking from the Altar of God, and

Plati. in vit. Sergii 3.

Iſai. 6.

touching their lippes, and so being well prepared and furnished with celestiall grace, they entered into spirituall callinge, assisted with the grace of God, that commeth from aboue. But now the preparation is turned to riches and money, wherewith if a man be well furnished, albeit he were like vnto *Iosmas* the thirteenth, that is, a man who is perjure, the verie childe of the deuill, the brother of *Iudas*, and a man whose name will remaine in perpetual execration: yet such a man furnished, as said is, with riches and money, may bee promoted to the popedome. Now is leuen eaten in time of the passeouer, and hee who calleth himselfe the Vicare of Christ, hee climbeth to that office by the leuen of sin. And truely, like as the types and figures of good thinges, cannot equall in goodnesse the thinges that are figurated by them: euen so, the figures of euill things were not so much to bee abhorred as the euill things themselues represented by types & figures. He who commanded to purge the olde leuen, to the end, 1. Cor. 5. 7 that wee might bee an holie lumpe, hath vtterly forbidden vs to enter into holy callings by vile and vnhoneſt meanes.

NOw followeth the third head of this TREATISE, as a preparation to the TREATISE following, to proue that the chaire wherein the *Vniuersall Bishop* sitteth, is the chaire of the *Antichrist*, which I proue by this argument, The chaire that extolleth it selfe aboue Christ, is the chaire of the *Antichrist*: but so it is, that the chaire wherein the *Vniuersall Bishop* sitteth, extolleth it selfe aboue Christ, *Ergo*, it is the chaire of the *Antichrist*. 2. Thes. 2. 4 The first part of the argument is proued by the wordes of the Apostle, writing to the *Thessalonians*: The second part of the argument I proue by this reason, That chaire which taketh vpon it power to dispense against the lawe of God, extolleth it selfe aboue Christ: but so it is, the chaire of the *Vniuersall Bishop* arrogateth power to dispense against the lawe of God: as namely, in the matter of Marriage, licentiating a man to marrie his brothers wife, and others to marrie women of their neareſt consanguinitie: *Ergo*, the chaire of the *Vniuersall Bishop* is the chaire of the *Antichrist*. Heere let vs remember, that no lawe can bee dispensed withall, but either by the same authoritie, by which it is made, or by a greater: But the lawe of God is manifestly annulled

nulled in many points, corrected, and dispensations giue against it by the chaire of Rome, as shall bee declared heereafter, GOD willing: what can bee saide of it then, but that it is become the seate of the *Antichrist*?

Concerning the stile of the *Antichrist*, which I minde to attribute to the bishop of *Rome*, especially since the yeere of our Lord 666. I admonish the Reader, that hee bee not deceiued with the generalitie of the worde *Antichrist*: which albeit it may be attributed to Infideles, Heretiques, and to all them who obstinately contende against the doctrine of the person or office of Christ: yet doeth this name most properly belong to the principall ring-leaders and authors of that great defection from the faith, fore-tolde by the Apostle *Paul*, 1. *Tim.* 4. For like as when *Moses* in Holy Scripture is called a Prophet, and faithfull Pastors are called Angels, this hindereth not Christ from being called the Great Prophet, & the Angell of the Couenant: Euen so, when Heretiques, who gainsay the diuinitie of Christ, or veritie of His humane nature, are called *Antichrists*, this hindereth not, but the chaire which hath chiefely blinded the world with errours, and hath poysoned kings and people with the cuppe of her fornications, to bee called the seate of the *Antichrist*. *Nazianzenus*, in a generall sense, counteth *Arrius*, whom hee pointeth out by the stile of a recent Apostate, and *Nestorius*, by whose opinion the natures of Christ were diuided, to be *Antichrists*. But *Chrysostome*, in a proper sense, supposeth him to bee *Antichrist*, who should treade vnder foote the *Romane* Empire: like as the *Romanes* had subdued the kingdome of the *Macedonians*, and the *Macedonians* had subdued the kingdome of the *Persians*, and the *Persians* had vndone the kingdome of the *Babylonians*: Euen so (saith *Chrysostome*) the *Antichrist* shall vndoe the dominion of the *Romanes*: and in ende, the *Antichrist* shall bee consumed by the Spirit of Christs mouth, and shall be abolished with the brightnesse of His comming.

1. Ioan. 2. 18 and 22. 1. Ioan. 4. 3

Deut. 18. 15 Apocal. 2. and 3. Malac. 3. 1

Nazianz. Cygnea Carmin.

Chrysost. 2. Epist. Thess. 2. Hosiul. 4.

2. Thes. 2. 8

Many thinges are written of the *Antichrist*, who deceaueth people in errour, so that they misknowe the *Antichrist* when hee is come, no lesse than the nation of the *Iewes* misknew Christ when He was manifested in the flesh. They write, that he should

Iren. cont. Valent. li. 5.

bee of the Tribe of DAN, that hee shoulde bee borne in BABYLON, and hee shoulde bee brought vp in CORASIM and BETHSAIDA, that SATHAN shoulde ouer-shaddowe his mother, and possesse her, that hee should re-edifie the Temple of HIERVSALEM, and that the people of the IEWES should adhere vnto him. But all these opinions are grounded partlie vpon a wrong interpretation of Scripture, and manie of them are shrowded falselie vnder the name of AVGVSTINE, Bisshop of HIPPO: but it is knowne that RABANVS, Archbishop of MENTZ, was the compiler of that fooliſhe TREATISE, *De Antichristo*, whereinto the fore-mentioned opinions are contained, and not AVGVSTINE. More-ouer, they say, that the *Antichriſt* shoulde bee one particulare man, opposite to Christ, whose continuance in fighting against the Saincts shoulde not exceede the space of three yeeres and an halfe.

Censura Lovan.

But what madnesse is it to referre the secrete beginning, the open tyrannie, the reuelation and destruction of the *Antichriſt* to the person of one singulare man, which is a worke working from the dayes of the Apostles, vntill the second comming of Christ? The argument whereby some Papistes woulde make it to seeme probable, that the *Antichriſt* is one singulare man onelie, is taken from the force of the prepositiue article, ὁ ἀνθρωπος. A childish argument indeede, as who woulde saye, that it were not lawfull to praye in anie chamber, except in one onelie, in respect of the prepositiue article set before ταμιεῖον, in these wordes, εἴσελθε εἰς τὸ ταμιεῖον σου: that is, *Enter into thy chamber*. The time of the continuance of the *Antichriſtes* persecution, three yeeres and an halfe, is borrowed from *Auguſtine*, who supposeth, that the horne which shall speake words against the moste High, and who shall chaunge times and lawes, as thinges giuen vnto his handes, vntill a time and times, and the diuiding of a time: by this horne, I saye, *Auguſtine* supposeth the *Antichriſt* to be presented: howbeit others more iudiciously haue referred this prophesie to *Antiochus Epiphanes*, who blasphemed God, chaunged Sabboths and Festiuall dayes, yea, and by his impious lawes, presumed to abrogate the law of the Almightie God: and immediatelie after such presumptuous attempts,

Matth. 6. 6

Auguſt. de ciuitate Dei lib. 20. ca. 22

Danie. 7. 25

1. Mach. 1. cap. 6. vers. 16.

tempts, God ſhortened his dayes, for within the ſpace of three yeeres, and ſome fewe dayes, hee ended his life in moſte miſerable manner.

They haue no better grounde to affirme that the *Antichriſt* ſhall bee of the Tribe of *Dan*, than this, Becauſe the Tribe of *Dan* is not reckoned amongſt the reſt of the Tribes, *Apocal.* 7. yet this was not done to exclude this Tribe from the ſauing marke of Chriſt, but to giue place to the Tribe of *Leui*, and not to exceede the number of twelue Tribes: for Holie Scripture, which commendeth the faith of *Barak* of the Tribe of *Nephtali*, and *Gideon* of the Tribe of *Manaſſe*, and *Iphtah* of the Tribe of *Gad*, commendeth alſo the faith of *Samſon* of the Tribe of *Dan*, *Hebr.* cap. 2. verſ. 11.

One thing I cannot paſſe by: The inuenters of ſuch fables, that the *Antichriſt* ſhoulde bee of the Tribe of *Dan*, borne in *Babylon*, &c. in ſome thinges haue ouer-ſeene themſelues miſerablie: namelie, when they affirme, that the *Antichriſt* ſhall build the Temple of *Hieruſalem*, and ſhall ſit there in the Temple of God, and the nation of the *Iewes* ſhall adhere vnto him, and immediatelie after this, the ende of the worlde ſhall come, and Chriſt ſhall deſtroye the *Antichriſt* by the Spirit of his mouth. Heere marke the great contradiction that is betwixt the propheſie of *Paul*, concerning the conuerſion of the *Iewes*, before the ſeconde comming of Chriſt, and the fooliſh opinion of Papiſtes: *Paul* ſaieth, that the *Iewes* ſhall bee conuerted to the true faith before the Great daye of the LORDES ſeconde appearance: but Papiſtes ſaye, that the *Iewes* ſhall bee adhering to the *Antichriſt*, when Chriſt ſhall come to judge the worlde, and to deſtroye the *Antichriſt*, by the brightneſſe of his comming. Theſe two opinions cannot both conſiſt: therefore, let the fable inuented by men fall, that place may bee giuen to the trueth of God, who is bleſſed for euermore, AMEN. Roman. 11. 26. and 31 32

A TREATISE,
Of the Antichriſt.

CONTROVERSIES in ciuill matters, are not all of like moment: therefore it was ordained by the counſell of *Iethro*, that great matters ſhoulde be brought to *Moſes*, and that inferiour Magiſtrates ſhould judge in ſmall cauſes. Exo. 18.22 But in controuerſies of religion, all cauſes, both great and ſmall, are to bee brought vnto the mouth of Chriſt, our true *Moſes*, who will ſpeake from his Sanctuarie vnto vs, and giue vnto vs reſolution of all our doubtes out of His bleſſed worde. In this TREATISE eſpecially, let vs runne to the mouth of Chriſt, ſpeaking by his Apoſtle *Paul*, and vttering a notable propheſie concerning the comming of the *Antichriſt* in the wordes following:

2. Theſſ. 2 *Let no man deceiue you by anie meanes: for that day ſhall not come,*
verſ. 3. *except there come a departing firſt, and that that man of ſinne bee diſcloſed, euen the ſonne of perdition,*
verſ. 4. *Who is an aduerſarie, and exalteth himſelfe againſt all that is called God, or that is worſhipped, ſo that hee doeth ſit as God in the Temple of God, ſhewing himſelfe that hee is God.*
verſ. 5. *Remember yee not, that when I was with you I tolde you theſe things?*
verſ. 6. *And nowe yee knowe what with-holdeth, that hee might bee reuealed, in his time.*
verſ. 7. *For the myſterie of iniquitie doeth alreadie worke, onelie hee, who nowe with-holdeth, ſhall let, till hee bee taken out of the way.*
verſ. 8. *And then ſhall the wicked man bee reuealed, whom the Lord ſhall conſume with the Spirit of His mouth, and ſhall aboliſh with the brightneſſe of his comming.*
verſ. 9. *Euen him whoſe comming is by the working of Sathan, with all power, and ſignes, and lying wonders.*
verſ. 10. *And in all deceiueableneſſe of vnrighteouſneſſe amongſt them that periſh, be-*

riſh, becauſe they receiued not the loue of the truth, that they might bee ſaued.

And therefore, God ſhall ſende to them ſtrong deluſion, that they ſhall beleeue lies: verſ. 11.

That all they might bee damned, who beleeued not the trueth, but had pleaſure in vnrighteouſneſſe. verſ. 12.

The occaſion mouing the Apoſtle to embarke into this Propheticall prediction, concerning the comming of the *Antichriſt*, was this, Becauſe ſome in *Theſſalonica* ſpake of the ſecond comming of Chriſt, that it was neare approaching, and euen at hand. The Apoſtle on the other part woulde aſſure the *Theſſalonians*, that before the comming of that Great day, there ſhould firſt be a defection from the true faith, and that the *Antichriſt* ſhould be diſcloſed. It is not the purpoſe of the Apoſtle to diſſwade anie man from remembring the terrour of that Great daye, wherein the verie Elements ſhall melt: and if ſo be, what manner of men aught we to be in holy conuerſation, looking for and haſtening vnto the comming of the day of our Lord: yea, and the obliuion of the ſecond comming of Chriſt is the principall grounde of the ſecuritie of the euill ſeruant. But the Apoſtle, ledde by the conduct of the Holy Spirite, fore-ſeeing that two things were needfull to bee remembered, to wit, the ſeconde comming of the Lord Ieſus, and the preceeding comming of the *Antichriſt*: hee would haue them ſo to remember the one, that they ſhould not forget the other, leſt whileſt wee runne faſt to the marke, without marking the perilles that are in the waye, wee fall into the ſnares of the Deuil. Our maiſter Chriſt, when he corrected the fooliſh precipitation of the ſonnes of *Zebedeus*, who woulde haue ſitten at the right and left hand of Chriſt in His kingdome before they had beene baptized with his baptiſme, and before they had drunken of the cuppe of the ſufferings of Chriſt: hee diſſwadeth them not from continuall faſtning their eyes vpon the glorie of Chriſtes Kingdome, but rather ſo to looke vnto the marke, that they ouer-leape not the waye leading to the marke. God hath indeede prepared a kingdome for vs, but by many tribulations we muſt enter into that kingdome.

2. Pet. 3. 11. 12.

Matth. 24.

Mark. 10. 38

Act. 14. 22

The apoſtaſie whereof the apoſtle prophecieth, is not a defection in manners onely, but alſo a departing from the faith, as is

clearlie witnessed in another place, in these wordes, *Now the*
1. Tim. 4. 1 *Spirit speaketh euidentlie, that in the latter times some shall depart from the faith*, &c. Defection in manners is so vsuall a thing, that where the word of God is preached in most powerfull manner, there also corruption in manners doeth abound, arguing the euill inclination of our nature, which taketh occasion by the
Roman. 7. 8 commandement, and worketh in vs all kinde of concupiscence: so that the corruption of our nature is like vnto a gutter of water, the passage whereof is hindered: it gorgeth, swelleth, and setteth forwarde its owne accustomed waye more impetuouslie than euer it did before. But the Apostle is speaking of a deeper mysterie, and of a thing more rarely contingent, to wit, of an apostasie from the faith. This is the sharpest of all punishments, which GOD inflicted vpon mankinde for the contempt of his trueth, to cast off a people into a reprobate minde, whether wee looke to the actions of God, who rejecteth, or to the miseries of them, who are rejected. The actions of God, who rejecteth, are
Zach. 11 set downe by the Prophet *Zacharie*, *The Lord will not feede that people, yea, he will breake his shepheards staffe*, to wit, the staffe called beautifull, & the staffe called bandes. The miseries of them, who
Isai. 6. 9. 10 are rejected, are set downe by the Prophet *Esai*, in these wordes, *Yee shall heare indeede, but yee shall not vnderstand: yee shall plainlie see, and not perceiue: make the heart of this people fatte*, &c. So it commeth to passe, when this heauie judgement is inflicted, there is no comfort to bee founde, neither in Heauen aboue, nor in the Earth beneath: When wee looke vp vnto God, hee will feede vs no longer: when wee looke downe to our selues, wee receiue no comfort by the externall ministerie of the worde, it is to vs the sauour of death: yea, and wee are in so desolate a case, as the
Zach. 11. 9 Prophet speaketh, *That that dieth, let it die: and that that perisheth, let it perish: and let the remnant euerie one eate the flesh of another*. Of this vnsupportable and remedilesse euill, that there should bee a defection from the faith, neither could the Church of the *Iewes* of olde, nor the visible Church of late euer be content patiently to heare, because it seemed to bee repugnant to the euerlasting couenant of God, made with *Abraham* and his seede. Neuertheless, that same blessed mouth, which made the couenant with *Abraham* and his seede, fore-tolde also, that they should bee

cast off

caſt off into a reprobate ſenſe, and that the Great Shephearde would feede them no longer. Now both theſe things being vttered by the bleſſed mouth of God, it is certaine, that there is infallible truth in both: & it is better, & more agreeable with the honour of God, to ſearch out what way both theſe thinges can conſiſt without impeachment one of another, than ſo to talke of the couenant, that wee ſhoulde gainſay the propheſie of the defection of the Church of the *Iewes*. And the Apoſtle *Paul* hath wiſelie obſerued, that the couenant of God is not annulled by the defection of the moſt part of the *Iewes*, in reſpect that a remnant are ſaued through the electiō of grace. The *Romane* Church in like manner, caſteth vp, that God hath promiſed, that the gates of Hell ſhall not preuaile againſt the Church. And the ſame God, by the mouth of his holie Apoſtle hath fore-tolde, that there ſhoulde bee a defection from the Faith. Both theſe Propheſies muſt bee true, neither doeth the apoſtaſie of the great multitude preſuppoſe, that the Church of Chriſt is perished, or the promiſe of God made of none effect, but in the middeſt of this apoſtaſie a remnant are ſaued, according to the election of grace. *Ioſeph*, in the yeeres of famine, was prouident, and kept corne afore-hand, both for foode to men and beaſtes, and for ſeede to the ground: But Chriſt is more prouident in the yeeres of horrible apoſtaſie from the faith, to keepe afore-hand a ſaued hand-full, as ſeede for the propagation of the Church. Wherefore, let no man conclude of the long laſting apoſtaſie of the *Iewes*, or yet of the Popish Church, that the couenant of God is of none effect, and that the Church is perished.

Rom. 11. 5

Matth. 16

2. Theſſ. 2

Geneſ. 47

The *Antichriſt*, of whom the Apoſtle ſpeaketh, is not one particular man, oppoſite to the kingdome of Chriſt, as manie doe thinke: but rather a kingdome, hauing fore-runners, hauing a growth, and hinderers of the growth, hauing aduancers, admirers, worshippers, followers, diſcouerers, againſt whom warres are intended, yea, long laſting warres, vntill this kingdome be drunken with the blood of the Saincts: and finally, for this kingdome God hath ordained a fall, whereat all her followers ſhall be ſadde, and lament for her ſudden and vnexpected deſolation: but the Saincts in Heauen ſhall rejoyce. All theſe thinges cannot bee done in one mans age. Therefore, I take the worde

Antichriſt, for a kingdome oppoſite to the Kingdome of Chriſt: hee is called the man of ſinne emphaticklie, becauſe in multitude, ripeneſſe, and ſuperlatiue exceſſe of all kinde of ſinnes and abominations, this kingdome goeth beyonde all other kingdomes, lewder in manners, more corrupt in doctrine, more blaſphemous in opinion, more deceitfull in carriage, more proude in attemptes, euen againſt them who are in authoritie, than anie ſocietie of people hath beene before: ſetting their mouthes againſt the Heauen, commanding the Angels of God to carrie ſoules to Heauen, becauſe their armour was croſſed, their feete were in the waye, leading to the Holy Land, their intention was to fight againſt the *Saracens*. This did Pope *Clemens* the ſixt, in his Bull giuen to the croſſed ſouldiours. Nowe, whether their ſoules haue bene purged by faith in the fountaine of Chriſtes blood or not, it is no matter, it is enough that they died in that journey, the Angels muſt bee obedient to the *Romane Antichriſt*, to carrie their ſoules foorthwith to Heauen after their death. Notwithſtanding of all this, the man of ſinne muſt bee counted ſo complete and perfect, that hee cannot erre in matters of faith, and to bee in ſuch high preheminence, that albeit hee carrie innumerable ſoules headlongs to Hell, no man ſhould demand of him wherefore hee did ſo. Yea, and further horrible ſinnes, ſuch as promiſe breaking to Infideles and Heretiques, and vile treaſons againſt Chriſtian Princes, haue open allowance in the kingdome of the *Romane Antichriſt*: and therefore he may juſtly be called the man of ſinne.

Gratian. diſtinct. 40. cap. 6

Moreouer, the *Antichriſt* is called the childe of perdition, in two reſpects, to wit, actiuely, and paſſiuely: actiuely, becauſe hee is a ring-leader to thoſe who walke in the way of perdition: paſſiuely, becauſe hee is ordained for deſtruction, and to be conſumed by the breath of the mouth of Chriſt. In both theſe reſpectes *Judas* ſeemeth to haue beene the type of the *Antichriſt*: firſt he was a ring-leader to the band of ſouldiours which came from the High Prieſt, and the Rulers, to take Chriſt: ſecondlie, he was appointed to deſtruction, and of him Chriſt ſaide, *Surely, the Sonne of man goeth his way, as it is written of him, but woe bee vnto that man, by whom the Sonne of man is betrayed: it had beene good for that man, if hee had neuer beene borne.* Nowe the *Antichriſt* repreſented

Mat. 26. 24

sented by *Iudas*, he is also υἱὸς ἀπωλείας, that is, the childe of destruction, for both the fore-mentioned respects: he leadeth men to destruction, and hee is ordained to bee consumed by the glorious appearance of Christ. How the *Romane Antichrist* leadeth men headlonges to destruction, I might prooue by many examples, but for the present I shall content me with the example of one age, and of one nation in this age (to wit, in the seuenth Centvrie) absolutely ledde by the counsell of the *Romane Antichrist*: The nation of the *Gothes* domining in *Spaine*, they forsooke the impious Heresie of the *Arrians*, whereunto they were miserably addicted, in the dayes of *Richaredus*: After *Richaredus* dayes, they followed the *Romane* chaire so absolutely, that in the Councels conuened by the authoritie of *Sesinandus*, *Chintilla*, *Chindasuvindus*, *Recesuvindus*, and *Bambas*, whatsoeuer was allowed by the *Romane* Church, had allowance by them: and whatsoeuer the *Romane* Church disallowed, that was in like manner disallowed by them in the Councels of *Toledo*, *Bracara*, and *Hispalis*. Yea, and in following the *Romane* Church, they were so officious, that albeit in bidding and forbidding, they exceeded not the preceptes of the *Romane* Church: yet in aggreadging the punishmentes of them who transgressed the ordinances which they borrowed from the *Romane* chaire, they ouer-went the seueritie of the *Romane* discipline. 2 Thes. 2.

In the ninth Councell of *Toledo*, marriage of men in spirituall callings is detested in *Spaine*, as it was in *Italie*: but the children procreated by Bishops, Presbyters, Deacons, &c. were ordained to bee more seuerely punished in *Spaine*, than they were in *Italie*: for in *Italie* we reade of *Theodoretus*, that hee was the son of *Theodorus*, bishop of *Ierusalem*, yet was hee admitted to the Popedome, and was successour to Pope *Ihonne* the fourth: but in *Spaine* the children of bishops were not onely depriued of the heritage appertaining to their parents, but also were mancipated to perpetuall seruice, as slaues and seruantes who are bought with money. In like manner, in the fourth Councell of *Toledo*, gathered by *Sesinandus*, they are superstitious out of measure euen beyond the *Romane* Church in doxologies, when *Gloria Patri* is sung, they ordained, that to *Gloria*, *Honor* should be added, with intermination of punishment to them who should say, *Gloria Patri*, Conc. Tolet. 9. can. 10. Conc. Tol. 4. can. 4.

& Filio, without this addition, *Gloria, & Honor, Patri & Filio*: in ſo doing, damning the verie perfect forme of prayer indited by our Lord to his Diſciples, the doxologie whereof is this, *For*
Matt. 6. 13 *thine is the Kingdome, and the Power, and the glorie, for euer, Amen*: without mention of the worde *Honour*. In a worde, the *Gothes* riegning in *Spaine*, the more officious they were in following abſolutely all the cuſtomes of the *Romane Antichriſt*, the nearet they were to eternall deſtruction, becauſe hee is juſtly called the man of ſinne, and the childe of deſtruction. Nowe it is to bee marked, that theſe two names of the *Antichriſt*, to wit, the man of ſinne, and the childe of perdition, they goe conjunctly together, becauſe when ſinne is neare, deſtruction alſo is at hand, except ſinne by repentance be aboliſhed: And ℣ Prophet pronounAmos 6. 3 ceth a woe againſt *them that put farre away the euill day, and approach to the ſeat of iniquitie*. More-ouer, the Apoſtle fore-telleth, that the *Antichriſt* ſhall bee diſcloſed, or reueiled: that is, howſoeuer he ſhall maske himſelfe with the vizards of holy titles, that he is the Vicare of Chriſt on earth, & the ſucceſſour of *Peter*, & to him is concredite the care of all the ſheepe of Chriſt, diſperſed in the whole world: Neuertheleſſe, he ſhalbe ſtripped naked, & all theſe masks ſhall be plucked from his face, and he ſhall be knowne to bee an aduerſarie to Chriſt, and an abuſer of Chriſtes people. Now conſider, that this propheſie preſuppoſeth, that the *Antichriſt* ſhould bee vnknowne for a long ſpace, and in ende, ſhould be diſcouered. If it ſhall be demanded, how could the *Antichriſt* be vnknowne, who lurked not in a corner, but ſate in ℣ Temple of God, and had power of gouernement of Church-affaires? To this I anſwere, That in time of the darkneſſe of the night a
Apocal. 9. 2 foe is hardly diſcerned from a friend: and the ſmoke of the bottomleſſe pit, whereby both the ſunne & the aire were darkened, might eaſily haue dimmed the ſight of ſimple people, ſo that they could not diſcerne the inſolent pride of the *Antichriſt*, vſurping the honour only due to Chriſt. The meanes of the diſcouerie of the *Antichriſt*, I remit vnto the 8. verſe, and I proceede to the next verſe. In the 4. verſe of the chap. the Apoſtle calleth the *Antichriſt* an aduerſary, to wit, to God: and he ſubjoyneth the reaſon, *becauſe he exalteth himſelfe againſt euery thing that is called God, or that is worſhipped*. Firſt let vs marke, that the *Antichriſt* is pointed out by

out by one of the names of the Deuill, to wit, that hee is an aduersarie, to God, to his word, and to his Saincts, yea, an aduersarie in the superlatiue degree, becauſe hee vſurpeth the honour only due to Chriſt. Mortall Princes count all ſubiectes, who are diſobedient to their lawes, to bee their aduerſaries: but if anie man vſurpe the title of the Kingdome, the King will count him his corriuall, and principall aduerſarie: Euen ſo, amongſt all the aduerſaries of Chriſt, hee is counted his principall enemie, who enricheth himſelfe with the honour due to Chriſt onelie. Howſoeuer he call himſelfe the ſeruant of the ſeruants of God, yet indeede hee vſurpeth vpon himſelfe higher honour than is due vnto a mortall man, and therefore is called an aduerſarie to God: for the Lord will judge the world according to his Goſpell, as the Apoſtle ſpeaketh, *Roman. 2. 16.* and not according to our conceites.

The two principall pointes of the honour of Chriſt, are Faith and Obedience. The *Romane Antichriſt*, for to moue ignorant people to put their truſt in him, as the Vicare of Chriſt in earth, taketh vpon him power to open the gates of Paradiſe to whom he pleaſeth, as an abſolute commander of Heauē, and to deliuer to the Deuill and ſend to Hell, by his anathemes and curſinges, whom he pleaſeth, as abſolute commander of Hell, and to looſe priſoned ſoules out of purgatorie, as abſolute commaunder of purgatorie, and to diſtribute the kingdomes of the earth at his pleaſure, as if the earth were his, and he had power to confer all the glory of the dominions of the world to whom he pleaſeth. All this is done to moue people to put their truſt in him, as ſaid is. The other principall point of ỹ honour of Chriſt, is abſolute Obedience to his bleſſed will, without diſputation, doubting, or reſoning in ỹ contrary, as *Abrahā* ỹ father of ỹ faithfull did, *Gā. 22.* The like obedience the *Rom. Antich.* demandeth to all his lawes & ordinances, euen to ſuch as are repugnant to the law of God, as namely, to inuocation of Saincts, worſhipping of Images, &c. therefore he is juſtly counted the principall aduerſary of Chriſt.

The *Antichriſt* is ſaid to exalt himſelfe againſt all that is called God, or is worſhipped, becauſe he taketh vpon him to diſpenſe againſt the law of GOD, which argueth, that he arrogateth vnto himſelfe authoritie aboue the lawe-maker: for no lawe (as I

haue declared alreadie) can bee dispensed withall, but either by the same authority by which it is made, or by a greater. Against Christes Kinglie, Priestlie, and Propheticall offices, hee aduaunceth himselfe, in abrogating the institution of Christ concerning the receiuing of the blessed Sacrament of the Supper, vnder both formes of bread and wine. In prohibition of marriage and meates, and in setting vp a newe propitiatorie sacrifice in the Church, as it were protesting the insufficiencie of the sacrifice of Christ once offered. Let vs in this point marke the degrees of the defection of the visible Church, not vnlike vnto the decaying estate of a diseased man: First, his naturall sappe and moysture decayeth: Secondly, corrupt humours doe abound: Thirdly, his blood is inflamed, & perilous feuers seazing vpon his bodie, doe threaten death: Euen so in the Church, when holy exercises of prayer and preaching are intermitted, this is a biginning of euill: Next, when superstitions, rites, and ceremonies, seruing to no profitable vse, doe abound in the Church, (as vitious humours in the bodie) then is the defection increased: But when the visible Church admitteth another Law-giuer than Christ, and stoupeth vnder the yoke of his obedience, then is the defection from the faith come vnto a ripenesse, and the *Antichrist* then sitteth in the Temple of God, shewing himselfe that hee is God: and if the Lord had not kept vnto himselfe a remnant by his gracious election, the visible Church had beene like vnto *Sodome* and *Gomarrha*.

In the 5. verse, hee saieth, *Remember yee not, that when I was yet with you, I tolde you these thinges?* This verse is not superfluously casten in, to admonish the *Thessalonians*, that the comming of the *Antichrist* was a matter of great moment, and tending to the hurt of manie mens soules: therefore it was needefull, that timous premonition shoulde bee made vnto the Saincts, to eschew the danger to come. This is the Lordes customable dealing, in matters graue, weightie, and serious, to giue aduertisementes proportionallie agreeing with the nature of the thing fore-tolde. But what shall wee speake of the lethargie and securitie of the worlde? wee neuer read that men were so sluggishe, and ouer-laide with so deepe securitie, as when they were fore-warned of great thinges to come: as if the loude sounde of the

the trumpet of God ſerued to none other vſe, but onelie to lull men into a heauie ſleepe. The deluge of waters, the firſt comming of Chriſt, the deſtruction of *Hieruſalem*, the comming of the *Antichriſt*, and the great tempeſt of the wrath of God, that ſhall be reueiled at Chriſtes ſecond appearance: all theſe things (I ſay) haue bene fore-tolde: but the contempt of the warnings of God, haue procured, and will procure, the heauie weight of Gods indignation. Wee reade of Chriſtes Diſciples, that when they ſawe their maſter walking vpon the waters, they ſuppoſed hee had beene a ſpirite, or φάντασμα, that is, a fantaſie, and deluſion: this they did onely at one time, in feare and weakneſſe: but the wicked at all times, and in the obſtinacie of their vnbeleeuing heartes, call both the promiſes and threatninges of GOD φαντάσματα, that is, fantaſies and deluſions. For this cauſe, the Apoſtle, both by worde and writ, inculcateth this propheſie of the cõming of the *Antichriſt*, into the eares of the *Theſſalonians*, to the ende they ſhould not lightlie regarde the fore-warnings of God, as the ſonnes-in-law of *Lot* did in *Sodome*.

Now follow the 6. and 7. verſes, with the beginning of the 8. verſe, *And now yee know what with-holdeth, that he might bee reueiled in his owne time: for the myſterie of iniquitie doeth alreadie worke: onlie he, who now with-holdeth, ſhall let, till he bee taken out of the way: and then ſhall the wicked man be reueiled.*

The naturall order requireth, that in theſe wordes three things ſhould bee entreated: Firſt, howe the myſterie of iniquitie beganne to worke in *Paules* dayes: Secondlie, who is this, that ſhould bee a let and hinderance to the *Antichriſt*: And thirdlie, when was it, that hee was made out of the way, ſo that he could hinder the *Antichriſt* no longer. The myſterie of iniquitie began to worke euen in the dayes of *Paule*, becauſe ſome Heretiques ſprang vp at that time, who denied the diuinitie of Chriſt, ſuch as *Ebion*, and *Cerinthus*, theſe appertained to the kingdome of the *Antichriſt*, becauſe they were his fore-runners, beginning with entiſing ſpeaches to ſeduce men from the trueth of God. And what was wanting in them, except power, and vncontrolled authoritie, to bring to a full ripeneſſe the worke of defection, alreadie begunne. So Hereſies, and the doctrine of lies, is the very firſt foundation of the kingdome of the *Antichriſt*. And like as

an Eagle, that buildeth her neſt in the face of a ſteepie rocke, the firſt ſticke that ſhee carrieth to her neſt, belongeth to the maſſe thereof: Euen ſo, without all controuerſie, the Heretiques, who prepared a way to the kingdome of the *Antichriſt*, they are members of the bodie of his kingdome. If any man ſhall obiect, that the chaire of *Rome* damned the olde Hereſies of *Ebion*, *Cerynthus*, and of the *Manichies*, and therefore ſuch men cannot bee iuſtlie reckoned to appertaine to his kingdome, whome hee ſeparated from his fellowſhip, by deteſting their opinions: To this I anſwere, That like as the golde, and ſiluer, the braſſe, and yron, and likewiſe the claye of the great image, which *Nebuchadnezer* ſawe in his viſion, had no agreement one with another, yet in this they agreede, to conſtitute one ſtately image, oppoſite vnto the little ſtone hewne out of the rocke without handes: euen ſo, hereſies are repugnant one vnto another, yet all belong vnto the kingdome of darkneſſe, and to the throne of the *Antichriſt*, ſet vp againſt the glorious throne of the kingdome of Chriſt: Yea, and theſe Heretiques, who impugned the true doctrine of the perſon of Chriſt, they brake the yce, as it were, & gaue example to others, to impugne the doctrine of his office alſo.

Dan. 2. 32 33

In the ſecond place, by him that letteth, *Chryſoſtome* vnderſtandeth the *Romane* Empire, which conſiſting into its owne integritie, with vndiminiſhed and vnbrangled authoritie, the *Romane Antichriſt* durſt not attempt high things, and thinges farre ſurmounting the modeſt carriage of ſubiects. And heere by the way it is to bee marked, that like as the Apoſtle by him who letteth and hindereth, vnderſtandeth not one particulare Emperour onely, but an Empire, wherein one Emperour ſucceedeth to another: Euen ſo, by him that is letted, hee vnderſtandeth not one particulare man, but the eſtate of an vſurped kingdome, wherein likewiſe one ſucceedeth to another. But now let vs ſee how the *Romane* Emperour, ſo long as he conſiſted in his owne full ſtrength, did hinder the attemptes of the *Antichriſt*: Firſt, no man was admitted biſhop of *Rome* a long time, without the conſent of the Emperour: Secondlie, inueſtment of biſhops, by ſtaffe and ring, beeing likewiſe in the Emperours hands, the exceſſiue pride of the *Romane* biſhops (euen after they were called *Vniuerſall Biſhops*) was mightilie borne downe: Thirdly, ſo long as Em-

Chryſ. homil. 4. in 2. Theſ. cap. 2

as Emperours kept in their owne hand the power of conuocating Generall and Nationall Councels, the biſhops of *Rome* all this while acknowledged *Romane* Emperours for their ſoueraine lordes: But when the Emperours were bereaued of all their forementioned rightes, as *Palinurus*, by ſtorme of weather, was caſt out of the ſhip, and the rudder, by violence of the tempeſt, was waſhen out of his handes, then all things were turned vp ſide downe, as we ſhall heare (God willing) in the ſubſequent words, wherein he propheſieth, that he who letteth ſhould be taken out of the way, that is, the *Romane* Empire ſhall bee vtterly weakened, ſo that it cannot make reſiſtance againſt the *Antichriſt*, but it ſtoupeth vnder his might, adoreth him as the Vicare of Chriſt, who cānot erre, and as a god on earth, is content to be crowned by him, and to make the oathe of alleadgeance to the Pope. In what baſe eſtate are the Emperours of late dayes? how is their golde turned into droſſe? and the might of their dominion into ſeruile ſubjection vnto the *Antichriſt*? as was ſhortly compriſed in theſe verſes,

ROMA *tibi ſerui fuerant domini dominorum:*
Seruorum ſerui nunc tibi ſunt domini.

Is not the *Romane* Empire ſo farre deueſted of their auncient glorie, that whereas their predeceſſours wanted nothing of the dominion of the habitable continent knowne in their time, except a little part in the Eaſt, now it hath no commandement, except in a little part of the Weſt?

But it may bee demaunded, How can the biſhops of *Rome* be blamed, as ouer-throwers of the glorie of the *Romane* Empire? ſeeing it was the *Saracenes* who vndid the Empire of the Eaſt, and the *Gothes*, *Vandales*, *Lombardis*, *Hunnes*, *Auares*, *Danes*, and *Normandis*, weakened the Empire of the Weſt: To this I anſwere, That the Biſhops of *Rome* were like vnto a lowſe tooth, and a wreſted foote, and were deceitfull friendes, both to the Emperours of the Eaſt, and of the Weſt, rendering vnto them euill for good. Did not the Emperour *Iuſtinian* deliuer them from the tyrannie of the *Gothes*? Did not *Tiberius* the ſecond ſupport them verie kindlie, when they were ſore pinched with famine, and oppreſſed by the *Lombards*? But what recompence rendered the

biſhops of *Rome* to the Emperours of the Eaſt, when they found their eſtate to bee weake? Euen ſuch as the *Edomites* rendered to Gods people in the day of their trouble, of whom the Prophet ſpeaketh, *Thou ſhouldeſt not once haue looked on their affliction in the day of their deſtruction, nor haue laide handes on their ſubſtance in the day of their deſtruction*: Euen ſo, the biſhops of *Rome* ſhould not ſo much as haue laide their hands vpon the ſubſtance of the Emperours of the Eaſt, who had deale ſo kindly and friendly with them. Neuertheleſſe, the firſt occaſion that they found to enrich themſelues with the poſſeſſions of the Emperours of the Eaſt, they ouer-paſſed it not, but tooke the gift of *Exarchatus Rauennæ*, and *Pentapolis* in *Italie*, which duely belonged to the Emperour of the Eaſt: Theſe dominions, I ſay, they tooke by the gift of *Pipinus*, king of *France* (who was prodigall in beſtowing vnto the chaire of *Rome* other mens poſſeſſions) and they poſſeſſe the dominions afore-ſaide, with their townes, villages, and territories, euen vntill this day. On the other part, *Carolus Magnus*, Emperour of the Weſt, was friendly to the chaire of *Rome*, and made them free of the moleſtation of the *Lombards*. Notwithſtanding, after his death, and the death of *Ludouicus Pius* his ſonne, when cruell hoſtilitie fell out amongſt the children of *Ludouicus Pius*, to wit, *Lotharius*, *Lewes*, and *Charles*, whereby the puiſſance of *France* was weakened, and the *Danes* and *Normans* got the more eaſily place in *France*. What was the carriage of *Sergius* the ſecond, biſhop of *Rome*, at this time? *Platina* writeth, that hee ſent *Gregorius*, Arch-biſhop of *Rauenna*, to reconcile theſe brethren, who contended one againſt another, with inſupportable hatred: but the tragedie of *Ludouicus Pius* houſe, declared, that the biſhops of *Rome* were little grieued, when the eſtate of Emperours houſes decayed, prouiding, their owne eſtate did increaſe. And I remit to the courſe of the Hiſtorie, what friendſhip the poſteritie of *Carolus Magnus*, and his ſonne *Ludouicus Pius*, found at the hands of the biſhop of *Rome*, for all their bountifull kindneſſe towardes that vnthankfull chaire. Alwayes, remember the wordes of *Salomon*, *Hee that rewardeth euill for good, euill ſhall not depart from his houſe*, *Prouerb.* 17. 13.

Obad. 13

What ſhall I ſpeake of the Emperiall authoritie, when it came amongſt the *Germanes*? *Otto* the firſt, a worthie Emperour, what

fidelitie

fidelitie founde hee in Pope *Ihonne* the thirteenth, whome *Onuphrius* calleth *Ihonne* the twelft: Hee aſſiſted *Berengarius*, and his ſonne *Albertus*, againſt the Emperour *Otto*, nothing regarding his oath of alleadgeance made to the contrarie: And albeit euerie Emperour was not ſo magnanimous as *Otto*, and euerie Pope was not ſo beaſtly as Pope *Ihonne* the thirteene: yet when one of the beſt Emperours, and one of the worſt Popes were matched together, wee may eaſily perceiue whereat the Popes aimed continually, to wit, at the vndoing of the dominion of the Emperour.

By the waye let vs marke diuerſe affections ſtriuing in *Onuphrius*, as they did of olde in *Medea*, when ſhee killed her owne childe, to wit, anger and motherly affection contended one againſt another in her: but anger got the vpper-hand, and the childe was killed: Euen ſo in *Onuphrius*, a deſire to couer the turpitude of the *Romane* chaire, contendeth with a neceſſitie to report the trueth of the Hiſtorie, and trueth getteth the vpperhand at this time, and hee leaueth the defence of this vile beaſt.

The valiant courage of the Emperour *Hendrie* the fourth, counted no leſſe fortunate in warre-fare, than *Iulius Cæſar* was in olde times: and the gallant ſpirites of *Frederick* the firſt and ſecond, could not mende this matter: the curſes of the *Antichriſt* ſo terrified the world, that they forgot their duetie to their ſoueraine lordes, and ſuffered them to bee trodden vnder the feete of the *Antichriſt*.

In the 8. verſe followeth the propheſie of the diſcouerie and deſtruction of the *Antichriſt*: concerning his diſcouerie, three thinges are to bee conſidered: Firſt, who ſhall bee diſcouered: Secondly, when ſhall hee be diſcouered: and thirdly, the meanes of his diſcouerie. The *Antichriſt* is hee who ſhall bee diſcouered, to whome the Apoſtle attributeth a new name, and calleth him that wicked man. Is he not pointed out already with a ſufficient number of odious names? Hee is called the *Antichriſt*, an aduerſarie to God, the man of ſinne, the childe of perdition: and in other places, the falſe prophet, the beaſt that is worſhipped, great *Babylon* the mother of whoredomes: which ſtile, albeit they transferre it vnto the *Romane* chaire, when the tenne perſecuting Emperours compelled men to worſhip heathen gods: yet the

Apoc. 20. 10 and 14. 9 and 17. 5

holy Scripture referreth it to that whore, who braggeth that she is married, (to wit, to Christ) and shee is not a widowe, *Apocal.* cap. 18. verse 7. And this agreeth better with the chaire of *Rome*, wherein Popes doe sit, than with the chaire of *Rome* when persecuting Emperours sate into it.

Besides all these odious names, the Apostle addeth another hatefull name, & calleth him ὁ ἄνομος, that is, that lawlesse man, who will bee subject to no lawe, neither diuine nor humane, but hee will bee aboue all lawes: hee will judge all men, and bee judged of no man: what regarde hee hath of the lawe of GOD, it maye bee knowne by this, That the breaking of the Popes lawe is counted a greater sinne, than the breaking of the Lawe of GOD: for in matters of marriage, and meates, if the Popes lawe bee transgressed, foorth-with a man is counted an Heretique: But when the Lawe of GOD is broken, for a small summe of money, a pardon may be purchased: Yea, further I am bolde to saye, that the moste discrepant Idiomes of the GREEKE language, such as the ATTICKE and IONICKE Idiomes, they differ not so farre, as the lawes of CHRIST and ANTICHRIST differ one from another. Albeit the *Attick*e Dialect delighteth in contractions, and the *Ionicke* in resolutions, yet notwithstanding one, and the selfe same thing, in substance and matter, maye bee vttered in both these discrepant Idiomes. But the Lawes of CHRIST and *Antichrist*, are so opposite in matter and substance, that they cannot both consist and stand: namelie, when the Lawe of CHRIST biddeth, alloweth, and approoueth: and the lawe of the *Antichrist*, in that same subject, forbiddeth, disalloweth, and disapprooueth. The Lawe of GOD (*Exod.* 20.) counteth worshippers of Images, haters of GOD: The lawe of the *Antichrist* counteth them good Catholiques. The lawe of CHRIST, in the doctrine of Faith, Inuocation, and Mediation, sendeth vs onelie to the Creator: The lawe of the *Antichrist*, sendeth vs to the creatures also: so that the *Antichrist* is justlie called ἄνομος, or a lawlesse man, in respect hee will not bee obedient to the Lawes of CHRIST.

Concerning humane and ciuill ordinances: Hee who dare assoyle subjectes from the oathe of alleadgeance to their soueraine

raine lordes, hee vndoeth all ciuill gouernement, policie, and lawes from the verie foundation. I superceede to write further in this point.

In the second place, let vs consider the time, wherein the *Antichrist* shall bee reueiled, pointed out in these wordes, καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος: that is, and then shall the wicked man bee reueiled: which wordes beeing relatiue to that which immediatelie passed before, importeth, that the *Antichrist* shoulde bee reueiled at that same time, when the mightie Monarchie of the *Romanes* was trodden vnder his feete. Then it seemed, that all the nations of the worlde should adore and worshippe the beast continuallie, and that the tongues of men shoulde haue bene locked vp in silence: so that no man euer shoulde take boldnesse to speake one word against the whore of *Babylon*: yea, and the Holy Apostle describeth the great securitie of the mother of whoredomes, saying in his heart, *I sit, being a Queene, and am not a widow, and shall see no mourning, Apocal. 18. 7.* At this same time the vnchangeable decreet of the Almightie God appointed, that this wicked one should first be reueiled, and afterward should be destroyed. Wherin it is to be noted, with what patient expectation wee shoulde attende vpon the times and seasons, wherein it should please the Lord to performe his owne works: for like as Christ thought it more expedient, & more tēding to the aduancement of His owne glorie, to raise *Lazarus* out of his graue, (*Ioan. 11.*) rather than out of the bedde of his infirmitie: Euen so, the Lord thought meet to suffer the *Antichrist* to mount vp vnto the top of all his desired preheminēce, & then the Lord put hand to work, both to discouer, & to destroy him, to the further manifestation of his own vnspeakeable power & wisdome.

In the third place, the meanes are to be considered, whereby the *Antich.* should be discouered, namely, by ỹ sincere preaching of the Gospel, by ỹ mouthes of men, holy & zealous, (*Apoc. 11. 3*) & in gifts not vnlike vnto *Henoch* & *Helias*. Now seeing the man of sin is to be discouered by ỹ sincere preaching of the Gospell, let vs consider what benefite redoundeth to vs by the true and sincere preaching of the Gospell of CHRIST: it is like vnto the light of the daye, which manifesteth euerie thing in its owne coloures: The thing that is beautifull, is seene to bee

bee beautifull, and the thing that is euill fauoured, is ſeene to be ſuch as it is: whereof the madneſſe of ſome Heretiques, ſuch as *Gnoſtici* and *Manichei*, is clearly perceiued: who rejected the Scriptures of God, becauſe in them is contained a commemoration of the faultes of the Patriarches. Shall the light be deſpiſed, becauſe it manifeſteth both beautie and deformitie, both ſtrength and debilitie, both the perfection of a complete body, and the imperfection of a diſmembered and mutilate bodie? In like manner, the Holy Scriptures are to bee had in the more reuerende regarde, when they deſcribe euery thing in their own colours, and manifeſteth on the one part the riches of the mercie of God in Ieſus Chriſt, and on the other part the falſehood, ſubtiltie, hypocriſie, and pride of the *Antichriſt*, to the end, that Gods people maye eſchewe the *Antichriſt*, and rejoyce in the ſweete ſaluation of Chriſt Ieſus.

This diſcouerie of the *Antichriſt*, in ſome weake meaſure, began about the yeere of our Lord 1300. at what time, learned men, fearing the tyrannie of the Emperour of the *Turks*, fled to *Italie*, and reſtored the Grieke and Latine languages to their own puritie. This vindicating of languages, from the groſſe barbaritie of thoſe times, opened a doore of knowledge, and a deſire of reading, with a judicious conſideration of that which was read, whether or not it were a ſuppoſitious worke. More-ouer, God annointed the eyes of many learned men, with the eye-ſalue of vnderſtanding, whoſe ſight increaſing by degrees, in end manifeſted to the worlde, that the chaire of *Rome* was the ſeate of the *Antichriſt*. *Marſilius Patauinus*, in his booke called *Defenſor Pacis*, writeth, that the Clergie of *Rome* is a denne of thieues, and that the doctrine of the Pope is not to bee followed, becauſe it leadeth vnto eternall death. *Franciſcus Petrarcha*, a man famouſly learned, calleth *Rome* the whore of *Babylon*, the Schoole, and
6 mother of errour, the temple of Hereſie, the neſt of treacherie, growing and increaſing by the oppreſſion of others. This ſame
Petrarch. Epiſt. 19. Author (about the yeere of our Lord 1350.) writeth to one of his friendes. *Let none euill deſire entangle thee, that thou ſhouldſt dreſſe thy ſelfe againe, to thoſe Princes of darkneſſe, &c. To what purpoſe wouldeſt thou goe thither? That thou mighteſt ſee good men borne downe, and euill men aduanced? Eagles creeping, and Aſſes flying?*

Foxes

Foxes in chariots, and Rauens in caſtles, and Doues in the dunghill? Wolues to bee free, and Lambes to bee in bandes? Finally, Chriſt to bee baniſhed, and Beelzebub to bee iudge? To theſe ſpectacles am I called backe againe, I will not hearken, neither doe I agree with them, nor they with me. O cruell and wicked ſect of men, louing no-bodie but themſelues, and that altogether prepoſterouſly, and wickedly! Who ſhall relieue the oppreſſed worlde, and the afflicted towne? Who ſhall reforme the enormitie of manners? Who ſhall collect the diſperſed ſheepe? Who ſhall reproue erronious Paſtors? Who ſhall reduce and bring them backe againe vnto their owne chaires? Shall there bee none ende of licentiouſneſſe and ſinne? Hath the Spirit in vaine threatned by the Prophet, Theſe thinges haſt thou done, and I held my tongue, therefore thou thoughteſt, that I was like vnto thee. *Iohn Wiklef*, a Profeſſor of Diuinitie in *Oxford*, affirmed, that whatſoeuer the Pope and his Cardinals command, which cannot bee deduced clearely out of Scriptures, this ſame is to bee counted Hereticall, and not to bee obeied. Theſe few witneſſes of God, holy like vnto *Hanoch*, the ſeuenth from *Adam*, and zealous like vnto *Helias*, by the example of their couragious zeale, and zealous courage, incited a greater number of Holy men in *Germanie*, *Switſerland*, *France*, *Britanie*, and *Poll*, to be witneſſes to the truth of God: whoſe number, albeit it was as contemptible in the eyes of *Romane* Prelates, as the number of the armie of *Alexander* of *Macedo* was in the eyes of *Darius*, king of *Perſia*. Notwithſtanding, by theſe witneſſes of God, the *Antichriſt* hath bene diſcouered, the citie of ſpirituall *Babylon* hath bene ſhaken, the head of the beaſt hath beene wounded, and all his Phyſitions haue much adoe to cure his wound againe.

But let vs proceede to that which followeth in the ende of the 8. verſe: namely, that the *Antichriſt* ſhould not only be reuiled, but alſo ſhould bee conſumed by the Spirit of the mouth of Chriſt: whereof it may bee perceiued, that the Lord will not aboliſh the kingdome of the *Antichriſt*, as hee did aboliſh other Monarchies of the *Babylonians*, *Perſians*, *Grecians*, and *Romanes*: but hee keepeth the kingdome of the *Antichriſt* afore-hand to bee conſumed by the tempeſt of his owne wrath. This argueth the great indignation of God againſt the kingdome of the *Antichriſt*, wherein hee findeth might joyned with light, ſo that the Lord will drawe out againſt him his great and mightie ſworde,

Isai. 27. 1 wherewith hee visiteth *Leniathan*, that piercing Serpent, and *Leniathan*, that crooked Serpent, and hee slayeth the Dragon that is in the Sea, for all his might, the wrath of God shall bee reuei-
Rom. 1. 18 led against him from Heauen, because hee hath with-holden the trueth in vnrighteousnesse. Whatsoeuer shalbe done against this mother of whoredomes in this worlde, is nothing else, but an earnest-pennie of that vnspeakeable wrath of God, that shall seaze vpon the kingdome of the *Antichrist* at the latter daye. More-ouer, the equitie of the justice of God is to bee noted in this, that God rendereth vnto the *Antichrist* such punishment, as doeth moste proportionallie agree with the nature of his fault: for by the Anathemes and Curses of his mouth, hee subdued the mightie Monarches of the earth: so shall Christ pronounce a
Matth. 25 Curse against him, by the power whereof hee shall bee sent vnto the fornace of euerlasting punishment.

Nowe it might haue beene objected, Howe could it come to passe, that euer the *Antichrist* shoulde haue obtained so great place in the Temple of God? To this objection the Apostle returneth a foure-folde answere: First, it came to passe by the mightie operation of the Deuill: Secondly, by lying miracles: Thirdly, by the deceiueablenesse of vnrighteousnesse: And fourthly, by the incredulitie of men who would not beleeue the trueth of God: therefore the Lord suffered them to be deluded with errours: These foure causes are set downe in the 9. 10. 11. and 12. verses, whereof when wee haue spoken a little, GOD willing, wee shall conclude this *Treatise*.

The first cause of the preuailing power of the *Antichrist*, is the mightie operation of *Sathan*, concurring with him, who is to bee considered two manner of wayes, sometimes as bound, at other
Apoc. 20 times as lowse and set at libertie: hee is a perillous enemie at all times, euen when hee is bound, in respect of our childish simplicitie: wee are like vnto babes, who through curiositie at sometime will come within the reach of a bounde Lyon, and will bee harmed by the meanes. But when Sathan is set at libertie, then hath hee a mightie operation, euen so great, that albeit light bee offered vnto men, yet they loue darknesse better than the light
Iohn. 3. 19 of God. If euer Sathan was set at ample libertie, (who is euer, for the Elects sake, somewhat restrained) hee was set at greatest libertie,

bertie, when the *Romane Antichrist* had greatest preheminence: for at that time the smoake of the bottomlesse pitte so ouercouered all thinges with darknesse, that men sawe neither Heauen nor Hell, nor yet themselues: The Heauen was darkened, because men sought an entrie into it another waye, than by the blood of the euerlasting Couenant of God, by the worthinesse whereof the moste Holy place is made patent to vs, and none other way: And Hell was darkened, because men liued in a deepe securitie, as if they had made a couenant with Death and Hell: the Popes pardon, and the fulfilling of the pennance injoyned by the Priest, was counted a complete armoure to saue them against the fierie indignation of Gods wrath: Yea and men saw not themselues, but in seeking to establish their owne righteousnesse, they were not subject to the righteousnesse of God. Now it is our duetie, with all our heartes, to blesse the King of Heauen, who hath begun to cast Sathan into bandes againe: for experience of our wauering mindes declareth, that if Sathan were set at libertie againe, it were an easie thing to transport vs headlonges to all kinde of errours.

Apocal. 9.2

Hebr. 9

Isai. 28.18

Rom. 10.3

The second cause of the preuailing power of the *Antichrist*, is signes and lying wonders: in the Grieke language τέρατα ψεύδους, signifieth, miracles, confirming a lying doctrine. All the miracles of the *Antichrist*, are either false miracles, wherein nothing is wrought aboue nature, nor contrarie to nature, or else the ende of his miracles is the confirmation of a false doctrine. The *Romane* Church braggeth much of miracles, as if the power of working miraculous workes were a gift continuallie to remaine, and an vndoubted token of the true Church of God: Howbeit Holy Scripture attributeth to false Teachers, who intise people to worship strange gods, power to worke signes and wonders. *Socrates* also, in his Ecclesiasticall Historie, writeth of *Eusebius Emisenus*, an *Arrian* Heretique, vnder the reigne of *Constantius*, who had the gift of working miracles. And *Platina* writeth of miracles wrought at the sepulchre of *Rhotaris*, king of *Lombardie*, an *Arrian* prince. Yea, and the Apostle *Paul* saieth, *if I had all faith, so that I could remoue mountaines, and had not loue, I were nothing*. Nowe what wisedome is it to count working of miracles one of the principall notes of the true Church of Christ, which

Deut. 13.1.2

Socrat. lib. 2 cap. 9

Platina in vita Ioan. 4

1. Cor. 13.2

is found also in the kingdome of the *Antichrist*, and amongst Heretiques, & amongst them who in the sight of God are counted nothing? if we taught a doctrine, either in substance or forme, different from the doctrine of Christ, and his Apostles, it were good reason, that we should confirme it with new miracles. But if wee teach no doctrine, except the doctrine of Christ, and his Apostles, then is that ancient doctrine alreadie sufficientlie confirmed by ancient miracles wrought by Christ, & his Apostles. Nowe let vs set forward to the purpose, and let vs speake of the false miracles, whereby the kingdome of the *Antichrist* was aduanced, and that through the mightie operation of Sathan: for like as *Achab* is saide to haue consented to the death of *Naboth*, because the letters which procured his death, were sealed with his ring: Euen so, Sathan liked well the aduancement of the *Antichrist*, because he set himself to worke, by many lying miracles, to aduance the kingdome of the *Antichrist*. Before the 600. yeere of our Lord, when the way was preparing for the *Universall Bishop*, was not the worshipping of the Crosse confirmed in *Apamea*, by the fire which shined about *Thomas*, bishop there, and burned him not. The towne of *Edessa*, was thought to bee saued by the picture of Christ dipped in water: which picture was alledged to haue beene sent to King *Agbarus*. The towne of *Sergiopolis* to haue beene saued by the reliques of the martyr *Sergius*. But after the 600. yeere of our Lord, false miracles were so multiplied, that it would be tedious to reade y shortest abridgement of them that could bee compiled. The miracles wrought by the reliques of Saint *Oswald*, King of ENGLAND, written by *Beda*. The miracles wrought by the reliques of *Iohn Baptist*, written by *Sigebertus*: and of S. *Sebastian*, written by *Paulus Diaconus*. The miracles of the popes, *Deus dedit*, and pope *Agatho*, written by *Platina*. The miracles of S. *Dionyse*, S. *Maurice*, and S. *Martine*, who miraculously deliuered the soule of *Dagobertus*, King of *France*, out of the handes of euill spirites, written also by *Platina*. The miracle of *Ivonas*, a captiue and a prisoner in ENGLAND, whome no bandes could binde, because his brother, beeing a Priest, and supposing that *Ivonas* had beene slaine in the battell, and that his soule had beene in purgatorie, hee made prayers to GOD, and saide Masse oft times, for relieue of his

Evagr. lib. 4 cap. 26

Idem, lib. 4 cap. 27

Idem, lib. 4 cap. 28

his brothers soule: the benefite whereof, as *Beda* supposeth, redounded to the weale of *Ionas* soule and bodie. O foolishe fable! and yet thought worthie, by maister *Brestow*, by a newe comemoration thereof, to be kept in continuall remembrance. To bee short, the Legendes, Portuses, Festiuals, Promptuaries, Sermones, and other bookes of the *Romane* Church, which are all stuffed so full, that nothing almoste is thought to bee sufficiently proued, that is not confirmed by a number of false and friuolous miracles: all these, I saye, clearely prooue, in what account false miracles were, and are, in the kingdome of the *Antichrist*. Euery man, who is a judicious Reader, may consider, that I leaue this point, not for lacke of aboundance of matter, but for feare to offende the Reader with superfluitie of miracles vnworthie to bee rehearsed.

The thirde cause of the preuailing power of the *Antichrist*, is set downe in the 10. verse, in these wordes, *In all deceiueablenesse of vnrighteousnesse amongst them that perishe*. In which wordes the Apostle poynteth out vnto vs three thinges: First, that the marke and butte, whereat the *Antichrist* shooteth, is vnrighteousnesse: Secondly, the meanes, whereby hee endeuoureth to attaine vnto his intended purpose, are deceitfull: and thirdly, that the deceitfulnesse of the *Antichrist* shall not hurt the elect of God, but onely them that perish. The principall butte, and ende whereat they aimed continually, was superioritie, and preheminence aboue their brethren. The deceitfull meanes, whereby they attained to that preheminence, were flatterie, lies, and false accusations of good men. They flattered the Emperours, *Phocas* and *Basilius*: They falsified the actes of the Councell of *Nice*, for excessiue desire to bee counted iudges of appellations: They accused the bishops of *Ravenna*, moste falsely, of the Heresie of *Nouatus*: And not content with superioritie ouer their brethren, they aimed continually at the honour due to Christ, that is, to bee lawgiuers in the Church of God. This was a matter of greater difficultie to bee brought to passe: for albeit a man may climbe vp vnto the toppe of the highest mountaine in the worlde, yet can hee not reach his hand aboue the Sunne and Moone, and the glistering lightes of the firmament: Euen so,

when all the Bishops in the worlde are casten vnder the feete of the Bishops of ROME, howe dare they presume with sacrilegious boldenesse, to make themselues companions to CHRIST, and to bee Lawe-giuers in the Church? By deceiueable meanes also this vnrighteousnesse behooued to bee brought to passe: for a false opinion was setled in the heartes of the people, That in matters of Faith the Bishop of ROME coulde not erre: So ignorant people, bewitched with vaine hopes, without all due examination, receiued all their ordinances, howe repugnant soeuer they were to the ordinances of CHRIST.

The last cause wherefore the ANTICHRIST shall preuaile so mightilie, is the power of the wrath of GOD, justlie punishing the contempt of His trueth in the worlde. The contempt of mercie deserueth punishment, and the contempt of great mercie deserueth great punishment. Nowe it is certaine, that amongst all the rich treasures of the mercie of GOD, CHRIST is the greatest, with whome, and for whose sake, all other thinges are giuen, as the Apostle PAVL speaketh, in the eight Chapter of his Epistle to the *Romanes*, and the thirtie and two verse. And seeing CHRIST is manifested to the worlde by the preaching of the Gospell, the contempt thereof is an vtter rejecting of CHRIST. And what wonder is it that GOD suffer them to bee deluded with errours, who will not beleeue the trueth of His worde?

The strong delusions, or efficacie of errour, as the GREEKS worde soundeth, ἐνέργεια πλάνης, is rather to bee referred to the ostentation of signes and wonders, than to the power of the doctrine that shall bee vnder the ANTICHRIST: for it is saide, (In the Gospell according to Saint MATTHEW, in the twentie and fourth Chapter, and the twentie and fourth verse thereof) *There shall arise false christes, and false prophets, and shall shewe great signes and wonders, so that if it were possible, they shoulde deceiue the verie Elect.*

The mindes of people in all ages haue beene mightilie transported with signes and wonders, in so much, that the GENTILES firmelie beleeued, that there was a diuine power in

IVPPI-

IVPPITER, becauſe the LORD permitted the Deuill to raiſe a mightie ſtorme of winde, and to ouer-blowe with ſande the armie of CAMBYSES, which went to PENTAPOLIS, of purpoſe to ſpoyle the Temple of IVPPITER AMMONIVS. The GRECIANS likewiſe beleeued, that there was diuinitie in APOLLO, becauſe GOD permitted the Deuill to ſhake the mountaine of PARNASSVS, and to deſtroye a great number of the armie of ZERXES, who came to ſpoyle the Temple of DELPHVS. Heathen people were rauiſhed with admiration of workes which ſeemed miraculous: But Chriſtians, to whome the written worde of GOD belongeth, they ſhoulde regarde no miracle, which leadeth them from the forme of true worſhipping, ſet downe in the written worde of GOD, (DEVTRONOM. CHAP. XIII.) for all ſuch miracles are called by the Apoſtle, τέρατα ψεύδους, that is, miracles of falſehood, or miracles confirming a falſe doctrine.

Herodot. in Thalia.

Herodot. in Ourania.

Nowe bleſſed bee our GOD, who by the breath of His owne mouth hath begunne to remooue the miſtie cloude of horrible darkneſſe, and who hath made the beames of His trueth to ſhine vpon vs. And the LORD eſtabliſhe our ſoules with His ſauing Grace, vnto the ende, and in the ende, *Amen.*

(·,·)

A TREATISE
Of the Sacrifice of the Masse.

THis soule of the *Antichristes* kingdome is the Masse, which beeing abolished, the *Antichristes* kingdome cannot consist. Now, therefore, it followeth by due order, that I shoulde speake of the Sacrifice of the Masse, keeping this methode: first to search out if it bee an auncient Seruice in the Church of God: secondly, to search out the definition of the Masse: and thirdly, to declare the absurdities of the Masse.

To proone the Masse to bee an auncient Sacrifice, vsed and approoued in the Primitiue Church, they alleadge the liturgie of Sainct *Iames*, the bookes of *Abdias*, bishop of *Babylon*, the bookes of *Martialis*, bishop of *Burdeaux*, and one of the seuentie Disciples, the bookes of *Clement* and of Sainct *Dionyse*, the liturgies of *Basill* and *Chrysostome*, a booke founde in *Verona*, a towne of *Italie*, set foorth vnder the name of *Amphilochius*, bishop of *Iconium*, the head citie of *Lycaonia*, which describeth the life and miracles of Sainct *Basill*. But now it is time to bee ashamed of their supposititious bookes and legendes of lies, wherewith they were accustomed to deceiue simple people. These bookes, for the moste part, are so vnknowne to Antiquitie, that there is no mention made of them in ancient Authors. The liturgie of *Chrysostome* is a booke falsely shrowded vnder his name, because in that liturgie there is a prayer conceiued for the prosperitie and welfare of *Nicolaus* the first, vniuersall bishop. And it is knowne, that *Nicolaus* the first was not borne three hundreth yeere and more after the death of *Chrysostome*. And in the booke set foorth vnder the name of *Amphilochius*, a description of the life of *Thomas Becket*, bishop of *Canterburie*, is set downe, who was at least seuen hundreth yeeres posteriour to the dayes of *Amphilochius*.

Antiquitie.

Philachius. Such legendes of lies doe verie well agree with the kingdome of the *Antichrist*.

Moreouer, the forme of Church-discipline vsed of olde, will proue, that there was no such Church-seruice as the Masse: for these who had committed great sinnes, by the strict discipline of the Church, were debarred, some from hearing of Sermons, others from the Prayers, and some from the Communion: but wee reade of no man, for the space of fiue hundreth yeeres, who was debarred from the sight of the Sacrifice of the Masse, because there was no such Seruice in the Church for the space aforesaide. For mine owne part, I found nothing in the Historie, that once seemed to countenance the Popish Masse, before the fiue hundreth yeere of our Lord, at what time the bishop of *Centum-cellæ* made a fabulous narration, to *Gregorie* the first, of a man tormented in purgatorie, who requested a Church-man to offer to God consecrated hosties for his reliefe out of paines: but this fable cannot proue the Masse to bee an auncient Church-seruice. Hist. tripar. lib. 9. ca. 35

Chrysostome clearly declareth the forme of approaching to diuine mysteries in his time, After Sermon a deacon stoode vp, and cried with a loude voyce, τὰ ἅγια τοῖς ἁγίοις, that is, *Holy things doe appertaine vnto holie persons*: by which wordes hee inuiteth holy men, and such as are duely prepared, to draw neare to the participation of holy mysteries, & others, who in conscience found not themselues purged from the filthinesse of their sinnes, hee exhorteth to single out themselues, and not to approach to the holy Table. This hee amplifieth by a dissimilitude of the *Olympiak* playes, and the holy Supper: In the *Olympiak* playes (saieth *Chrysostome*) an harolde stoode vp, and after hee had pointed out a mans name, who offered to giue a proofe of his valour in the *Olympiak* exercises, then the harolde cried with a loude voyce, τίς τοῦτον κατηγορεῖ? that is, *Doeth anie bodie accuse this man?* can anie bodie accuse him of theft, of lewde manners, of a base and seruile condition, whereby he may be found vncapable of this high honour? But when a man is disposed to approach vnto the holy mysteries, the Church deacon calleth not vpon others to accuse him, but sendeth him to the secrete parlour of of his own heart, to accuse himselfe, and to trie if he be absolued Chrysost. in epist. ad Hebr. cap. 9 Homil. 17

from his ſinne, and if hee bee refreſhed with the earneſt-pennie of the Holy Spirite, and made rich in good workes. This was the forme of communicating in *Chryſoſtomes* dayes. If there was beſides this forme of communicating a ſacrifice alſo, wherein a Prieſt ſtoode at the Altar, and he only did eate and drinke, and the reſt were onely ſpectators and beholders of the ſacrifice, then let them produce teſtimonies of Scripture, or ancient Fathers, whereby it may bee prooued, that ſuch forme of ſeruice was in vſe in the Church.

Chryſoſt. ad pop. Antioch. homil. 6.

Maſter *Harding*, fooliſhly ſinging the triumph before the victorie, citeth a place of *Chryſoſtome*, as a full and perfect confirmation of the Antiquitie of the Maſſe. *Chryſoſtome*, when hee was a fellow-labourer, with *Flauianus*, biſhop of *Antiochia*, hee complained of the ſlowneſſe of the people in approaching to the holy Communion, in theſe wordes, *I ſee*, ſaieth hee, *great inequalitie of thinges amongſt you: At other times, when as for the moſte part yee are in cleane life, yee come not (to wit, to the Communion) but at Eaſter, though yee haue done ſomething amiſſe, yet yee come: O what cuſtome is this! O what preſumption is this! the dayly ſacrifice is offred in vaine: Wee ſtand at the Altar for nought, there is not one that will communicate.* The verie purpoſe whereat *Chryſoſtome* aimeth, ſhould make him aſhamed to cite this place as a defence of the Maſſe: for *Chryſoſtome* is reprehending the people for reſorting at ſo fewe times, and in ſo ſmall companies, vnto the holie Supper, when as of olde the people were wont to communicate euerie daye, and therefore hee calleth the Lordes Supper a dayly ſacrifice.

The Papiſtes are ſo farre from reprooуing the people for not communicating, that they make prouiſion onely for one to eate and drinke at the Altar, and not for manie: and they inuite not the people to communicate with them, but rather by the noueltie of their newe inuented religion, they diſtinguiſhe the Altar from the Communion table, and the Sacrifice from the Sacramẽt, farre contrarie to the cuſtome of the Primitiue Church, who by a Metaphore called the Sacrament a Sacrifice, and by the like Metaphore called the Communion table an Altar. If anie man will rudely preſſe the wordes of *Chryſoſtome*, expreſſe contrarie to his meaning, let him vnderſtand that the like forme of ſpea-

of speaking is vsed in Holy Scripture, where it is saide, *And no man receiued his testimonie*, to wit, the testimonie of Christ. The meaning is not, that no bodie receiued the testimonie of Christ, but that verie fewe receiued it: Euen so, the meaning of the words of *Chrysostome* is, that verie fewe of the people did communicate. And this hath bene verie judiciously marked by Master IEWELL, that worthie Bishop, in his disputation against master *Harding*. Ioan. 3. 32

To bee short in this head of Antiquitie of the Popish Masse. Their bragging of Antiquitie is not vnlike to the *Gibeonites* shoos, which were olde, and put on of purpose to deceiue: yet were not their shoos so olde, as the shoos of GODS people, which, by the miraculous worke of GOD, lasted fourtie yeeres in the Wildernesse, and were not rent. GODS people might haue bragged indeede, of ancient and vnrent shoos, but the deceitful *Gibeonites*, they bragged, and deceiued Gods people with antiquitie falsely pretended. Such is the antiquitie of the masse, and no better. Iosu. 9. 13. 14 Deut. 8. 4

Before I leaue this head, I will admonishe the Reader, not to bee deceiued with olde Latine translations of Grieke Authors. *Socrates* writeth of the fauourers of *Paulinus*, that after hee died they communicated not with *Flauianus*, bishop of *Antiochia*, but they kept Assemblies apart by themselues. Nowe the wordes of the Grieke language, κατ' ἰδίας ἐκκλησιάζειν, is better translated this way, *Separatim conuentus faciebant*, than as some olde Latine interpreters translate the wordes, *Separatim missarum celebrabant solennia*, howbeit the olde interpreters by *missarum solennia*, vnderstand nothing but Ecclesiasticall conuentions. Socrat. lib. 5 cap. 15 Wolfangus Musculus.

IN the second head we haue the definition of the Masse, to be set downe, and to bee examined. The Masse is called a sacrifice propitiatorie, & vnbloodie, wherein the Priest offereth the bodie of the Sonne of God to the Father, vnder the formes of bread and wine, and that without suffering for the sinnes of the quicke and the dead. From the worde of Sacrifice auncient Fathers did not abhorre, but they called the Holy Sacrament a Sacrifice of thankesgiuing, and a commemoratiue Sacrifice of the death of Christ. the wordes of *Augustine* are these, *Hujus sacrificii tam ante aduentum Christi, per victimas similitudinum promittebatur: in passione* *The Words Sacrifice.* Augus. cõtr. faustũ Manich. lib. 20 cap. 21

in passione per ipsam veritatem reddebatur: post ascensum Christi, per sacramentum memoriæ celebratur: that is to say, *The flesh of this sacrifice was promised by sacrifices of similitudes: In the suffering of Christ, it was in verie deede exhibited: and after the ascension of Christ, it is celebrated by a Sacrament of His memoriall.* In these wordes *Augustine* distinguisheth a sacrifice prefiguratiue before Christes comming, and a sacrifice commemoratiue after the Lordes ascension, from the sacrifice of Christes bodie in veritie, and actually exhibited vpon the crosse: other sacrifices point out, as types and figures, the great sacrifice of the bodie of Christ once offered vpon the crosse: but they are not that selfe same sacrifice, except by a figuratiue manner of speach. And like as the towne *Nicopolis* was not the victorie of *Augustus Cæsar*, when hee faught against *Antonius* and *Cleopatra*, but it was onely a memoriall of the victorie: Euen so, the commemoratiue sacrifice of the new Testament, is not the true sacrifice of Christes bodie, but only a memoriall of that blessed sacrifice.

Plutarch. in vita Anton.

Iustinus Martyr had good occasion offered vnto him to write of the sacrifices of Christes Church, because *Pagans* slaundered Christians, and called them *Atheistes*, in regarde they offered not bloodie sacrifices, nor incense, vnto their God: to whome *Iustinus* returned this answere, That Christians offered to GOD such sacrifices as they knew to bee moste acceptable to Him, to wit, the sacrifices of prayer and thankesgiuing. And as concerning the creatures of God, appointed for the sustentation of mankinde, we keepe them (saith hee) for our owne vse, and for the sustentation of indigent people, but we consume them not with fire. If there had bene anie corporal sacrifice in the Church of the bodie of the Sonne of God, vnder the formes of bread and wine, *Iustinus* had occasion offered vnto him to haue spoken of it: but hee knew no such sacrifice in his time. Yea, and the sacrament of the Lords Supper is called, by *Iustinus*, a Sacrifice of thankesgiuing, who confidently affirmeth that prayer & thankesgiuing are the onely sacrifices perfect and acceptable to GOD, euen at that time when the Sacrament is ministred, which putteth vs in remembrance of the Lordes suffering. Testimonies out of the bookes of ancient Fathers should bee cited without fraude and deceite, and should not bee wrested to another sense

Iustinus apologia 2.

Iustin. dialo. cum Tryph. Iudeo.

and

and meaning, than they were spoken into by the Authors. And so the worde Sacrifice could offend no man, if it were spoken in such sense as ancient Fathers spake it.

The *Romane* Church shoulde doe well, so to remember the names that ancient Fathers haue giuen to the Sacrament, that they shoulde not forget, that Holy Scripture calleth it a Communion of the bodie and blood of Christ. Then let it be such a sacrifice, wherein many participates of one bread and one cup, and thereby sealeth vp, that they are all members of one mysticall bodie of Iesus Christ: but not such a sacrifice wherein the people standeth gazing and looking, and the Priest alone eateth and drinketh, and distributeth nothing vnto the people. They answere, that the Priest, who offereth at the Altar, he communicateth with others, who doe the like seruice in other places. This is but falsehoode, in reasoning arising vpon the deceitfull handeling of one worde hauing two significations: The worde Communion importeth two things: First, a Communion in religion: Secondly, a participation of ỹ Holy Supper in one place, and an eating of one bread, and drinking of one cuppe: and in this second sense, it is taken by the Apostle in the 10. Chapter of his first Epistle to the *Corinthians*: in which sense their priuate Masse cannot be called a Communion. 1. Cor. 10. 16. 17

The second word of the definition of the Masse is propitiatorie. This word doeth signifie a sacrifice purchasing remission of sinnes, as the Apostle witnesseth. And this honour doeth onelie appertaine to the sacrifice of Christ, who is a propitiation for our sinnes, & the sinnes of the whole world. This ground being once laide, that Christ is the only person, in whom the Father is well pleased with vs: and Christes sacrifice is the onely meanes, whereby we are reconciled to God. *Propitiatorie.* Hebr. 9.22 1. Ioan. 2.2

In the second place, we shall consider, wherefore the word of propitiation was in so frequent vse in the olde Testament. The golden couering of the Arke was called the propitiatorie: likewise the tenth day of the seuenth moneth, whereupon the High Priest entered once in the yeere within the Vaile, and into the most Holy place, it was called the daye of propitiation: and the sinne-offerings were called propitiatorie sacrifices. To this doubt the Apostle answereth, that *the lawe hauing the shadowe of* Exod. 25. 21 Leui. 23. 27 Leuit. 4. 20 Hebr. 10. 1

good thinges to come, and not the verie image of the thinges, can neuer, with those sacrifices, which they offer yeere by yeere, continuallie sanctifie the commers thereunto. By these wordes it is euident, that the sinne-offering, and the blood carried within the Vaile, and the golden couering of the Arke, had no power to purge the consciences of men from sinne: onelie they were types and figures representing Christ, in whome that was to bee actuallie performed, which was represented by those figures. And like as no prefiguration sacrifice in a proper sense could be called propitiatorie: Euen so in like manner, no commemoratiue sacrifice of Christes death, can bee called a propitiatorie sacrifice, except typically, and figuratiuely.

The wordes of *Augustine*, speaking of the sacrament of the Altar, in the celebration whereof, there was a commemoration of the names of manie men, who were departed this life, presenteth to Papistes some occasion of cauillation: for they saye, that *Augustine* thought the sacrament of the Altar to bee a propitiation: for men who had beene of a middle-ranke, that is, neither of the best, nor of the worst sort of people. But they who are well acquainted with *Augustines* writinges, will not bee easilie miscaried with such *Amphibologies* as lurke in wordes. True it is, that AVGVSTINE calleth the Sacrament a Sacrifice: but in what sense? A commemoratiue Sacrifice, as hath beene declared alreadie. And in the like sense, hee calleth the Sacrament of the Altar *propitiatio*, because in it there is a commemoration of the propitiatorie sacrifice, which CHRIST offered vpon the Crosse. His distinction of men, who are departed, in three rankes, some haue beene verie good men, others haue beene verie badde men, the third ranke haue neither bene the best nor the worst sort of people, together with his doubtsome opinion concerning the estate of weake Christians, who are departed this life, presenteth no solide grounde to any man to build his argument vpon the testimonie of a doubting author.

August. Enchirid. ad Laurentium Idem, de octo dulcitii quest.

Vnbloodie The next worde of the definition is vnbloodie. Howe repugnant this part of the definition is vnto the former part, wherein it was called a propitiatorie Sacrifice, GOD willing, I shall declare in the last head, concerning the absurdities of the Masse.

For one

For one ſpeciall reſpect Papiſtes ſhoulde ſpeake ſparinglie of their vnbloodie hoſtie: for they haue made it bloodie by the cruell ſhedding of the blood of manie innocent people, whome they haue perſecuted to the death, maſſacred, tormented with formes of newe inuented crueltie, circumueened by falſe and deceitfull promiſes: and they haue excogitated horrible treaſons, the like whereof haue not beene hearde ſince the foundation of the worlde: and theſe villanies were hatched in their hatefull heartes for the eſtabliſhing of their Idolatrous Maſſe. *Veſpera ſicula*, maye bee called an vnbloodie Euen-ſong: and the ſacrifices offered to DIANA, in TAVRICA CHERSONESVS, maye bee called vnbloodie ſacrifices, with better reaſon than the Popiſhe Maſſe can bee called an vnbloodie ſacrifice, becauſe the ſeruice done to DIANA, albeit it beganne with the ſhedding of humane bloode, yet it ended with the ſhedding of the bloode of beaſtes. But the crueltie of the Papiſtes will make no ſuch exchange, becauſe they walke in the way of *Cain*.

The next part of the definition is this: That in the Maſſe the Prieſt offereth the bodie of the Sonne of GOD to the Father. No part of the definition is more vntollerable, and more flatlie oppoſite to holie Sripture, than this part: for holie Scripture ſetteth downe CHRISTES bodie, as the onelie propitiatorie ſacrifice. and CHRIST himſelfe, as the onelie High Prieſt, who offered this ſacrifice. And to transferre this high honour onelie due to CHRIST, vnto a ſinfull man, it is a thing vntollerable to true Chriſtians, who are affectioned to the glorie of IESVS CHRIST their Maſter and Saviour.

The Prieſt offereth the body of Chriſt.

Heb. 10. 10 12

But incaſe a mortall and ſinfull man will take vpon him ſuch boldneſſe, as to offer the bodie of the Sonne of GOD in a ſacrifice to the Father, let vs conſider, by what warrande of the calling of GOD dare hee preſume ſo to doe. Papiſts affirme, that when CHRIST inſtituted the holie Supper, at one, and the ſelfe ſame time, hee inſtituted both a Sacrament and a Sacrifice, and conſecrated his Apoſtles, and their ſucceſſours, to bee Prieſtes of the newe Teſtament, to offer vp the bodie of Chriſt, vnto His FATHER, vnder the formes of Bread and Wine:

Luc. 22.19 and these were the wordes whereby they were consecrated to this Priesthood, *Doe this in remembrance of mee.* The Apostle *Paule* vnderstood the meaning of the words of Christ better than the whole Councell of *Trent* did: and he expoundeth these wordes, τοῦτο ποιεῖτε, that is, *Doe this*, referring them both to Pastors and people: To Pastors, when he saith, *That which I delivered vnto you,* 1. Cor. 11. 23 *I received of the Lord*: to people, when he saith, *As oft as yee drinke,* Ibid. ver. 25 *drinke it in remembrance of me.* Then the Pastors do this, when they minister the Sacramẽt expressely according to the institution of Christ: and the people doe this, when they eate and drinke at the Lordes Table in remembrance of the Lords death. But the Apostle *Paul* doeth not expound the wordes, τοῦτο ποιεῖτε, as the Councell of *Trent* hath done. More-ouer, if CHRIST in these wordes, τοῦτο ποιεῖτε, that is, *Doe this*, hee ordained his disciples to be Priests of the new Testament, and to offer in sacrifice the bodie of Christ to his Father: then Christ, when hee ministred the holy Supper, hee offered himselfe in a sacrifice to the Father: (for hee biddeth them doe that same thing which hee did) and consequently hee offered himselfe at two diuerse times, and behoued to suffer twise, as the Apostle testifieth, which is an absurd Hebr. 9. 25 26 thing once to thinke such a thing.

Further, I maye boldly affirme, that the Leuiticall sacrifices were not so farre different from the sacrifice of Christ, as the Masse is different from it: The Leuiticall sacrifices differed in manie thinges from the sacrifice of Christ: as namely in the order Heb. 7. 8. 9 10 of priesthoode, in the worthinesse of the Priest, in the excellencie of the sacrifice, in the preciousnesse of the Tabernacle, in the glorie of the Vaile, and moste Holy place, and finally, in the vertue of the blood that was brought within the moste Holie place: Notwithstanding of all these differences betwixt the Leuiticall priesthood, and the priesthood of Christ: yet there was some agreement betwixt them, namely this, that both of them were instituted by God. But the sacrifice of the Masse, ouer and besides all other differences, whereby it is distinguished from Christes sacrifice, it is not the institution of God, but a foolishe inuention of the braine of man.

Vnder the formes of bread and wine.

The next part of the definition that Christes bodie is offered vnder the accidents of bread and wine, agreeth not well with the glorie

glorie whereinto Christ entered by his ascension: for like as the resurrection of Christ hath glorious priueledges, *he being raised from death, death hath no more dominion ouer him*: Euen so, the ascension of Christ to Heauen hath glorious priueledges: for he who ascended to Heauen, *he sitteth at the right hand of the power of God, and will come againe in the cloudes of Heauen*: and it repugneth as farre to the glorie of his ascension to appeare againe in a base similitude, as it repugneth to the glorie of his resurrection to die againe. But so it is, that the accidentes of bread and wine are a base similitude to the blessed and glorified bodie of Christ to put on: yea, and baser than the shape of a seruant, wherewith he was cloathed before his ascension. Concerning the sacrifice of *Melchisedek*, and their confident assertion, that in the sacrifice of the Masse Christ is offered, without suffering, I remit these questions vnto the last head of this TREATISE.

Roman. 6. 9

Mat. 27. 64

The last part of the definition of the Masse containeth, that it is a sacrifice for the quicke and the dead. If it bee that selfe same sacrifice which Christ offered vpon the crosse, not different from it in substance, but only in forme of offering, then behooued it to bee of infinite valour, as the sacrifice offered vpon the crosse was. But the multitude of Masses saide for the relieuing of one soule out of purgatorie declareth, that there is not infinite and perfect valour in the sacrifice of the Masse: *Ergo*, it is not that same sacrifice in substance which Christ offered vpon the crosse: Euen as a Physition, who adhibiteth a plaster vnto a wound, hauing full vertue to cure the wound by once applying it, hee will not applie it the second time, because the wounde is perfectly healed by one sole application: Euen so if the Masse had perfect valour to saue, as the sacrifice of Christ offered vpon the crosse had, what neede were it to say manie Masses for the relieue of one soule out of purgatorie?

For the sinnes of the quicke and the dead.

More-ouer, if they offer a sacrifice for the dead, it is not for them who hath died in infidelitie & mis-beliefe, for their soules are buried in Hell, and there is no redemption out of that euerlasting prison: But they offer sacrifice for weake Christians, of whome notwithstanding holy Scripture saieth, that *they die in the Lord, they rest from their labours, and their workes follow them*: so weake Christians, when they die, their soules are not carried to purga-

Luc. 16

Apoc. 14. 13

torie, to bee tormented, but vnto the place of reſt, and refreſhment, and retribution of all the good thinges which they haue done, like as the Lord hath freely forgiuen them all euill which they did in their life time, becauſe they haue repented, and beleeued in Chriſt their Sauiour.

The offering of ſacrifice for the dead, doe not only preſuppone purgatorie, but alſo that ſome helpe may bee procured by them who are aliue, to ſhortē or to mitigate the paines of them who are departed this life. This opinion alſo repugneth to Ho-
Pſalm. 32.6 lie Scripture, which admoniſheth vs *to ſeeke the Lord in a time when he may be found*, that is, to ſeeke the Lord in our life time, for it is vntimous ſeeking of the Lord after the ſoule be ſeparated from the bodie. Some men ſeeke the Lord in a wrong place: ſome ſeeke him in a wrong manner, and ſome ſeeke him in a wrong time, as the fooliſh Virgines did. But of all ſort of ſeekers of the Lord, they are moſt vnfortunate, who ſeeke him in a time when
Mat. 25.10 he cannot be found, and when the doore of his wedding chamber is ſhut and locked. For others, who haue ſought the Lord in wrong places, that is, in the ſynagogue of *Sathan*, where nothing was taught but a doctrine of lies, and they haue ſought God in a wrong manner, inuocating Saincts, and worſhipping Images: yet afterward, when they haue receiued better inſtruction, they haue ſought the Lord in a right place, and in a right manner, and haue found the Lord: but they who ſeeke the Lord in a wrong time ſhall neuer find him.

The abſurdities of the Maſſe.

1. Abſurditie.

The Canon of the maſſe

IN the laſt head of this *Treatiſe*, I promiſed to ſpeake of the abſurdities of the Maſſe, which albeit they be many in number, yet I ſhall reduce them vnto a few heads. Firſt I begin at the blaſphemous Canon of the Maſſe, whereunto the Councell of *Trent* hath giuen ſuch a glorious teſtimonie, that it is perfect, abſolute, voyde of all errour, and therefore not to bee changed, or abrogated. I call the Canon of the Maſſe, that rule which preſcribeth what ſhoulde bee ſaide or ſung in the Popiſh liturgie or Maſſe. It is not a worke compoſed by one author, but rather a rapſodie patched vp by many authors, and eſpecially by Popes. *Celeſtinus* deuiſed the preamble or introit to the Maſſe: *Gregorius*
Platina in vita Xiſti 1. added *kyrie eleſon*: *Teleſphorus*, *gloria in excelſis Deo*: *Gelaſius* the firſt, the Collations: *Pelagius*, a commemoration of the dead: *Leo* the third

third added incense: *Innocentius* the first, added the paxe: *Sergius* the first, ordained *agnus Dei* to bee sung: other partes and members of the Masse are assigned to their seuerall authors and inuentors. In it the Priest is commanded to bowe himselfe before the hostie, & say, *I worship thee, I glorifie thee, I praise thee.* Can there bee any Idolatrie more monstrous than this? for like as GOD hath appointed some creatures to leade vs to our God in so far as he is our Creator: euen so he hath appointed other creatures to leade vs to our God in so far as he is our Redeemer. Now like as it is Idolatrie to subsist in the Sunne, Moone, and starres, and to worship them, because they are but creatures, leading vs to the knowledge of God our Creator: Euen so it is horrible Idolatrie, to worship the bread and wine in the Sacrament, because they are but creatures, appointed by God to leade vs to the knowledge of God our Redeemer.

More-ouer, in the Canon of the Masse, the Priest is commanded to praye such prayers as import that Hee is a Mediator betwixt Christ and his Father: for hee beseecheth GOD to receiue the oblation which he offereth, and in all things to make it blessed: Nowe the oblation which he offereth (as they affirme) is the bodie of Christ. And shall a sinfull Priest be a mediator betwixt Christ and his Father? Heere they forget the doctrine of *Augustine*, who saith, that the Mediator of Intercession prayeth for vs, but no man prayeth for Him. And to the ende it might appeare ℣ they are countenanced by antiquitie, they insert some prayers vsed by holy Fathers in time of celebration of diuine mysteries, but by a deceitfull transposition of their wordes, they vtterlie peruert the right sense and meaning of the words of the ancient Fathers: as namely, when *Ambrose* saieth, *Command thou these* (to wit, oblations) *to bee caried by the hands of thine holy Angell vnto the high Altar in Heauen*, *Ambrose* spake of the bread and wine, that God would vouchsafe vpon those elements ℣ high honour, that they might represent vnto vs ℣ blessed body & blood of Christ, which was like vnto an eleuation of ℣ elements vnto ℣ Heauen. But by a deceitfull transposition of ℣ words of *Ambrose*, & inserting them after the words of cõsecration, they ordaine their sinfull Priest to pray for the body of the Sonne of God, which is a notable abusing of the words of *Ambrose*.

Augu. cont. Parmen. li. 2 cap. 8

Ambr. de Sacr. lib. 4 cap. 6.

Likewise, in the Canon of the Masse there is inuocation of Saincts, farre contrarie to the auncient custome of the Church: who albeit they made a reuerend commemoration of the names of holy men, when they celebrated diuine mysteries, yet they inuocated them not, as *Augustine* clearly testifieth, saying, *The names of Martyres are commemorated in their owne place and order, as men of God, yet are they not inuocated by the Priest who offereth sacrifice.*

Auguſt. de ciuitat. Dei, li. 22. ca. 10

2. *Absurd. the grounds of the masse*

The seconde absurditie of the Masse, consisteth in the verie grounds thereof, which I referre first to the superstition of some Christian people, who had a zeale to God, but not rightly ordered with knowledge. Some Christian people were so superstitious, that they were not content to eat the Communion bread at the holy Supper in the Church, but also they carried a part of it home to their houses, & they ate it secretly in their chambers. Of this the defenders of the Masse inferreth, If it was lawfull for them to communicate alone in their chamber, much more is it lawfull for the Priest to communicate alone in the Church. Vpon such sandie ground is ỹ Popish Masse builded. The seeõd ground of the Masse is the timorous minds of simple people, who being informed by their deceiuing teachers, that they might haue like benefite, with lesse hazard and danger, by seeing of the sacrifice, as they had by participation of the Sacrament. The people began to loathe the frequent resorting to the holy Sacrament, and they came to see the sacrifice of the Masse. Both these groundes of the Masse are abuses of ỹ Lords holy Supper. In ỹ first ground, that which Christ cõmandeth to be presently eaten in remembrance of him, a part thereof is reserued, to be eaten in ỹ chamber, contrary to Christs institution, as is already declared. In the seconde ground, ỹ Apostolicke precept is neglected, which commandeth vs *to trie our selues, and so to eat & drinke at the Lords table*: but he forbiddeth vs not to approach to the Lordes holy table, if we be duely & rightly prepared: neither giueth hee allowance to this new forme of communicating, that the people shall stand only gazing and beholding, and shall communicate by ỹ mouth of the Priest alone. They who brag of antiquitie, and follow new inuented toyes, they haue no honour by their bragging.

Dist. Cuia.

Luc. 22. 19

1. cor. 11. 22

3. *Absurd. the pillars of the masse*

The third absurditie of the Masse, consisteth in the rotten pillars, whereupon the Masse standeth, to wit, Transsubstantiation and

and Purgatorie: for incase the bread bee not changed into the substance of Christs bodie, the priest cannot offer Christs bodie to His Father. And incase there be no soules tormented in Purgatorie, how doeth the priest offer a sacrifice for the dead? So it is manifest, that these are the two rotten pillars vpholding the Masse. I shall refute the doctrine of Transsubstantiation (GOD willing) in its own place: for the present, I say, If there be Transsubstantiation in the holy Sacrament, then is the spirite of man corporally fedde, and the body of Christ is eaten by many in the Sacrament, to whom hee is not promised in the Word, which is an absurd thing once to imagine it. And if such a place as Purgatorie had beene, then Christ, who hath reueiled vnto vs all thinges necessarie to be knowne, hee wouldde haue reueiled that mysterie also vnto vs. But Christ hath tolde vs of the pleasures of Heauen, and of the terrours of Hell, but neuer a word of Purgatorie. If a house, builded vpon sandie grounde, and leaning vnto rotten pillars, can stand, then possible the Masse also may consist and stand: if not, the Masse also is in danger to fall.

Ioan. 14. 2

Mat. 10. 28

The fourth absurditie of the Masse, is a vile abusing of places of holy Scripture, for vpholding the sacrifice of the Masse. In the olde Testament, they confirme the sacrifice of the Masse, by the fact of *Melchisedek*, who brought foorth bread and wine to refresh the wearie armie of *Abraham*: but not to offer these elements in a sacrifice to God. And the ancient Fathers, who translate the Hebrew word (*obtulit*) in stead of (*protulit*) yet their opinion is, that *Melchisedek* offered bread and wine to *Abraham* for his refreshment, but not to God in a sacrifice. But suppose the words of *Moses* did sound to that sense, that *Melchisedek* offered a sacrifice of bread & wine vnto God. What belongeth that to the sacrifice of the Masse, wherin they say, that bread and wine is not offered vnto God, but the verie bodie of Christ, vnder the accidents of bread and wine? This was not the sacrifice of *Melchisedeck*. Also, the words of the prophesie of *Malachi* are miserably abused, for confirmation of the sacrifice of the Masse whereas hee saieth, *For from the rising of the Sunne, vnto the going downe of the same, my Name is great among the Gentiles, and in euerie place incense shall bee offered vnto my Name, and a pure offering: for my Name is great among the Heathen, saith the LORD of hostes.*

4. Absur. a vile abusing of places of holie Scripture.

Gen. 14. 18

Malac. 1. 11

The Prophet expoundeth his owne meaning ſo clearelie, that there is no neede of any other commentarie for hee is ſpeaking of the calling of the *Gentiles* to the kingdome of God, and vnder one point of the true worſhip of God: namelie, inuocation of his bleſſed and glorious Name, hee comprehendeth all other points of Gods worſhip, ſuch as faith, obedience, and confeſſion of God before men. *Tertullian*, *Euſebius*, and *Chryſoſtom*, expounde this pure ſacrifice to bee prayer and thankeſgiuing vnto GOD. *Iuſtinus* Martyr, citing this place of *Malachi*, affirmeth, that this propheſie was performed at that time, when *Grecians* and *Barbarians*, *Hamaxobii*, and *Nomades*, and *Scenitæ*, offered prayers and thankeſgiuing vnto GOD, the Father and Creator of all thinges, in the Name of IESVS, who was crucified.

Tertul. contra Marciõ. lib. 3. Chryſoſt. orat. 2. aduerſ. Iudeos. Euſeb. de demonſt. Euang. li. 1. cap. 6 Iuſtin. dial. cum Triph. Iudeo.

In the newe Teſtament, beſides the wordes of Chriſt ſpoken at the inſtitution of the holie Supper, whereof I haue ſpoken already, two other places are mightily abuſed: Firſt, the place of the Epiſtle to the *Hebrewes*, chap. 8. verſ. 3. *For euerie high Prieſt is appointed to offer giftes and ſacrifices: wherefore it is neceſſarie, that this man haue ſomewhat alſo to offer.* What is in this place, that countenanceth the ſacrifice of the Maſſe? Like as euerie prieſt was furniſhed with an offering: euen ſo the High prieſt and Biſhop of our ſoules, CHRIST IESVS, hee had an offering, to wit, his bleſſed bodie, which hee offered for our ſinnes: But papiſts referre this place to an offering, which euerie prieſt muſt offer preſently, ſo long as hee enjoyeth the honour of his prieſthood: and therefore (ſaye they) ſeeing CHRIST offereth no externall ſacrifice in Heauen, he muſt doe it in earth, by the ſacrifice of the Maſſe: But the verie Grammer refuteth them, for the worde προσενεγκε, is a worde of the preterit, and not of the preſent tenſe, and importeth, that CHRIST hath alreadie offered a ſacrifice for our ſinnes, which hath no neede to bee iterated, becauſe it hath perpetuall vertue to ſaue them that beleeue. Another place of the Epiſtle to the *Hebrewes*, chap. 13. verſ. 10. they abuſe, wherein it is ſaide, *Wee haue an altar, whereof they haue no power to eat, who ſerue in the tabernacle.* Here (ſay they) mention is made of an altar: therfore in the Church there muſt not only bee a Communion table, but alſo an altar, in a proper ſenſe to offer CHRISTES bodie vpon it. To this I anſwere,

That

That in the newe Teſtament, like as there is but one high prieſt, and one propitiatorie ſacrifice: ſo in like manner, there is but one altar, euen Ieſus Chriſt, who is in Heauen, and in whom our ſpirituall ſacrifices are acceptable vnto God, as the Apoſtle *Peter* ſaieth, *Bee you made a ſpirituall houſe, an holie prieſthoode, to offer ſpirituall ſacrifices acceptable vnto God, by Ieſus Chriſt. 1. Pet. chap. 2. verſ. 5.* Of this Altar, to wit, Chriſt, the *Iewes*, who were miſerablie addicted to the ceremoniall lawe, they could not be partakers: for by adhering to ſhaddowes, they neglected to embrace the veritie, repreſented by thoſe ſhaddowes, after it was indeede exhibited vnto the worlde. In the booke of the Reuelation wee reade of an Altar in Heauen, vnder which the ſoules of them who were ſlaine for the worde of GOD doe repoſe: (*Apocal. chap. 6. verſ. 9.*) This is not a materiall altar, becauſe it is in Heauen: but this Altar is Chriſt, vnder whoſe ſhaddow the ſoules of the Godlie finde comfortable refreſhment. And *Ireneus*, in expreſſe wordes, ſaieth, *Eſt ergo Altare in Cœlis: illuc enim preces noſtræ diriguntur*: that is, *Therefore our Altar is in Heauen, for thithertoe our prayers are directed.* The *Romane* Church woulde deceiue vs in this point, as *Zebul* of olde deceiued *Gaal*, the ſonne of *Ebed*: when *Gaal* ſawe men comming from the mountaines, *Zebul* anſwered, *The ſhaddowe of the mountaines ſeeme men vnto thee*: (Ivd. Chap. ix. Vers. xxxvi.) Euen ſo, when holy Scripture ſpeake of Chriſt the true Altar, they would perſwade vs, that Scripture is ſpeaking of a materiall altar, ſuch as is among them.

Iren. aduerſ. Valentin. lib. 4. ca. 34

The fift abſurditie of the Maſſe, is a contradiction to it ſelfe. In the deſcription of the Maſſe there are two manifeſt contradictions: Firſt it is called a ſacrifice propitiatorie, and vnbloodie: which two thinges are ſo oppoſite, that they cannot conſiſt together, becauſe the Apoſtle (in the ninth chap. to the *Hebrewes*, and the 22. verſe) ſaieth, *Without ſhedding of bloode there is no remiſſion of ſinnes.* Secondlie they ſaye, that in the Maſſe the body of Chriſt is offered, without ſuffering: & theſe two things alſo are ſo flatte contradictorie one to another, that the Apoſtle continuallie joyneth ſuffering with offering, in ſo much, that hee ſaieth, *If Chriſt had offered himſelfe often, hee behooued alſo to haue ſuffered often. Heb. chap. 9. verſ. 25. and 26.*

5. *Abſurd. contradiction to it ſelfe.*

6. Absur. *Foolish ceremonies multiplied in the masse*

The sixt absurditie, is a foolishe multiplication of vnprofitable ceremonies, both before the Masse, and in the celebration thereof, with neglecting the essentiall rites of the Sacrament instituted by CHRIST himselfe, such as breaking, distributing, eating, &c. for in their sacrifice, that which they brake in three pieces, to represent the threefolde estate of Christs bodie, dead, buried, and risen againe from death: (by the ordinance of Pope *Sergius* the first) this bread (I saye) which they breake, they distribute not, and the bread which they distribute in the Sacrament to the people, they breake it not. These essentiall rites beeing laide aside, they haue inuented manie vnprofitable ceremonies: as namelie, before the celebration of the Masse, Vestmentes, Altars, Altar-clothes, Corporasses, Paxes, Torches and Candles, and manie other preparations. In the verie action and celebration of the Masse, are diuerse histrionicall gestures of the Priest, to lift vp his eyes, and cast them downe againe, to spreade abroade his handes, and to close them againe, to warble with his fingers, to bow downe, to bende vp, to turne from the right hand to the left, and from the left hand to the right, with manie other vnnecessarie ceremonies. All these they count ceremonies of signification, representing viuelie the passion of CHRIST. But it appertaineth vnto GOD, to institute ceremonies of signification, who can seale vp by them some inwarde grace in mens heartes. The Church maye content themselues with ceremonies of order, as the Apostle writeth, in his first Epistle to the CORINTHIANS, in the fourteenth chapter, and fourtieth verse thereof, where hee saieth, *Let all things bee done honestlie, and by order.*

7. Absur. *The consequences of the Masse.*

The seuenth & last absurditie, is the vnhappie consequences of the Masse: Albeit they bee manie, yet at this time I reduce them to three heads. First, prohibition of marriage to men in spirituall offices, is a consequent of the Masse: for albeit in the Councell of NICE this matter was seriouslie vrged, and IEROME, in the furie of his disputation against IOVINIAN, speaketh not so reuerentlie of marriage as became him: yet this prohibition preuailed not fullie, vntill the sacrifice of the Masse was receiued and established: Then it was thought meete, that like

like as married persons, for prayer and fasting, (1. Corinth. Chapter vii. Verse v.) shoulde abstaine, for a short time, from matrimoniall fellowship: In like manner, these, who are called to a continuall exercise of praying, and sacrificing, they shoulde also continuallie abstaine from the bed of marriage. So that prohibition of marriage, to men in spirituall offices, attended the Masse, as a Page doeth his master. And Popes, such as Siricivs, Calixtvs, Gregorivs the seuenth, &c. did vrge prohibition of marriage with no lesse vehemencie, than they did the establishing of the Masse.

The seconde consequence of the Masse, is a miserable abusing of the people of GOD, because by this sacrifice, for the moste part, the people were bereaued of the preaching of the Worde, and the ministration of the Sacramentes, the verie ordinarie meanes, whereby the Kingdome of GOD is builded amongst them: The Worde was seldome preached, and in verie vnfruitfull manner, and mixed with fables and lying miracles, borrowed out of legendes, not worthie to bee read: and the holie Sacramentes were seldome ministred, and with filthie addition of ceremonies, inuented by the braine of man, to Baptisme; and a sacrilegious with-holding from the people, the cuppe, in ministring vnto them the holie Supper: and so the fountaines of liuing water were stopped, and cisternes were opened, and the wholsome foode of GODS people was turned into ashes: and in steade of preaching GODS Worde sincerelie, all Church-seruice was turned into a dumbe guise of the Masse: and in reading of prayers and passages of Scripture, into an vnknowne language: so the people, for fault of good instruction, withered as grasse, when it is not refreshed with dewe and raine: Yea, and Salomon saieth, *Where there is no vision, the people decay*, Prov. 29. 18.

The thirde, and moste venomous consequence of the Masse, is procession and adoration for hosties, consecrated in time of Masse, although not broken and eaten, they are counted CHRISTES bodie, and carried about in procession, and

worshipped. This was not the ancient custome of the Church: for the sacrament consisting in the action and vse thereof, so long as the blessing, and the actions of breaking, distributing, and eating lasted, the bread was counted holie, and represented the blessed bodie of IESVS: but after these holie actions were ended, the rest of the bread, that was not vsed in the Sacrament, it was distributed to the poore: but it was not kept in boxes, to bee carried in processiõn, and to bee adored and worshipped by ignorant people.

And of all thinges, that are deficient in Poperie, I haue oft times obserued, that antiquitie, whereof they principallie bragge, is moste deficient and lacking in them.

Iustin. apol. 2. The ground of Popish processiõn, no doubt, was the sending of the Sacraments to those who were sicke and absent by some necessitie. But they reade not in IVSTINVS, nor in any other ancient writer, that people who met the deacon carrying the Eucharist to sicke persons, fell downe vpon their knees, and worshipped it. This abominable idolatrie, more vile than the idolatrie of the *Gentiles*, was not of ancient time in vse in the Church.

Nowe the LORD, who hath redeemed our soules from death, and who hath called vs from darknesse vnto His marueilous loue, establishe our soules in the trueth of GOD, through CHRIST IESVS our LORD,

AMEN.

FINIS.

THE VIII. CENTVRIE.

CHAP. I.

OF EMPEROVRS.

PHILIPPICVS.

AFTER IVSTINIAN the second was slaine, PHILIPPICVS reigned two yeeres, and nine monethes. Great dissention fell out betwixt the Emperour *Philippicus* and *Constantine* Bishop of *Rome*, for razing (as appeareth) the pictures of Fathers, who were present at the sixt Generall Councell, which beeing pictured in the Temple of *Sophia*, were abolished by the commandement of *Philippicus*. *Constantine* Bishop of *Rome* declared the Emperour an heretique, and commanded, that his name shoulde bee raled out of charters. This was the first great, direct, and violent opposition, that the Bishops of *Rome* attempted against noble Emperours. *Philippicus* was taken, and his eyes were put out by *Anastasius*, otherwise called *Artemius*, his Secretarie, who reigned in his stead.

ARTEMIVS.

Artemivs, otherwise called *Anastasius*, reigned one yeere and three monethes: hee deposed *Ihonne* patriarch of *Constantinople*, who kept not the true faith: and placed *Germanus* in his steade. Hee was taken by *Theodosius*, and sent prisoner to *Nice*, and from thence to *Thessalonica*, where hee was compelled to renounce his Emperiall dignitie, and to be cloathed with the habite of a Monke.

THEODOSIVS.

Theodosivs reigned scarce one yeere: and when hee heard that *Leo Isaurus*, gouernour in the East partes, was saluted Emperour by the armie, hee willinglie gaue ouer his Emperiall dignitie, and liued a priuate and peaceable man.

LEO ISAVRVS.

Leo Isavrvs reigned twentie foure yeeres: great commotions were in his time, both in Church and policie: In Church-affaires, hee was an hater of Images, and burnt images made of wood, other images hee melted, and misfashioned; against whome *Gregorius* the seconde, puft vp with antichristian pride, hee opponed himselfe, not only allowing worshipping of images, but also forbidding to paye tribute to the Emperour *Leo*. The Emperour on the other part irritated with the proude attempts of *Gregorius* the second: he vsed indirect meanes to cut him off: but the enterprises of his deputies *Marinus*, *Paulus*, *Eutychius*, and their followers, succeeded vnprosperously. Moreouer, the Bishop of *Rome* sought support from the *Lombardis*, who had beene at all times preceeding enemies to the chaire of *Rome*: yet in *Leo* his dayes they were bounde with the bishop of *Rome* in a couenant of friendship, for none other cause, but this onely, to shake off the yoke of the Emperours obedience. And when the bishop of *Rome* sawe that the Emperour had great businesse in warres against the *Saracens*, he thought it a fit occasion to drawe the dominion of *Italie* vnto his owne subjection: and therefore, with aduise of his Clergie, hee both excommunicated

Hist. Magd. Cent. 8. cap. 3.

the

the Emperour, as a deſtroyer of the images of the Saincts, and diſauthoriſed him of his Emperiall ſoueranitie. So early began the increaſing grandour of the *Antichriſt*, to ſende foorth the thunder-boltes of curſinges againſt the annointed of the Lord. In this Emperours dayes the *Saracenes* paſſed ouer the *Straites*, inuaded the kingdome of *Spaine*, ſlewe *Rodericus* king of *Gothes*, and his ſonne, and put an ende to the kingdome of the *Gothes* in *Spaine*, after they had reigned 346. yeeres: and being incited by *Eudo*, Duke of *Aquitania*, they marched towardes *France*: but thorowe the valour of *Carolus Martellus*, a man of noble birth in *France*, they were ſo encountered, that three hundreth thouſand, and threeſcore and ten thouſand *Saracenes* were ſlaine, and the countrey of *France* was made free of the feare of § *Saracens*. Platin. in vit. Greg. 2.

CONSTANTINVS COPRONYMVS.

AFTER LEO, his ſonne CONSTANTINVS COPRONYMVS reigned 35. yeeres: (*Clytreus* reckoneth onlie 23. yeeres) becauſe hee hated the worſhipping of images, (which errour had taken deepe roote in this age) the writers of the hiſtorie of this time haue dipped their pennes in gall and worm-wood to blaſpheme the honourable name of *Conſtantinus*: but whatſoeuer *Paulus Diaconus*, or *Zonaras* haue written to his diſgrace, his name will bee in honourable account and regarde in the Church of *CHRIST*. The Senate, and the people, of *Conſtantinople*, addicted to the worſhipping of images, hated the Emperour, and were glad of the falſe rumoured tidings of his death, when hee went to fight againſt the *Arabians*, & they choſe *Artabaſdus* to bee Emperour in his ſteade. But *Conſtantine* returned to *Conſtantinople*, beſieged the towne, and recouered his owne kingdome againe. Hee gathered a Generall Councell in *Conſtantinople*, *anno* 755. wherein the worſhipping of images was damned, as ſhall bee declared (God willing) in its owne place. In this Emperours dayes were warres betwixt the kings of *Lombardie*, and the Biſhops of *Rome*: but the *Romane* Biſhops begged the helpe of *Carolus Martellus* againſt *Luitprand*. and the helpe of *Pipinus* againſt *Aiſtulphus*, and the helpe of *Carolus Magnus*

againſt *Deſiderius*, all kinges of *Lombardie*: and ſo by continuall imploring the helpe of the Nobles & Kinges of *France*, the *Lombardes* were vtterly ſubdued, the chaire of *Rome* was inriched, the reuenewe of the Emperour of the Eaſt was impaired, and a ground was laide of the aduancement of the kinges of *France* to the Emperiall dignitie. In this Emperours dayes the *Turkes*, or *Scythians*, inuaded the *Armenians*, and moleſted the *Saracenes*, and ſome countreys of *Aſia minor*, in ende they accorded with the *Saracenes*: But this agreement could not bee perfected without condition, That the *Turkes* in *Perſia* ſhoulde vndergoe the name of *Saracenes*, hoping thereby that they woulde eaſily embrace the *Mahometane* religion, wherein their exſpectation was not fruſtrate.

Platina in vit. Steph. 2

759 In the yeere of our Lord 759. and in the 18. yeere of the reigne of *Conſtantine*, a wonderfull thing fell out amongſt the wiſe men of *Perſia*, called *Magi*, and *Mauropheri Perſæ*: they perſwaded both themſelues, and others alſo, That if any man would ſell all that hee had, and throwe himſelfe headlonges from the walles of the cities, his ſoule ſhould incontinent bee tranſported to heauen. So prone and bent is the corrupt nature of man to leane vpon vaine hopes, and to beleeue promiſes which GOD hath not made.

Funct. comment. lib. 8

LEO *the ſonne of* COPRONYMVS.

LEo the ſon of *Conſtantinus Copronymus* reigned 5. yeeres: he followed the foote-ſteps of his father in zeale againſt worſhipping of images: and puniſhed the Groomes of his owne chamber, ſuch as *Iames*, *Papias*, *Strateius*, and *Theophanes*, for worſhipping of images. The ſuperſtitious writers of the hiſtorie of this time, ſuch as *Zonaras*, and *Paulus Diaconus*, reckon the aforeſaid perſons in the Catalogue of holy Confeſſors: But Chriſt, he will neuer count them to be His martyrs, who fight obſtinately againſt his trueth, euen vnto the death: neither will Hee count them to be His Confeſſors who ſuffer juſtly inflicted puniſhmēt for contempt of the lawes of Magiſtrates, beeing agreeable to the law of God.

IRENE,

IRENE, *and* CONSTANTINVS *her ſonne.*

AFter the death of *Leo*, reigned *Irene* his wife, with her ſonne *Conſtantine* ten yeeres. Afterwardes *Conſtantine* depoſed his mother from her authoritie, and reigned alone 7. yeeres. And *Irene* on ſ other part, taking this indignitie done vnto her grieuouſly, ſhe ſpoyled her ſonne both of his eyes, & of his Empire, caſt him into priſon, where he died for heart griefe: and ſhe reigned againe 4. yeeres after her ſonnes impriſonment: So all the yeeres of the reignes of *Irene* & her ſonne, conjunctly and ſeuerally, firſt & laſt, were 21. yeeres. This Empreſſe was ſuperſtitious, malicious, craftie, & infortunate. She was a ſuperſtitious defender of the worſhipping of images. A malicious & venomous hater of the name of *Conſtantinus Copronymus*, whoſe dead body ſhe commanded to bee brought out of his graue, to bee burnt with fire, reſolued into aſhes, and to be caſten into the ſea. (albeit *Conſtantine* was her owne father in lawe) The mercies of the wicked are cruell. Her craft appeared in bringing her forces to *Conſtantinople*, in the ſixt yeere of her reigne, vnder pretence of fighting againſt the *Arabians*, and in diſarming of them whom ſhe knew to haue beene aduerſaries to worſhipping of images, & ſending them in ſhips to the places from whence they came: For before the dayes of *Conſtantinus Copronymus*, the towne of *Conſtantinople*, by famine & peſtilence, being beſieged 3. yeeres by the *Saracens*, was miſerably diſpeopled, ſo that 30000. of the people of *Conſtantinople* died. But *Copronymus*, for repairing of that loſſe, ſent for ſtrangers, and repleniſhed the towne with new inhabitantes. Theſe ſtrangers ſhe ſent back againe, to the places from whence they came, eſpecially, becauſe in populare commotion they had ſet themſelues in armes, and minaſſed the Fathers conuened in *Conſtantinople*, by *Irene* and her ſonne, for allowance of adoration of images. Shee was infortunate, becauſe the Empire of the Eaſt was ſo extenuate in her time, that it was rather like vnto a ſhaddowe, than vnto an Empire. So that in the ſubſequent hiſtorie I will forget (after a manner) the Emperours of the Eaſt, and make mention of the Emperours of the Weſt. Now, *Irene* was depoſed, and baniſhed, by *Nicephorus*, who reigned eight yeeres after her baniſhment.

Prouerb. 12

Platina in vita Greg. 2

Funct. comment. in chron. lib. 8

CHAP. II.

Of Popes, Patriarches, Pastors, and Doctors.

Ihonne the sixt.

Ihonne the seuenth.

AFTER Pope SERGIVS succeeded IOANNES the sixt, and continued three yeeres and three monethes. And after him Pope *Ioannes* the seuenth continued two yeeres and seuen monethes: he liued in the dayes of *Iustinian* the second, who sent Ambassadours vnto him for procuring an vnion betwixt the Churches of the East and the West, because they differed in opinions concerning the Canons of the sixt Generall Councell, wherein prohibition of marriage to men in spirituall offices, was disalowed, and the Patriarch of *Constantinople* was equalled in authority to the Patriarch of *Rome*. These Ambassadours aforesaide returned from Pope *Ihonne* the seuenth without any answere: which proud carriage, or as others doe thinke, a cowardly forme of dealing all writers doe vituperate. And after him succeeded *Sisinius*, who continued not aboue twentie dayes in his Popedome.

Sisinius.

Constantine the first.

After *Sisinius* succeeded *Constantine* the first, and gouerned seuen yeeres, and twentie dayes. His Popedome was vnder the reignes of *Iustinian* the seconde, *Philippicus*, and *Anastasius*. The Emperour *Iustinian* supported him against *Fœlix* bishop of *Rauenna*, who had refused to paye to the bishop of *Rome* the summe of money imposed to him in time of his ordination: so that *Fœlix* was taken prisoner, by the Emperours Admirall, and sent to *Constantinople*, where his eyes were put out, and hee was banished to *Pontus*. Against the Emperour *Philippicus*, he contended, as one hauing authoritie to rase the name of the Emperour out of charters, as hath beene alreadie declared. This is the Pope who was made judge betwixt the bishops of *Ticinum* and *Mullane*, who contended for superioritie: And *Constantine* eximed the bis-

shop

hop of *Ticinum* from the iurisdiction of the bishop of *Millan*: but in such way, as he should be subiect to the Church of *Rome*. The Emperour *Iustinian* the seconde, sent for pope *Constantine*, who came to *Constantinople*, and from thence went to *Nicomedia*, where hee met with the Emperour, and the Emperour kissed his feete. Marke the growing, and daylie increasing pride of the *Romane Antichrist*.

After *Constantine* succeeded *Gregorius* the second, & continued sixteene yeeres, nine monethes, and eleuen dayes. Hee liued vnder the reigne of the Emperour *Leo Isaurus*, whom he rashly excommunicated for abolishing of images. Also hee drewe awaye from the obedience of the Emperour, the countreys of *Hesperia*, *Æmilia*, *Liguria*, and other parts of *Italie*, forbidding them to paye tribute to the Emperour, expresse contrarie to Christes commandement, *Matth.* 22. 21. where He saith, *Giue vnto Cæsar that which is Cæsars*, &c. and this Christ spake concerning paying of tribute. *Gregorius the second.*

Gregorie the thirde gouerned ten yeeres, eight monethes, and 14. dayes, and followed the foote-steps of his predicessor, both in aduancing the doctrine of the worshipping of images, and in with-drawing the people of *Italie* from the obedience of the Emperour. More-ouer, he gathered a Councell at *Rome*, wherein the worshipping of images had allowance. And the Emperour *Leo* was both excommunicated, and likewise, so farre as in him laye, depriued of his Emperiall dignitie. So early did the beast of *Rome*, euen in ciuill matters, vsurpe authoritie ouer the Princes and Monarches of the worlde. In his dayes the towne of *Rome* was besieged by *Luitprand* king of *Lombardie*. But *Carolus Martellus*, a noble prince in *France*, beeing sollicited by the letters of *Gregorie*, to support the distressed estate of the Church of *Rome*, hee perswaded *Luitprand* to desist from molesting and besieging the towne of *Rome*. *Gregorius the third.*

After *Gregorie* the third succeeded *Zacharias* the first, and continued ten yeeres, foure monethes, and foure dayes: In antichristian pride hee surpassed all his predecessors, distributing the kingdomes of the worlde at his pleasure: For hee procured, that *Pipinus*, the sonne of *Carolus Martellus* (who was but a subiect, and a ruler of the kinges house) shoulde bee annointed king of *Zacharias the first.*

Funct. comment. in chron. lib. 8

France, and that *Childericus*, the lawfull ſucceſſour of the kingdome, ſhould haue his head ſhauen, and bee thruſt into a Monaſterie. Likewiſe he procured, that *Carolomannus*, the elder brother of *Pipinus*, ſhould be a Monke of the Order of Sainct *Benedict*, in the Monaſterie of *Caſſinatēſi*. *Rachis* alſo, king of *Lombardes*, after he had reigned foure yeeres, gaue ouer his kingly authority, and entered into a Monaſterie, and exhorted his wife and children to doe the like: and ſo his brother *Aiſtulphus* obtained the kingdome. *Pipinus* was annointed king of *France*, by *Bonifacius*, at the commaundement of pope *Zacharias*, *anno* 750. or as *Platina* reckoneth, *anno* 753. What recompenſe of reward *Pipinus* rendered to the chaire of *Rome*, for this beneuolence, or rather this manifeſt iniquitie of *Zacharias*, it will bee declared in the deſcription of the life, gouernement, and carriage of *Stephanus* the ſeconde, if the Lord pleaſe.

Stephanus the ſecond.

AFTER ZACHARIAS ſucceeded STEPHANVS the ſecond, and ruled fiue yeeres, & one moneth. In his time *Aiſtulphus*, king of *Lombardes* beſieged *Rome*, at two diuerſe times, and *Stephanus* implored the aide and aſſiſtance of *Pipinus* king of *France* at both times. At the firſt time *Pipinus* beſieged *Aiſtulphus* in *Papia* the chiefe citie of the reſidence of the kinges of *Lombardes*, and compelled him to reſtore to the chaire of *Rome* all the townes and lands which by violence he had reaued from them. But at his ſecond comming, hee not onely relieued *Rome* from the ſiege of the *Lombardes*, but alſo beſtowed vpon the chaire of *Rome* the dominions of *Rauenna* and *Pentapolis*, appertaining to the Emperour of the Eaſt, and which they enjoyed ſince the death of *Narſes* 170. yeeres. In ſo doing, there was ſuch bargaining betwixt the kinges of *France* and the popes, as was of olde betwixt *Herod* and the *Iewes*, he gratified them with the blood of Chriſtes Apoſtles, and they gratified him on the other part by giuing to him the glorie of God: Euen ſo, *Zacharias*, biſhop of *Rome*, beſtowed vpon *Pipinus* the kingdome of *France*, which duely appertained to another: and *Pipinus* againe beſtowed vpon the chaire of *Rome* the dominions of *Rauenna* and *Pentapolis*, which duely appertained to the Emperour of the Eaſt.

Platina in vita Step. 2

Acts 12.

It ſhall not bee amiſſe to make a particulare rehearſall of the townes

townes & territories beſtowed vpō the Church of *Rome*, by the donation of *Pipinus*, but not of *Conſtantine*, as they haue rumoured moſt fabulouſly many yeeres agoe: INPRIMIS, *Rauenna*, *Bononia*, *Imola*, *Fauentia*, *Commaclum*, *Hadria*, *Pompilii Forum*, *Leuii Forū*, *Ceſena*, *Bobium*, *Ferraria*, *Ficoclas*, and *Gabellum*: all theſe townes were vnder the dominion of *Rauenna*. And in *Pentapolis*, *Arimineum*, *Piſaurum*, *Concha*, *Fanum*, *Senogallia*, *Ancona*, *Auximum*, *Humanam*, *Æſium*, *Sempronii Forum*, *Mons Feretri*, *Urbium*, *Balmenſe territorium*, *Callas*, *Luceolos*, *Engubium*, together with the Caſtles and Landes appertaining to theſe townes, to wit, the Prouinces called in our time *Romandiola*, and *Marca Anconitana*, and of olde *Æmilia*, *Flaminea*, and *Picenum*. Thus wee ſee what a rich rewarde the chaire of *Rome* obtained for their defection from the Emperours of the Eaſt, and their fauour towards the kings of *France*. Alſo, for further confirmation of friendſhip betwixt the biſhops of *Rome*, and the kings of *France*, pope *Stephanus* the ſecond procured, that he ſhould bee inuited to bee witneſſe at the baptiſme of the king of *France* his young ſonne, at which time, as a man couetous of vaine glorie, he ſuffered *Pipinus*, and *Charles* his ſon, to kiſſe his feete, and to holde his ſtirrope, and to lead his horſe by the bridle: and finally, hee was content to bee mounted vp, and carried vpon the ſhoulders of men, leauing behind him an example of ſtinking pride to the poſteritie after following.

After *Stephanus* the ſeconde, ſucceeded his brother *Paulus* the firſt, who continued 10. yeeres, and one moneth. In antichriſtian pride he was nothing inferiour to his predeceſſours, for he ſent Ambaſſadours to the Emperour of the Eaſt *Conſtantinus Copronymus*, to exhort him to reſtore againe the images of the Saincts, which hee had demoliſhed, with intermination of curſing if hee refuſed to bee obedient to the popes counſell. In his time *Aiſtulphus* king of *Lombardes* died, and *Deſiderius* the laſt king of *Lombardes* reigned in his ſtead. *Paulus the firſt.*

Conſtantine the brother of *Deſiderius* king of *Lombardis* ſucceeded to *Paulus* the firſt, a man admitted to the popedome before he had receiued Eccleſiaſticall orders: therefore he was hated of the people of *Rome*, and denuded of his papall dignitie, after hee had continued one yeere and one moneth: ſome writers affirme, that his eyes were thruſt out, and that hee was ſent *Conſtantinus the ſecond.*

to a Monasterie: others affirme, that he was burnt with fire, by the hatefull malice of the *Romanes*.

To him succeeded *Stephanus* the thirde, who ruled 4. yeeres, 5. monethes, and 27. dayes: hee gathered a Councell at *Rome*, in the which 12. bishops of *France*, sent thither by *Charles de Maine*, were present, with the bishops of *Italie*, who disauthorised *Constantine* his predecessour, & annulled all his decrees. Likewise, they damned the 7. Generall Councell conuened in *Constantinople* by *Constantinus Copronymus*, wherein the worshipping of images was disallowed. But in this *Laterane* Councell assembled by *Stephanus* the thirde, the worshipping of images getteth allowance. And it was thought, that God and the Saincts were in deterior case, than mortall Princes, incase that images might be made to represent mortall Princes, but not to represent God and his Saincts. It was rumoured in this popes time, that *Charls* king of *France* was of intention to marrie *Bertha*, the daughter of *Desiderius* king of *Lombardes*. *Stephanus* fearing lest this marriage should vndoe the friendship lately contracted betwixt the bishops of *Rome*, and the kings of *France*, disswaded *Charles* from the marriage aforesaid, as if the marriage of a woman of the kinred of the *Lombardes*, were a mixing of darkenesse with light, and of *Belial* with CHRIST. And the minasling letter of *Stephanus* the third preuailed so farre at the hands of *Charles the great*, that he repudiated *Bertha* the daughter of *Desiderius*, his lawfull married wife, after he had cohabited with her one yeere: and he married another woman named *Hildegarde*, of the Dukerie of *Sweue*. These are the fruits of antichristian pride, to threaten the torments of hell against the princes of the worlde for marriage, if so be they fore-see anie damnage may redound to the chaire of *Rome* by the marriage of princes.

Stephanus the third.

Platina in vita Steph. 3

After *Stephanus* the thirde, succeeded *Adrian* the first, and gouerned 23. yeeres, ten monethes, and seuenteene dayes. In his dayes *Charles the Great* came into *Italie* with an armie, and banished *Desiderius* king of *Lombardes*, his wife, and children, to *Lions* in *France*, and vtterly subdued the kingdome of the *Lombardes*, which had continued in *Italie* 204. yeeres. Nowe in the yeere of our Lord 776. this kingdome was abolished & vndone, by *Charles the Great* king of *France*, for the fauour he carried towardes

Adrianus the first.

Platina in vita Adri. 1

wards the chaire of *Rome*. Likewiſe, he augmented the donation of his father *Pipinus*, and he beſtowed vpon the Church of *Rome* the Iſle of *Corſica*, and the places interjacent betwixt *Luca* and *Parma*, with the Dukedomes of *Spoleto* and *Beneuento*. This being done, *Charles* returned backe againe to *France*, carying with him *Bertha* his brothers wife, and hir children, who came to *Adrian* biſhop of *Rome*, hoping for fauour at his handes, and that hee ſhould haue annointed her ſonnes to be kings of *France*, ſeeing *Carolomannus* their father was now dead: but hee deliuered them into the hands of *Charles*, and ſo *Charles the Great* reigned without exception, as abſolute commander of *France*. *Irene* the Empreſſe of the Eaſt, during the time of *Adrians* popedome, aſſembled a great Councell at *Nice* in *Bythinia*, where the adoration of images was allowed. In this Councell the popes Ambaſſadours were preſent, and his owne letter was read in the Councell: no man gaue greater allowance to the worſhipping of images, than pope *Adrian* did, as ſhall be declared (God willing) in the head of Councels. It is to be marked, that *Platina*, writing of the death of *Conſtantinus Copronymus*, is compelled to beare witneſſe to the trueth, and teſtifie, that the opinion of the leproſie of *Conſtantine the Great* was a notable fable, and that it ſprang vp by occaſion of the diſeaſe of *Conſtantinus Copronymus*, the father in law of the Empreſſe *Irene*. Funct. comment in chronol li. 8

To *Adrian* ſucceeded *Leo* the third, and gouerned 21. yeeres: he was hated by *Paſcalis* and *Campulus*, who lay in waite for him at the Church of Saint *Sylueſter*, threw him downe to ſ ground, ſpoyled him of his pontificall garments, beate him with manie ſtrokes, and finally caſt him into priſon and bands: but he eſcaped by the meanes of a cubiculare, named *Albinus*, & lurked in the Vaticane vntill the time that *Unigiſius*, duke of *Spoleto*, conuoyed him ſafely vnto his boundes. At this time *Charles* king of *France* had warres againſt the *Saxones*. The biſhop of *Rome*, who came to him to complaine of the injuries which hee had receiued, was ſent back againe verie honourably, accompanied with the ſouldiours of *Charles* king of *France*: and with promiſe that hee ſhoulde without delay addreſſe his journey towardes *Italie*. When *Charles* came to *Italie*, the popes enemies were ſo daſhed with feare, that they durſt not appeare to accuſe him: and the *Leo the third.*

Clergie of *Rome* thought meete, that no man ſhoulde judge of the Apoſtolike chaire, but the biſhop of *Rome* ſhould be his own judge. *Leo* tooke the booke of the Goſpell in his handes, and ſwore, that he was innocẽt of all § crimes objected againſt him: and ſo he was abſolued: & *Paſcalis* & *Campulus*, the friẽds of § late deceaſſed pope *Adrian*, were counted worthy of death: but pope *Leo* intercided for ſafetie of their liues: ſo they were baniſhed to *France*. For this benefite, *Leo* cauſed *Charles* to bee declared Emperour of the Weſt, and crowned him with the Emperiall Diademe. And from that time forwardes, the cuſtome beganne, that Emperoures ſhoulde receiue their Coronation from the Biſhop of Rome. Notwithſtanding of this, it was ordained, that no man ſhoulde bee elected Biſhop of Rome, without aduice of the Emperour of the Weſt, and without receiuing inueſtment from him.

Hiſt. magd. Cent. 8. c. 10

Patriarches of Conſtantinople.

The Patriarches of *Conſtantinople* in this Centvrie, were placed and diſplaced according to the changeable conceits of the Emperours. Vnder the reigne of *Iuſtinian* the ſeconde, *Cyrus* was Patriarch, whom *Philippicus* remoued, and aduanced one named *Ibonne*, who had fore-tolde, that he ſhould be made Emperour. This *Ibonne* was infected with the hereſie of the *Monothelites*, and was remoued by *Artemius*, by whome *Germanus* was aduanced to the chaire of *Conſtantinople*. *Germanus* continued vntill the reigne of *Conſtantinus Copronymus*: Hee was depoſed and excommunicated by the Generall Councell aſſembled by *Conſtantinus*, becauſe hee allowed the worſhipping of images.

To him ſucceeded *Anaſtaſius*, who albeit hee diſliked images, yet hee was vnthankefull to the Emperour, and fauoured the ſeditious attemptes of the people of *Conſtantinople*, who aduanced *Artabaſdus* to the Emperiall dignitie. More-ouer, hee ſlandered the Emperour, as if he had ſpoken againſt the diuinitie of Chriſt. Hee receiued a juſt recompenſe of his vnthankefulneſſe: for hee was depoſed, and ſcourged, and ſet vpon an Aſſe, with his face towards the Aſſes taile, and made a ridiculous ſpectacle to the people.

After him, *Conſtantine*, a Mõke, was made Patriarch, who at the firſt ſeemed to damne images: but afterward he was found to be a maintainer and allower of them. The Emp. baniſhed him to *Iberia*,

Iberia, where hee ſpake contumelioufflie both of the Emperour and of the Councell holden at *Conſtantinople*: therefore hee was brought backe againe from baniſhment, and was beheaded, and his bodie was trailed through the towne with a corde, & caſten into a pit, where the bodies of male-factors were accuſtomed to bee caſten.

After him ſucceeded *Nicetas*, a man vnlearned, & aduãced by the Em. *Conſt. Copron.* for none other cauſe but only for his zeale againſt the worſhipping of images. After him ſucceeded *Paulus Cyprius*, who in the dayes of *Conſt. Copron.* damned the worſhipping of images: but afterward repented: & vnder the reigne of *Irene* entered into a Monaſtery, & lamented, that he had cõſented to the aboliſhing of images. The vaine repentance of this timorous and ſuperſtitious man, was the chiefe occaſion of the conuocation of the ſeconde Councell of *Nice*, by the Empreſſe *Irene*. To him ſucceeded *Taraſius*, who was preſent at the ſecond Councell of *Nice*, and gaue allowance to the adoration of images.

The preuailing power of the *Saracenes* in *Alexandria*, *Antiochia*, and *Hieruſalem*, did ſo obſcure the names of the Patriarches of theſe cities, that I haue no remarkeable thing to write of them in this CENTVRIE.

Of Paſtors and Doctors.

IN this declining age, wherein ſpirituall grace dayly decayed, and nothing encreaſed except an heape of earthly treaſures, which God permitteth to be powred into the boſomes of them who loue the wages of iniquitie. Alwayes, euen at this time ſome men of good literature and learning did manifeſt themſelues vnto the world, ſuch as *Bonifacius* biſhop of *Mentz*, *Damaſcene* a learned Monke, *Paulus Diaconus* a learned writer of hiſtories, and *Beda* a man counted venerable in his time: yet all theſe were miſerably infected with the ſuperſtitions of their time, ſuch as the opinion of Purgatorie, inuocation of Saincts, and worſhipping of Images, and prohibition of Marriage.

Bonifacius

Bonifacius was a man borne in ENGLAND, in a place neare adjoyning to EXCESTER: he was familiarly acquainted with fiue popes, to wit, with pope *Conſtantinus* the firſt, *Gregorius* the ſeconde, *Gregorius* the thirde, *Zacharias* the firſt, and *Stepanus* the ſeconde: And by them hee was aduaunced to manie honours,

First, to be the Popes Legate in ENGLAND, GERMANIE, and FRANCE, and afterwardes to bee Archbishop of *Mentz*. All his studies and trauels tended to this, to bring the people of ENGLAND, *Germanie*, and *France*, to the subjection of the *Romane* bishop, and to a conformitie to the superstitions of the *Romane* Church. In the name, and at the commandement of pope *Zacharias*, he disauthorised *Childericus* king of *France*, thrust him into a Monasterie, and anointed *Pipinus*, the sonne of *Carolus Martellus* to be king of *France*. So zealous was hee to performe all the desires of the *Romane* bishops, by whome also his name was changed: for hee was first named *Vinofridus*, but the bishops of *Rome*, who delited in his seruice, called him *Bonifacius*. After he had serued the *Romane* bishops in slauish subjection 36. yeeres, hee was slaine by *Pagans*, because he had anointed *Pipinus* king of *France*, and for hope they had to enrich themselues by his coffers, in the which, when they had opened them, they found nothing, except bookes, and reliques of Saincts, whereof they made no account. And his bodie was buried in the Monasterie of *Fulda*.

Ioannes Damascenus.

Damascene, a superstitious Monke, the disciple of *Cosmas*, liued vnder the Emperours *Leo* and *Constantinus Copronymus*: hee was a long time in companie of the *Saracenes*, and with the prince of *Saracenes* he went to the sepulchre of *Mahomet*, and like vnto a timorous bodie, worshipped the bones of *Mahomet*, fearing to haue beene put to death, if hee had not done such homage. Hee was a patron of worshipping of images, and was excommunicated in the Generall Councell assembled by *Constantinus Copronymus*. It is written by *Ihonne* patriarch of *Hierusalem*, in the historie of *Damascens* life, that the prince of *Saracenes* was mooued to indignation against him, by a deceitfull letter, sent from the Emperour *Leo Isaurus*, in the which *Damascene* was charged as a man willing to haue betrayed the towne of *Damascus* into the hands of the Emperour *Leo*. Vpon this occasion (saieth *Ihon* patriarch of *Hierusalem*) the prince of *Saracenes* cut off the hand of *Damascene*: and on the other part, *Damascene*, by humble kneeling before the image of the Virgine *Marie*, was miraculously cured, and restored againe to the power of his hand. But this is like to the rest of Popish fables, and lies: For *Damascene* writeth manie notable fables, for confirmation of adoration of images.

Hist. magd. Cent. 8. c. 10

And

And incase a miracle had bene wrought in his owne person, by prostrating himselfe before an image, *Damascene* had no manner of waye ouer-passed with silence the memoriall thereof. But wee haue to doe with aduersaries, who are not ashamed of lies. *Damascene* was a diligēt reader of the bookes of ancient Fathers, as appeareth by his foure bookes, *De Orthodoxa Fide*: but not so diligent a reader of holy Scripture, which is the ground of manifolde errours. His historie of *Iosophat*, king of *India*, is knowne to bee a Monkish fable.

Paulus Diaconus, of the kinred of the *Lombardes*, became a Deacon in *Aquileia*: hee was carried captiue into *France*, in the dayes of *Charles the Great*, who besieged *Papia*, banished *Desiderius*, and made an ende of the kingdome of the *Lombardes*. Afterwards he was accused of treason and conspiracie against *Charles* king of *France*. His malicious and hatefull accusers were bent to haue had his hands cut off, or his eyes put out: but K. *Charles* pitying him for his learning, was content that he should be banished to the Ile of *Biomedes*. From thence hee fled, and came to *Beneuentum*, where *Arachis* was dwelling, who had married *Adelperga*, the daughter of *Desiderius*. In his palace it is thought hee writ his sixe bookes, *De rebus gestis Longobardorum*. After the death of *Arachis* hee came to the Monasterie called *Cassinense*, where hee ended his life. *Paulus Diaconus.*

Beda, a man borne and brought vp in ENGLAND, was called venerable, and was in great accounte in his time. Onely hee was miserably intangled with deceitfull antichristian errours, vniuersally ouerspred in his dayes, such as inuocation of Saincts, worshipping of Reliques, opinion of Purgatorie, and of support that might be had by saying of Masses. In writing, reading, and praying, hee was a man of incessant paines. Nothing is found in him more commendable, than his patient suffering of the agonies immediately preceeding his dissolution, with a desire to be dissolued, and to be with Christ. *Beda.*

Albertus Gallus, a Bishop in some part of *France*, a learned and godly man, opponed himselfe mightily to *Bonifacius*, the foote groome of the *Romane Antichrist*, with whome concurred two learned men borne in *Scotland*, named *Clement* presbyter, and *Samson*, and offered to proone both by worde and writing, that *Albertus Gallus, with some learned mē of Scotlād, witnesses to the trueth of God.*

Bonifacius was an author of lies, a troubler of the peace of Christians, and a corrupter and deceiuer of the people. But pope *Zacharias* excommunicated them before they were heard in a lawfull Assemblie, and gaue power to his foote-groome *Bonifacius*, to depose them, & procured at the hands of the king of *France*, that they should be casten into prison, and bound with bandes, as schismatiques, false teachers, and sacrilegious men. Such rewarde men receiued, who were witnesses to the trueth of God, and reprehended any corruption of the *Romane* Church. In like manner, *Ioannes Mailrosius*, and *Claudius Clemens*, learned men of *Scotland*, sent by king *Achaius*, to *Charles* king of *France*, and the first professors of learning, in the Academie founded by *Charles the Great* in *Parise*: these two likewise were disliked of the *Romane* Church, because they could not assent to all § superstitions of that Church in this age so miserably deformed.

Hist. magd. Cent. 8, c. 10

CHAP. III.

OF HERETIQVES.

MANIE were counted Heretiques in this age, because they worshipped God sincerelie according to the rule of His owne blessed worde, and woulde not giue consent to the fonde errours of the *Romane* Church. But some were counted Heretiques justly, and without all controuersie, as namely, they who called Christ in his humane nature, the adoptiue sonne of God. This wicked heresie repugneth vnto the Celestiall Oracle, which the three Apostles hearde in the holie mountaine. *This is my welbeloued sonne, in whome I am well pleased.* We are adopted in Christ, to be the sonnes of God. But Christ, euen in his manly nature, is the sonne of GOD by the excellent prerogatiue of personall vnion with the diuine nature. It is not certainly knowne, whether *Elipandus* bishop of *Hispalis*, or another named *Felix*, with whom some affirme, that *Elipandus* consulted about this damnable opinion, was the author of this damnable heresie.

Felicians.

Matth. 17
2. Petr. 1

CHAP.

CHAP. IIII.

OF COUNCELS.

IN the yeere of our LORD 712. a Councell was assembled at LONDON, where *Bonifacius* was present, and *Brithwaldus* the chiefe Prelate of ENGLAND, and the kings of *Saxons* domining in ENGLAND were commanded vnder paine of cursing to bee present at this Councell. The purposes intraited in this Councell were two, to wit, concerning the adoration of images, and prohibition of marriage to men in spirituall offices. About worshipping of images no disputation was heard, whether that forme of seruice did agree with the written worde of God, or not. This was counted a sufficient warrande for bringing images into places of Adoration, and for worshipping them (especially the image of the Virgine *Marie*) that *Egwinus*, a superstitious Monke in *England*, of the Order of S. *Bennet*, who afterwardes was made a Bishop. Hee affirmed, that the Virgine *Marie* appeared vnto him in a dreame, & declared, that it was her will that her image should bee set vp in Churches & worshipped. These dreames once confirmed by the oath of *Egwinus*, and approued by *Constantine* bishop of *Rome*, and obtruded by *Bonifacius* the Popes Legare, they were embraced in ENGLAND, with little contradiction in such a corrupt time.

A Councell at LONDON

The other purpose entraited in this Councell, was prohibition of marriage to men in spirituall offices. This doctrine of the *Romane* Church was not receiued without reluctation of the Clergie. Alwayes, a ground was laide, whereupon followed a building of the doctrine of Deuils.

The Councell of Constantinople vnder Philippicus.

ABout the same time, that is, about the yeere of our LORD 712. it is supposed, that the Emperour *Philippicus* gathered a Councell at *Constantinople*, for vndoing of the sixt Generall Councell, in the which the errour of the *Monothelites* was condemned, and that he did this according to a promise made to a monke named *Ihonne*, who fore-tolde him that hee shoulde bee made Emperour, and craued this promise of him, that when hee should bee aduanced to the Emperiall dignitie, hee shoulde vndoe the sixt Generall Councell. But the writers of this Historie doe not make particular mention of the Fathers who were present at this Councell. The rest of the Historie is cleare, that *Philippicus* razed the pictures of the Fathers who had bene present at this Councell, and were pictured in the Temple of *Sophia*: and that on the other part, Pope *Constantine* the first not onely caused the same effigies to bee pictured in the portch of the Church of Saint *Peter* at *Rome*, but also procured that § Emperours name should bee rased out of Charters, and that his effigie should not bee ingrauen in any kinde of coyned mettall. Also it is cleare, that *Philippicus* remoued *Cyrus* from his office, and placed in his rowme *Ihonne*, who fore-tolde him that hee shoulde bee Emperour.

A Councell at Rome, assembled by Gregorius the second.

IN the yeere of our LORD 714. pope *Gregorius* the second assembled a Councell, in the which two bishops of *Britanie*, to wit, *Sedulius*, and *Fergusius*, were present. It was ordained, that Masses shoulde bee celebrated publikely in Temples, which custome was not in vse before. In the seconde Tome of Councels, this Synode is referred to *Gregorius* the third. A great number of the *Canons* of this Councell do concerne marriage, That no man should take in marriage a woman who was the relict of a prelbyter or a deacon, or a nunne, or his spirituall sister, or his brothers wife, or his neece, or his mother in lawe, or daughter in law, or his neare cosines, or a womā whom by theft or rauishing hee hath ledde away. And that no man should consult with inchaunters and sorcerers. And that no man shoulde violate the mandates of the Apostolicke chaire: no, not in a matter of an haire.

Sigebert. in Chron.

GRE-

GREGORIVS the third, after he had receiued a mandate from the Emperour *Leo*, concerning aboliſhing of images, he aſſembled a great Councell at *Rome*, of 903. biſhops: in the which the Emperour *Leo* was excommunicated, and depriued of his Emperiall dignitie. Here marke the tyrannie and fierceneſſe of the *Antichriſt*, who gaue ſuch authoritie to a *Romane* preacher, to diſmount the Monarches of the world from their royall thrones? Yet *Gregorius* the thirde attempted ſuch high matters, becauſe the Em. *Leo* had diſallowed the worſhipping of images. Likewiſe, by his inſtigation the whole countrey of *Italie* refuſed to pay tribute to the Em. Now is the banner of the *Antichriſt* diſplayed againſt the Emp. and this is a fore-running token of the hatefull inimitie which is to enſue betwixt the popes and the Emperours which (God willing) ſhall be declared in its own time. Likewiſe, *Anaſtatius* patriarch of *Conſtantinople*, was condemned and excommunicated in this Councell. To fauour the Emperour, and to diſlike the worſhipping of Images, were two irremiſſable ſinnes, and meriting the great Anathems of the biſſhop of *Rome*.

A Councell at Rome, aſſembled by Gregorius the third.

IN the yeere of our LORD 742. and in time of the reigne of *Charles the Great*, and vnder the popedome of *Zacharias* § firſt, *Bonifacius* Archbiſhop of *Mentz* aſſembled a Councell of the biſhops, presbyters, and Clergie of *France* for reformation of abuſes in that countrey: or rather as the trueth is, to bring the countrey of *France* (as hee had alreadie brought manie parts of *Germanie*) to a conformitie with the ſuperſtitious rites of the *Romane* Church. It is to be marked, that this Nationall Councell was aſſembled by the mandate of king *Charles*, howſoeuer *Bonifacius* ordered the affaires of the Councell.

A Councell holden in France, by Bonifacius Archbiſhop of Mentz.

It was ordained, That Synodes ſhoulde bee kept yeerelie, and that Clergie men ſhoulde not put on armour, and goe to warre-fare, except one or two biſhops, with their presbyters and chaplens, to preſcribe pennance to them who ſhoulde happen to confeſſe their ſinnes: And that hunting and halking, and ſuch idle paſtimes ſhoulde not bee vſed by the Clergie.

Canon 1.

Canon 2 That euerie presbyter ſhall bee readie to giue account of his miniſterie to his owne biſhop in time of Lent, eſpeciallie concerning his miniſtration of Baptiſme, the ſumme of his Catholicke Faith, the forme of his Prayers, and the order of his ſaying of Maſſes.

Canon 3 That none vncouth biſhop or presbyter be admitted without the triall and allowance of a Synode.

Canon 4 That presbyters and deacons bee not cloathed as ſeculare men, with ſhort cloakes: but with the habite of men who are in ſpirituall offices: And that no woman cohabite in the houſe with them.

Canon 5 That euerie biſhop haue a care within his owne boundes to aboliſh all Heathnicke ſuperſtitions.

The ſeuenth Generall coũcell aſſembled at Conſtantinople.

IN the yeere of our LORD 755. and in the thirteenth yeere of the Empire of *Conſtantinus Copronymus*, a Generall Councell of three hundreth and thirtie and eight biſhops was aſſembled at *Conſtantinople*, by the commandement of the Emperour. In this Councell the worſhipping of images was damned, and the placing of them in Oratories and Temples, where the diuine Majeſtie is worſhipped, was forbidden, as a cuſtome borrowed from *Pagans*, who had no hope of the reſurrection, and therefore ſolaced themſelues with pictured ſimilitudes of their friendes, as if they had beene bodilie preſent with them. Yea, for three principall cauſes they damned the worſhipping of images: Firſt, becauſe the worſhipping of them is repugnant vnto holie Scripture: Secondlie, becauſe the diuine and humane nature beeing vnſeparablie vnited in CHRIST, and the diuine nature cannot bee preſented by an image: therefore it is not meete to repreſent His manlie nature by an image, leſt wee ſhoulde ſeeme to ſeparate the two natures in CHRIST. And thirdlie, becauſe the writinges of auncient Fathers doe vtterlie condemne the worſhipping of Images, ſuch as *Epiphanius*, *Euſebius*, *Gregorius Theologus*, *Athanaſius*, *Amphilochius*, *Chryſoſtomus*, and *Theodorus* biſhop of *Ancyra*. It were a prolixt thing to make a rehearſall of the ſentences of all the forenamed Fathers: therefore, for breuities cauſe, I will heere onely make choiſe of one place, which is this: *Euſebius Pamphili*, writing

ting to *Constantia* the Empresse, who was desirous that the image of CHRIST shoulde bee sent vnto her, hee returneth vnto her this answere: *Because yee haue written vnto mee to sende vnto you the image of CHRIST, I wonlde gladlie vnderstande what image of CHRIST yee are inquiring for: whether it bee that true and vnchangeable nature, bearing the character and ingrauen similitude of the person of the Father? or if it bee the image of the shape of a seruant, which CHRIST tooke vpon him for our sakes? As concerning His diuine nature, I hope yee are not sollicitous to seeke the image thereof, beeing sufficientlie instructed, that no man knoweth the Father, except the Sonne, and on the other part, no man knoweth the Sonne, except the Father. But if yee desire the similitude of mans nature, wherewith Hee cladde Himselfe for our sakes, vnderstande, that the splendor and shining brightnesse of His glorie cannot bee represented with dead colours, and shaddowed pictures: For euen His Disciples in the mountaine were not able to abide the brightnesse of His shining face* (Matth. Chap. 17. vers. 1. Mark. Chap. 9. vers. 2. Luk. Chap. 9. vers. 28.) *haue much lesse are wee nowe able to abide the celestiall splendor of His glorified bodie?* Histor. Magd. Cent. 8. Cap. 9.

In this Councell *Germanus* bishop of *Constantinople*, *Georgius Cyprius*, and *Damascene* a Monke, who were principall defenders of the worshipping of images, were excommunicated.

In the *Canons* of this Councell, which were nineteene in number, inuocation of Saincles hath allowance in the fisteenth and seuenteenth *Canon*. So that in this Councell also is presented vnto vs a viue paterne of the weakneſse of Councels. Like as in euerie sacrifice there was dungue, so likewise in euerie Councell there is found some note of infirmitie and weakneſse. And it is a foolishe thing to adhere to all the ordinances of Councels, except they doe agree in all pointes with the written worde of GOD.

IN the yeere of our LORD 788. and in the eight yeere of the reigne of *Irene*, and her sonne *Constantine*, a Councell was assembled at *Nice* in *Bythinia*, of three hundreth and fistie Bishops. The Ambassadours of *Adrian* the first, bishop of *Rome*, were present in this Assemblie. *Basilius*, bishop of *Ancyra*, *Theodorus*, bishop of *Myra*, and *Theodosius*, bishop of *Amonium*, offered to *The second Councel of Nice.*

red to the Councell their ſupplicant letters, confeſſing, that they had ſinned in condemning the worſhipping of images in the Synode aſſembled by *Conſtantinus Copronymus*. Theſe reedes, ſhaken with the winde and vnconſtant fooles, were accepted in fauour, as a preamble vnto this malignant Councell. The epiſtle of *Adrian*, biſhop of *Rome*, was openlie read in the Councell, approuing the worſhipping of images. His letter was full of fables and lies, ſuch as the fable of the leproſie of *Conſtantine*, and of the ſhedding of the blood of innocent babes to procure remedie againſt his ſickneſſe, and the baptiſme of *Conſtantine* by *Sylueſter*, the miraculous reſtoring of the Emperour to health after his baptiſme, and of the images of *Peter* and *Paul*, produced to *Conſtantine* before his baptiſme. Such a Legend of lyes no Councell could haue heard read in their audience, if it had not beene a time in the which the myſterie of iniquitie was effectuallie working: For the hiſtorie of the life of *Conſtantine*, written by *Euſebius*, expreſſelie prooueth the contrarie: to wit, that *Conſtantine* was not leprous, but rather a man of a cleane and vnſpotted bodie: and that hee was not baptized by *Syluester* in *Rome*, but by *Euſebius* in *Nicomedia*. Notwithſtanding, the letter of pope *Adrian* was accepted and allowed by the Councell. And it was ordained, That the images of CHRIST, of the bleſſed Virgine *Marie*, and of the Saincts, ſhoulde not onelie bee receiued into places of Adoration, but alſo ſhoulde bee adored and worſhipped: And the honour done to the image, is thought to redounde to him (or her) who is repreſented by the image, according to the wordes of *Baſilius Magnus*. But *Baſilius Magnus* is writing in that place of CHRIST, the image of the inuiſible GOD, and not of images made with mens handes.

Baſil. contrà Eunomium, lib. 1.

The Fathers of this Councell, as it were bewitched by the deluſions of the Deuill, were not aſhamed to confirme the adoration of images, by lying miracles, and by a fooliſh confabulation betwixt the Deuill and a Monke, whome *Sathan* ceaſſed not to tempt continuallie to the luſt of vncleanneſſe, and would make none ende of tempting him, except hee woulde promiſe to deſiſt from worſhipping the image of the Virgine *Marie*.

But ar-

But argumentes taken from the fables of Monkes, and delusions of the Deuill, are not to bee hearkened vnto, in a matter expreſſelie repugnant to the written word of God.

IN the yeere of our LORD 794. CHARLES THE GREAT, King of FRANCE, aſſembled a great Councell at FRANKFORD: partlie in regarde of the heretique *Felix*, who called CHRIST the adoptiue Sonne of GOD in his humane nature, and was condemned in a Councell aſſembled at RATISBONA, ANNO 742. but hee was returned to his vomite againe: and therefore was of newe againe condemned, as a notable heretique, in the Councell of FRANKFORD: partly alſo in reſpect of the great diſputation that arose × ouerie where concerning the worſhipping of images, diſallowed in the Councell of *Conſtantinople*, and allowed in the ſeconde Councell of *Nice*. *The Councell of Frankford.*

Not onelie the biſhops of *France*, but alſo of *Germanie* and *Lombardie*, as Prouinces ſubdued to the King of *France*, were preſent at this Councell. Likewiſe, Pope *Adrian* ſent his Ambaſſadours, *Theophilactus* and *Stephanus*, to the Councell. And *Charles* himſelfe, King of *France*, was preſent in the Councell of *Frankford*. The Ambaſſadours of pope *Adrian* produced the actes of the ſeconde Councell of *Nice*, hoping that the Councell of *Frankford* ſhoulde haue giuen conſent and allowance vnto the ſame. But the Fathers of this Councell collationed the actes of the Councell of *Conſtantinople*, with the actes of the ſeconde Councell of *Nice*. And they diſallowed in the Councell of *Con-* × *ſtantinople* the ſtrict prohibition to picture images, either in Temples or other places. And in the ſeconde Councell of *Nice* they diſallowed the Act of worſhipping of images, and of honouring them with garmentes, incenſe, candles, and kneeling vnto them: counting the aſore-ſaide Act to bee ſo impious, that the Councell in the which it was concluded, was neither worthie to bee called Catholicke nor Oecumenicke. The argumentes whereby the ſeconde Councell of *Nice* endeuoured to approue the adoration of images, are all refuted in the Councell of *Frankford*, as I haue declared alreadie in a *Treatiſe* concerning worſhipping of Images.

Concerning the argument taken from the authoritie of *Epiphanius*, who in his booke called *Panarium*, reckoneth not the worshippers of images in the roll of Heretiques: it is answered by the Councell of FRANKFORD, that incase *Epiphanius* had counted the haters of the worshippers of images Heretiques, hee had likewise inserted their names in the catalogue of Heretiques: but seeing hee hath not so done, the Councell of *Nice* had no just cause to triumph so much in this friuolous argument, which maketh more against them, that it maketh for them.

More-ouer, in the Councell of FRANKFORD, the Epistle of *Epiphanius*, written to *Ihonne*, bishop of *Hierusalem*, was read, wherein hee disalloweth the verie inbringing of images into Churches: and this Epistle was translated out of Grieke into the Latine language, by *Ierom*. The Epistle is worthie to bee read. Reade it in the *Magdeburg* Historie, *Cent. 8. Chap. 9.*



TREATISES,
Belonging to the VIII. CENTVRIE.

A TREATISE,
Of Transſubſtantiation.



SATHAN is a vigilant enemie, ſetting himſelfe in moſt oppoſite manner againſt euerie thing that is a comfort and refreſhment vnto the ſheepe-folde of God: Now, the principall comforts of the ſheepe of God, are the paſtures wherein they feede, and the waters wherewith they are refreſhed: Doubtleſſe theſe two comforts are the preaching of the word, and the miniſtration of the Lordes holy Sacraments. If *Sathan* by any meanes can hinder the true preaching of the worde, and the right miniſtration of the Sacramẽts, then his malice againſt Gods people is deſcried, as the malice of the *Philiſtines* of olde againſt *Iſaac* and his cattell, was manifeſted, when they ſtopped with earth the foũtaines of water, which *Abraham* had digged, & whereof the cattell of *Iſaac* were accuſtomed to drink. It cannot bee ſufficiently expreſſed in words, what malice *Sathan* hath born againſt the true preaching of the word of God, & the right

Pſal. 23

Gen. 26. 18

miniſtration of the Sacraments. The ſixt perſecution of Ethnick Emperoures was ſo directly ſet againſt the Preachers of Gods worde, as the worlde might eaſily diſcerne, that the intention of *Maximinus* was to vndoe the ſheepe-folde of God, for lacke of paſtures, and of refreſhing waters. For this cauſe let not our cogitations be rauiſhed with admiration, when we heare or reade, that manie queſtions haue beene mooued concerning the holie Sacrament of the Lords Supper. If there were not plenty of ſpirituall conſolation to bee receiued by the right participation of this holy Sacrament, *Sathan* had neuer buſied himſelfe ſo earneſtly againſt it, as if the throate of his kingdome were cut, if this Sacrament be rightly miniſtred by the Preachers, & rightlie receiued by the people.

Let the Chriſtian Reader remember, that of olde vnder the tenne perſecuting Emperoures the receiuing of the holy Sacrament of the Lordes Supper was called the banquet of *Thyeſte*: This proceeded from none other ground, but from the malice of the Deuill, hating the Lords holy banquet: Secondly, the *Manichean* heretiques ſo peruerted the Lords holy Sacrament, that *Auguſtine* (to whom their ſecret myſteries were not vnknowne) was compelled to call their Communion *Execramentum*, and not *Sacramentum*, that is, an execrable thing, and not a Sacrament: Thirdly, the *Donatiſts*, in miniſtring the Lords Sacraments, were in an opinion, That the Sacrament was onely effectuall, when it was miniſtred by one of their owne number. But ſeeing the malice of *Sathan* is an infinite thing, and hath not a period wherein it endeth. For defacing of the right vſe of the holy Sacrament, *Sathan* filled the heart of an hereticall Monke called *Damaſcene*, with a lewde opinion, to affirme, That the bread in the holy Sacrament was transſubſtantiate into the body of Chriſt, and that the wine was transſubſtantiate into His blood. Which opinion I may juſtly call a Noueltie, becauſe it was neither in worde nor writ hearde before the ſeuen hundreth yeere of our Lord. But it is the cuſtome of Papiſts to follow Noueltie, and in the meane time to bragge of Antiquitie. What abuſes of the holy Sacrament followed after the ſeuen hundreth yeere of our Lord, God willing ſhall bee declared in its owne time, for the preſent thus much I ſay, That vpon a time I ſaw the images of *Cain* and *Abel*, pictured

pictured by an vnlearned painter, with ſuch habite as the *Germanes* are apparcled with in our dayes: Theſe pictures made mee not to thinke that the *Germane* habite was in vſe in the dayes of *Cain* and *Abel*, but rather that the painter was a fooliſhe man, & deſtitute of vnderſtanding: Euen ſo, when I reade the works of *Damaſcene*, albeit I was at that time but young in yeeres, yet I thought not that the opinion of *Damaſcene* was agreeable to Apoſtolicke doctrine, but rather that *Damaſcene* was a fooliſhe and doating Monke, and ſomewhat ambitious alſo, deſiring to be coũted the author of ſome new opinion, which no man had maintained before him.

IN this Treatise I ſhall firſt declare (God willing) what it is that they call Transſubſtantiation: ſecondly, howe abſurde an opinion it is: and thirdly, with what relũctation it was inſinuated into the boſome of the Latine Church, but euer vntill this daye was rejected of the Grieke Church. Nowe Transſubſtantiation (as they ſaye) is an euaniſhing of the ſubſtance of bread and wine after the wordes of conſecration, and a ſubſtitution of the bodie & blood of Chriſt, in place of the euaniſhed ſubſtance of bread and wine, the accidents of bread and wine alwayes remaining without inherence into anie ſubject. Albeit the worde *Transſubſtantiation* ſeemeth to import a change of one ſubſtance into another, and the moſte part of them define it to bee a chaunge of the ſubſtance of bread into the ſubſtance of Chriſtes bodie: yet ſome of them doe forſee a great inconueniencie, if Transſubſtantiation be defined to a chãge of the ſubſtance of bread into the ſubſtance of Chriſtes bodie: namely this, that Chriſtes bodie in heauen, cladde with a moſt glorious and celeſtiall brightneſſe, and Chriſtes bodie in earth, ouerſhaddowed with the accidentes of bread and wine, ſhall not bee counted one and the ſelfe ſame bodie, in reſpect that the bodie of Chriſt that is in heauen was formed by the holy Spirit, of the ſubſtance of the Virgine *Marie*, and the bodie of Chriſt in the Sacrament, woulde bee founde to bee made of the ſubſtance of bread. This is the cauſe wherefore they who are more ſubtile than the reſt, abſtaine from the groſſe definition afore-ſaide. Howſoeuer, concerning the word *Transſubſtantiation*, I admoniſh the Reader, that ἀφανισμὸς, that is, an euaniſhing or diſparition

rition hath no affinitie with *Damascenes* μεταστοιχειωσις, which signifieth a change of one thing vnto another thing that is better: so that there is no good agreement amongst themselues concerning the signification of the word *Transsubstantiation.*

Concerning consecration of the elementes, there are diuerse opinions: The *Romane* Church supposeth, that the wordes of Consecration are these, λαβετε φαγετε, τουτο εστι το σωμα μου, &c. that is, *Take, eat, this is my bodie.* And againe these wordes, πιετε εξ αυτου παντες, τουτο γαρ εστι το αιμα μου το της καινης διαθηκης το περι πολλων εκχυνομενον εις αφεσιν αμαρτιων, that is, *Drinke all of this, for this is my blood of the New Testament, which is shedde for manie for remission of sinnes.* But the Grecian Church thought that the blessing or consecration was not only made by the words afore-saide, but also by prayer, as *Iustinus* Martyr calleth the elements, τροφην δι' ευχης λογου ευχαριστηθεισαν, that is, *The foode, blessed by the worde of prayer.* Let no man separate the thinges that CHRIST hath conjoyned together, to wit, prayer, and the wordes of the holie institution, and wee shall easilie accorde about the consecration of the elementes.

Mat. 26.26

Ibid. 27.28

Iustin. apol. 2. pro Chri.

The time, in the which the elementes are thought to be consecrated, is not the time in the which these wordes, *This is my bodie,* &c. are begun to bee vttered, but rather when they are ended: So that the consecration is not an action fashioned by partes, but wholly in one minute, and at once perfected, when the wordes are ended. Albeit I agree to this opinion with full consent of my mind: yet I could wish, that the *Romane* Church, who haue auouched ȳ same, would make no exception against their owne doctrine. But when they speake of the intention of the consecrating Priest (which is continually vnknowne to the people) the people are left in a doubt whether they are partakers of Christes bodie or not. And this is not the forme of the teaching of Christ, to leaue the people in a suspence and doubting, but to manifest clearely vnto them the mysterie whereof they doubt, if so bee it bee necessarie to bee knowne: as Christ manifested to his Disciples the parable of the sower and the seede, and of the husbandrie and the tares, &c.

Matth. 13.

The first word of Consecration is the principall word impugning Transsubstantiation; for the word τουτο is a demonstratiue

pronoyne

pronowne, and it pointeth out ſomething: and Scripture conferred with Scripture, is the beſt Commentarie to declare what is pointed out by the worde τοῦτο. The Apoſtle *Paule* in his firſt Epiſtle to the *Corinthians*, expoundeth the word τοῦτο, by τὸ ἄρτον τοῦτον, that is, *This bread*: and the ſeconde τοῦτο, hee expoundeth it, τοῦτο τὸ ποτήριον, that is, *This cuppe*. So we ſee that the ſubſtance of the elementes in the Sacrament of the Supper, are neither changed nor euaniſhed: but remaining in their former ſubſtãce, they are honoured with a great honour, to bee made Sacramentes of the Lordes bleſſed bodie and blood: but their ſubſtance is not changed, as ſaide is. 1. Cor. 11 26

The next words of cõſecration are theſe, ἐστὶ τὸ σῶμά μου, that is, *is my body*. The bread is the Lordes body, becauſe it is the Sacrament of the Lords body: like as the Sacrament of faith (to wit, Baptiſme, ſaith *Auguſt.* after a maner) is faith: euen ſo the Sacrament of the Lordes body, after a maner, is the Lordes body: the wordes, *ſecundum quendam modum*, and *quodammodo*, that is to ſay, after ſome maner of way, ſo oft repeted by *Auguſt.* is forget by papiſts: inſomuch, that they remember when *Auguſt.* ſaith, *ferebatur Chriſtus in manibus ſuis, quando commendans ipſum corpus ſuum, ait, hoc eſt corpus meum*, that is, *Chriſt was borne vp in his owne handes, when as delinering his owne bodie, hee ſaith, This is my bodie*: but they forgette the expoſitorie wordes, in the which *Auguſtine* manifeſteth his owne meaning, namelie theſe, *Accepit in manus ſuas, quod norunt fideles, & ipſe ſe portabat quodammodo eum docens, hoc eſt corpus meum*: that is, *Hee tooke into his handes, as is knowne to the beliuers, and did beare after a maner himſelfe in his owne hands, when he ſaid, This is my body*. It is better in ſingleneſſe of hart to make a true rehearſall of the words of ancient fathers, in that ſame ſenſe they ſpake, than with deceitfull ſpeaches to abuſe the ſimplicitie of the Reader, who poſſibly will not take paines to ſearch out in what ſenſe *Auguſtine* ſaid, that Chriſt did beare himſelfe in his owne hands. Auguſt. ad Boniface. epiſt. 32. Auguſt. in Pſal. 23

In like maner, *Auguſtine*, writing againſt *Adimant*, ſaieth, that the blood is the life, euen as Chriſt was the Rocke. Nowe the Apoſtle ſaieth not, *Petra ſignificabat Chriſtum*: but ſaieth, *Petra erat Chriſtus: quæ rurſus ne corporaliter acciperetur, ſpiritualem illam vocat, id eſt, ſpiritualiter intelligi docet*: that is, the Auguſt. contr. Adimant.

Apoſtle ſaith not, *the rocke ſignified Chriſt*, but hee ſaieth, *the rocke was Chriſt*: which againe, leſt it ſhould bee taken in a corporall ſenſe, hee calleth it *a ſpirituall rocke*: teaching vs, that wee ſhould ſpiritually vnderſtand it. Then if we follow the expoſition of ancient Fathers, it cannot be inferred of theſe wordes, *this is my bodie*, that the bread is transſubſtantiated into the ſubſtance of Chriſtes bodie, for ſuch vaine conceits neuer entered into their mindes.

Papiſtes doe grant, that after conſecration Sainct *Paule* calleth the elementes, bread and wine, becauſe they haue the ſhewe and ſhape of bread and wine: as the braſen Serpent was called a Serpent, and Angels in Scripture are called men, becauſe they ſo appeared. But this is a friuolous ſhift, becauſe § Apoſtle, when he ſpeaketh of bread and wine, after the words of conſecration, he ſpeaketh expreſſely of bread that is eaten, and of wine that is drunken. This cannot bee the ſhape and accidentes of the elementes, but their verie ſubſtance. The Angels did not appeare only in the ſhape of men, but alſo had mens bodies indeede, ſo that their feete were waſhed, and they did eate and drinke with *Abraham* and *Lot*. The braſen Serpent was not in ſhewe, but in ſubſtance, and altogether of braſſe. Theſe examples helpe not. An euill cauſe hath more neede of a true confeſſion, than of a falſe defence, as *Auguſt.* writeth: and *Chryſoſt.* ſaith moſt truely, that albeit a bitter roote may ſende foorth ſweete and pleaſant fruites: yet a roote of bitterneſſe can neuer produce ſweete and pleaſant fruites: warning vs thereby, to beware of men who diſſeminate and propagate erroures, and obſtinately ſtriue againſt the knowne trueth of God.

1. Cor. 11. 26

Gen. 18. 19

Chryſoſt. in epiſt. ad Heb. cap. 12 Homil. 31

The laſt wordes of the conſecration are theſe, *Doe this in remembrance of mee.* Marke the worde ἀνάμνησις: for albeit Chriſt only ſuffered but once, yet it is his will that wee ſhould keepe a continuall remẽbrance of his death, becauſe the death of Chriſt is the fountaine of our life. Now when we offer the Sacrifice of thankeſgiuing vnto God, in the holy Supper, becauſe hee hath ſaued vs by the death of our Lord and Sauiour Ieſus Chriſt. This Sacrifice which wee offer, differeth from that which Chriſt offered vpon the Croſſe, becauſe that Sacrifice was but onely once offered, and was receiued into the moſt holy place, as *Chryſoſtome* ſpeaketh,

ſpeaketh, but this which we offer, is ἀναμνησις & θυσία, and τυπος ἐκείνης, ſub. θυσίας, that is, wee offer in remembranc of his death: and this which wee offer is a type (to wit, commemoratiue) of that which he offered. But becauſe they hing by an haire, and if any ancient Father caſt out one worde (albeit it were hyperbolically ſpoké) they faſten their gripes vpon it, as if it made altogether for them. Now *Chryſoſtome* ſaieth, *This Sacrifice which we offer, is one and the ſelfe ſame Sacrifice which Chriſt offered.* Is it not good reaſon hee haue libertie to expounde the meaning of his owne words? and ſo he doeth, *Our Sacrifice and Chriſts Sacrifice is one, becauſe we celebrate a remembrance of that Sacrifice once offered vpon the Croſſe, and of none other. But that Sacrifice which Chriſt offered vpon the Croſſe, hath no needs to be reiterated* (ſaith *Chryſoſtome* in that ſame Homilie) *becauſe it is like vnto a medicine, which being once applyed, hath a perfect vertue to ſaue vs from all our ſinnes.* Hitherto I haue declared that the words of Conſecration, if they bee expounded as auncient Fathers expounded them, they make nothing to proue the doctrine of *Tranſubſtantiation*.

Chryſoſt. in epiſt. ad Hebr. cap. 9 Homil. 17

Nowe let vs proceede further, to ſee howe this definition of *Tranſubſtantiation* agreeth with the doctrine of the Apoſtles, and of other auncient Fathers. The Scriptures of God neither acknowledge an euaniſhing of the ſubſtance of bread and wine: neither yet a chaunge of their ſubſtance into the ſubſtance of Chriſts bodie and blood. For as much as the Apoſtle *Paul*, ſpeaking of the ſacred elementes of the Lordes Supper, at that time when they ſeale vp our conjunction with Chriſt, which is not before the bleſſing, breaking, and diſtribution: but after theſe holy actions, the Apoſtle calleth the eating of the bleſſed bread κοινωνία σώματος χῦ, and the drinking of the bleſſed Cuppe, κοινωνία αἵματος χῦ, that is, a communion of the Lords bodie and blood: not excluding the ſubſtance of the elementes, but expreſſely pointing out the wordes σώματος, and αἵματος, that is, the bread and the cuppe.

1. Cor. 10. 16

The moſte ancient Fathers are moſte vnacquainted with this Noueltie of *Tranſubſtantiation*: for they all in one voyce for the ſpace of 500. yeeres, doe conſent, that the ſubſtance of bread and wine remaineth in the Sacrament after the wordes of Conſecration, albeit the vſe of the elementes bee changed. *Iuſtinus*

Iuſt. apol. 2

Ioann. 1. 14 Martyr ſaith, that the elementes in the Sacrament of the Supper are made the fleſh and the blood of Ieſus, in that ſame forme that the eternall worde of God was made fleſh: but ſo it is, that the ſubſtance of the diuine nature, neither euaniſhed, nor yet was changed into the ſubſtance of fleſh: And in like manner, the bread is made the body of Chriſt, neither by the euaniſhing of the ſubſtance thereof, nor yet by changing the ſubſtance thereof into another ſubſtance.

Iren. contra Valent. lib. 4 cap. 34 In like manner, *Ireneus*, when he ſaith, that the holy Euchariſt conſiſteth of things earthly, and of thinges celeſtiall: by mentioning of earthly things, hee would declare, that the ſubſtance of the bread and wine remaineth after the conſecration. And leſt any man (by ſhifting wordes) ſhoulde ſaye, that *Ireneus* meaneth not by earthly thinges the ſubſtance of bread and wine, but rather the accidents, hee expreſſeth his owne meaning, in the 32. chap. that he is ſpeaking of the bread and the cuppe.

Ambroſ. de Sacr. l. 4. c. 4 *Ambroſe*, ſpeaking of the operatiue vertue of the Lords word in the Sacrament, he ſaith, that the elementes remaine that ſame thing which they were, & they are changed into another thing, becauſe the ſubſtance of the elements remaineth, and their vſe is changed. Like as a regenerated man in ſubſtance both of ſoule and body, is that ſame man that hee was before, yet in qualities and conditions there is a great change. And who can interprete the words of *Ambroſe* better than hee himſelfe doeth illuſtrate them by the foreſaide ſimilitude?

Theod. dia. 3. cap. 8 *Theodoretus*, in his firſt Dialogue, ſaith, that God hath honoured the elements in the Sacrament with the name of His bodie & blood: not by changing of their nature, but by adding grace vnto nature. And in his ſecond Dialogue he ſaith, that after the wordes of conſecration the elementes remaine in their former

Idem dial. 2 cap. 24 ſubſtance, ſhape, and forme. The wordes of *Theodoretus* are not more effectual to inſtruct vs in the right judgement concerning the nature of the Sacrament, than the very purpoſe whereat hee aimeth in thoſe his Dialogues: They are written of purpoſe, to refute the hereſie of *Eutyches*, who affirmed, that after the diuine nature aſſumed the humane nature, all became diuinitie, and there was not two diſtinct natures in Chriſt, but one only. *Theodoretus*, for refutation of this hereſie, bringeth a compariſon taken

ken from the Sacrament of the Lords Supper, in the which the bread in substance remaining bread, assumeth a name and vse that it had not before, by diuine institution to be called the bodie of the Lord: Euen so the diuine nature of Christ assumed the humane nature without any change of the one nature into the other. Moreouer, he proueth the veritie of Christs humane nature by this, That the elements in the Sacrament of the Supper, are *σύμβολα*, that is, signes, types, and figures of the bodie and blood of Christ. And incase he had not a true body, how could the elements in the Sacrament be figures of his bodie?

These speaches of *Theodoretus* doe import two thinges: First, that the elementes in the Sacrament of the Supper remaine still in their owne substance, and their substance is neither changed, nor euanished: Secondly, that in the holy Sacrament of the Supper, there are signes, not accidentall, but the elementes in their owne substance remaining, are signes of the body and blood of Jesus Christ. And howe these two things can agree with the doctrine of *Transubstantiation*, let the judicious Reader consider.

Augustine in like manner, is so farre from imagining that the substance of the bread is euanished, or turned into another substance, that he putteth a difference betwixt *Sacramentum*, and *res Sacramenti*, counting the elementes *Sacramentum*, and the bodie & blood of Christ *res sacramenti*. Now concerning the elements, that is, the bread and the wine, he affirmeth, that some doe eate them vnto saluation, others doe eate them vnto damnation: but as concerning the body and blood of Christ, which *Augustine* calleth *res sacramenti*, in expresse tearmes, he saith, No man receiueth them but onely to eternall life. Of this it is euident, that *Augustine* calleth that *Sacramentum*, which is eaten, either worthily or vnworthily, either to saluation or to damnation. And he is speaking of the substance of bread and wine which can bee eaten & drunkē, and not of accidents, which no man can eat or drinke. But wherefore doe I spende time to cite testimonies of Fathers, to prooue, that after the wordes of blessing the elements in the holy Supper, neither change their substance, nor yet doeth their substance euanishe, when I haue brought tenne times moe testimonies than I haue already done, I shall receiue this answere returned vnto mee, That whatsoeuer was the opi-

Augustin. in Ioan. cap. 6. tract. 26.

nion of theſe Fathers, a generall Councell of *Lateran, anno* 1215. which was wiſer than theſe fore-mentioned Fathers, haue taken a deeper conſideration into this matter, than theſe Fathers did: and they haue allowed the doctrine of *Tranſubſtantiation*. Howſoeuer, let me obtaine this fauour at the hands of the Chriſtian Reader, that he may conſider, that they who brag ſo much of Antiquitie, are driuen backe to ſeeke refuge in the Noueltie of late Councels.

THE latter part of their definition, wherein they ſay, that after conſecration the accidents of bread and wine, ſuch as whiteneſſe, roundneſſe, and redneſſe, doe remaine in the Sacrament without inherence into any ſubject. In this part I blame them againe of Noueltie. No ancient Father euer ſpake of accidents without a ſubject. And albeit M. *Harding* impudētly citeth the teſtimonie of *Baſilius Magnus*, to prooue, that accidentes may ſubſiſt without a ſubject, becauſe in the firſt dayes creation there was light, & this light had no ſubſiſtance in any ſubject. This citing of the authoritie of an ancient Father, expreſſe contrarie to his owne meaning and wordes, is an intolerable abuſing of the writinges of Fathers. The words of *Baſilius* are theſe, (as is well obſerued by the learned Doctor IEWEL) περιελαμπετο δε ὁ αηρ, μαλλον δε ενεκεραννυτο εαυτῳ ολον ὁ φως τὸν ἑαυτου, that is to ſaye, *The aire was lightened, or rather, it had the whole light wholly mingled with it ſelfe*. Hee ſaith not, that the light was an accident without a ſubject, but hee pointeth out the ſubject wherinto it had inherence, euen before the creation of the Sunne, to wit, the aire.

Baſil. in Hexamer. Homil. 2

But ſeeing they haue refuge continually to the Omnipotent power of God, when they vtter pointes of new and abſurde doctrine, and they ſaye, that God by his Omnipotent power can make that accidents ſhall ſubſiſt without a ſubject. To this I anſwere, That our diſputation with them is not about the power of God, but about the will of God, in the matter of the Sacrament. And it is the will of God in the Sacrament of the Supper, to leade vs vnto Chriſt, as the onely bread of life, by whome our ſoules are nouriſhed vnto eternall ſaluation. And the Lord vſeth the externall ſignes to leade vs to the thing ſignified. What are we, that wee ſhould deſpiſe the ſimpleſt meanes of the working

of

of God? Not only doeth the externall signes leade vs to Christ, but also the analogie and similitude that is betwixt the bread & Christs body, leadeth vs to a consideration of the nourishing vertue that is in Christs body, to feede vs vnto eternall life. But *Papistes* by taking awaye the substance of bread and wine, and leauing only naked accidēts, in the which there is no nourishing vertue, they vndoe the nature of a Sacrament, taking awaye the similitude betwixt the signe and the thing signified, without the which *Augustine* affirmeth, that a Sacrament cannot subsist: but let vs heare *Augustines* owne words, *Si enim sacramenta quandam similitudinem earum rerum quarum sunt sacramenta non haberent, omnino sacramenta non essent*: that is, *If sacramentes had not some similitude with those thinges, whereof they are sacramentes, they coulde not bee sacramentes at all.* And *Theodoretus* in like manner saith, χρὴ γὰρ τοὺς τύπους ἔχειν τὴν ὁμοιότητα τοῦ τυπου: that is, *The types muste needes haue some similitude with the veritie.*

Augustin. ad Bonif. ep. 23

Theod. dia. 2. cap. 24

IN the second head of our Treatise, the Absurdities of Transsvbstantiation are to be considered. First this opinion repugneth to the priuiledge alloted to the blessed bodie of Christ in holy Scripture, to wit that the body of the holy one of God should not see corruption: but this substance which is in the Sacrament after the wordes of consecration, it may putrifie and rotte: therefore, it is not the true bodie of Christ, otherwise than sacramentallie.

The first absurditie.

Psal. 16.10

Secondly, this substance that remaineth in the Sacrament after the words of consecration, is knowne to be capable of poyson: for Emperours, Kinges, and Popes, haue bene poysoned by the consecrated hostie, such as the Emperour *Henrie* the seuenth, and Pope *Victor* the third, was poysoned in the Challice: therefore, it cannot bee the reall body of Christ, which feedeth the soule; & cannot empoyson the body, but it is called Christs body sacramentally.

The second absurditie.

Thirdly, if Christes body after the words of consecration bee corporally present in the Sacrament, then is it at one time both in heauen and in earth: in heauen vnder a glorious similitude, and in earth inuisible, and ouer-couered with the accidentes of bread and wine, which aggreeth not with the nature of a true humane bodie, to bee at one time in diuerse places, whereof I

The third absurditie.

ſhall ſpeake at greater length hereafter, God willing. Onely at this time, I affirme, that the Papiſtes are vntimouſly ſerious to proue the corporall preſence of Chriſts body in the ſacrament, which poſition if it were graunted, yet are they nothing nearer to their purpoſe, neither are we put backe in any thing whereunto we ſhoot and aime: becauſe if Chriſt were corporally preſent in the Sacrament, as they ſpeake, yet no vertue can be drawne out of him to the comfort of our ſoules, but onely by ſpirituall touching by faith, as appeareth in the woman diſeaſed with the bloodie iſſue.

Marc. 5. 34

The fourth abſurditie.

The doctrine of *Tranſubſtantiation* not only importeth corporall preſence of Chriſts body in the ſacrament of the Supper, but alſo corporal manducation of the body of Chriſt, which is common both to godly & vngodly men: and this they deny not, only they ſay, that godly men eat Chriſts body worthily, & vngodly mē eat Chriſts body vnworthily. But I affirme, that if vngodly men eat the body of Chriſt corporally in ȳ holy Supper, then is his body receiued in the ſacrament by them to whom it is not promiſed in the worde, which is an abſurde thing: For like as a ſeale affixed to a charter, ſealeth vp nothing to him to whome the charter promiſeth nothing: Euen ſo the ſacrament cannot ſeale vp a fellowſhip with Chriſt to an vnbeleeuing mā, becauſe Gods promiſes are made onely to the beleeuers. They will anſwere, True it is, ȳ vnbeleeuers haue no fellowſhip with Chriſt, no not although they eat his body corporally, becauſe they eat it vnworthily. But to this I anſwere, that this their doctrine is new, and vnknowne to antiquitie: For ancient Fathers acknowledge a worthie & vnworthie eating of the Sacrament of Chriſts body, but not a worthy & vnworthy eating of ȳ body of Chriſt, in reſpect. *Auguſtine* ſaith, *Res vero ipſa, cujus ſacramentum eſt omni hominі ad vitam, nulli ad exitium, quicunque ejus particeps fuerit*: that is to ſaye, *But the matter of the Sacrament* (to wit, CHRISTS bodie) *by euerie man, who is partaker thereof, is receiued to life, and by no man to deſtruction.* And this mooueth AVGVSTINE in another place to ſaye, That IVDAS did eate the bread of the Lord, but not the Lord himſelfe, who is the true bread.

Auguſt. in Ioan. 6. Tract. 26.

The doctrine of *Tranſubſtantiation* importeth alſo accidentes without a ſubject, as hath beene touched in a part before in the defi-

definition of *Transsubstantiation*. This is admirable, that the Scholasticke Doctors, who make *Aristotle* to be Master Caruer of this most holy banquet, & who haue acquainted themselues better with his Preceptes, than with the heauenlie doctrine of the Apostles: yet in this point they haue forgotten euen the doctrine of their Schoole-master *Aristotle*, who saieth, that accidentes can haue no subsistence, but into a subject: as if a man bee talking of blindnesse, hee must also talke of eyes that are blinded: and if hee talke of deafenesse, hee must also talke of the eare: and if hee talke of lamenesse, hee must talke of some member of the bodie that is maimed: and finallie, if hee talke of a disease, hee must also talke of some bodie, either of man or beast, that is diseased: and this hee must doe, either expressely or couertly, because accidentes haue no subsistence, without a subject. There can bee nothing imagined more absurde, & more repugnant to reason, than to talke of whitenesse, roundnesse and rednesse: and in the meane time to saye, there is nothing that is white, round, or redde. The recourse which they haue to the Omnipotent power of God, who is able to make accidents to subsist without a subject, declareth, that they neuer rightly considered the cause wherefore the Omnipotent power of GOD is mentioned in holie Scripture, to wit, to bee one of the strong pillars of our faith, which faith commeth onely by hearing. Then let this order bee kept: First let GOD speake in His owne worde: Secondlie, let vs beleeue the worde of GOD by faith: Thirdlie, let the assured pillars of the Omnipotent power and infallible trueth of GOD vpholde our faith, as it did the faith of Abraham. Rom. 4.21

The fist absurditie

But let vs not grounde vpon the Omnipotent power of GOD, in matters whereof wee haue no assurance in His written worde, as some of the wise men of Persia did, who assured both themselues, and others, that incase they woulde distribute all their goods to the poore, and throwe themselues headlonges from eminent places, then their soules shoulde bee transported immediatelie to Heauen.

This madnesse fell out about the yeere of our LORDE and Sauiour IESVS CHRIST 759.

What was this leaning of theirs to the Omnipotent power of

GOD, without assurance of his word, but only the conceits of braine-sicke men. And so let Papistes talke what they please in this purpose, that God by his Omnipotent power can make accidentes to subsist without a subject. I will conclude that the Omnipotent power of God is ordained to bee a confirmation to our faith, and not to be a citie of refuge to fooliſh fables.

The sixt absurditie.

The doctrine of *Transsubstantiation* also importeth, that the body of Christ at one time may bee in infinite places, which repugneth vnto the nature of a true body, which like as it is circumscribed, and may be seene, so likewise at one time it is only in one place, as *Augustine* writeth to *Dardanus* in these wordes, *Tolle spatia locorum corporibus, nusquam erunt, nec erunt*: that is to say, *Take from bodies the rowmes of places, and they shall be no where, and consequently they shall not bee at all.* And *Theodoretus* prooueth, that the body of Christ is a true humane body, albeit it be glorified, euen in the latter daye when hee commeth to judge the quicke and the dead, because it shall bee seene, according as it is written, *Matth. 26 64. Yee shall see the sonne of man comming in the cloudes of heauen*: and like as it may be seene, so likewise it is circumscribed, and consequently it is in a place, and is not turned into his diuine nature, which is both ἀόρατος, and ἀπερίγραπτος: that is, *it cannot be seene, and it cannot bee circumscribed, as the humane nature is.*

Augustin. ad Dardan. epist. 57

Theodoret. dial. 2. ca. 23

It is well remarked by that learned Preacher *Du Moulin*, that in the last edition of S. *Augustines* workes, at *Paris*, *anno* 1571. a notable place of the foresaid epistle of *Augustine* to *Dardanus*, is vtterly left out, by aduice of the Fathers, correctors of the writings of the Auncientes, namely this, *Destrui naturam humanam Christi si non detur ei certum spatium, quo more aliarum rerum corporearum contineatur*: that is, *The humane nature of Christ is destroyed, if a certaine place be not attributed vnto it, wherein it is contained according to the custome of other corporall thinges.* What credite is to bee giuen vnto Popishe Doctors, when they cite testimonies of auncient Fathers, after they are deprehended, to be deceitfull deprauers of their bookes?

The seuēth absurditie

Ancient Fathers, a long time before the question of *Transsubstantiation* of the substance of the elementes in the holy Supper came in head, they were reasoning of the two natures in Christ, to wit, the diuine and humane nature, and that the one nature

was

was not turned into the other? they could not find a fitter ſimilitude than that which is borrowed from the Sacrament, as I haue alreadie declared. Alwayes, they thinke, that if any man ſhall imagine, that by vertue of theſe wordes, *This is my body*, the ſubſtance of bread was chaunged into the ſubſtance of Chriſtes body (as many doe thinke euen vntill this day) then in ſteade of one *Tranſubſtantiation* of the ſubſtance of bread into the ſubſtance of Chriſts body, there ſhould be two *Tranſubſtantiations*, and the ſubſtance of Chriſts body ſhould againe be turned into bread: for like as Chriſt, ſpeaking of bread, ſaith, *This is my body*: Matth. 26
euen ſo Chriſt, ſpeaking of his body, calleth it corne of wheat, in theſe words, *Verily, I ſay vnto you, except wheat corne fall into the* Ioan. 12. 24
grounde, and die, it abideth alone: but if it die, it bringeth foorth much fruit. If by vertue of the former wordes bread bee changed into the ſubſtance of Chriſtes body: then in like manner, by vertue of theſe words (for both are ſpoken out of one bleſſed mouth) the Theodoret. dial. 1. ca. 3
body of Chriſt ſhould be turned into the ſubſtance of corne of wheat. I grant there is a difference betwixt a Sacrament and a metaphore: yet in neither of them is there ſuch vertue in the word (*is*) to change the ſubſtance of any thing.

IN the laſt head, let vs conſider with what ſtrife and reluctation this erronious doctrine was intruced vpon the Church. I holde the Monke *Damaſcene* to bee the firſt author thereof, Damaſc. de orthod. fide. lib. 4. ca. 14
who perceiuing that his opinion was repugnant to the doctrine of ancient Fathers, namely, to the doctrine of *Baſilius Magnus*, who calleth the bread and the wine ἀντίτυπα that is, figures of the body and blood of Chriſt. He forgeth a friuolous ſhift to excuſe his contradiction to *Baſilius*, becauſe (ſaieth hee) *Baſilius* calleth them ἀντίτυπα, before the wordes of the bleſſing, but after the pronouncing of the wordes of the bleſſing, they are no longer figures, but the very body and blood of Chriſt. It is hard to bee a prolocutor for an euill cauſe, for it is like vnto a bulge in a wall, which falleth, and bruiſeth him who woulde ſuſtaine it, which cannot ſuſtaine it ſelfe. It is certaine, that the bread and wine are not types and figures of Chriſts body before the words of conſecration: for it is after the words of bleſſing that the elements receiue this great honour, to be called Chriſts bodie and blood, that is, ſignes externall, wherewith Chriſtes bodie and

Ambrof. de Sacram. li. 4 cap. 4.

blood is ſpiritually exhibited vnto vs. And therefore Saint *Ambroſe* calleth the bread before the wordes of conſecration *panis uſitatus*, that is, *common bread*: but it is after the wordes of conſecration that they receiue this honour to beare the names of things repreſented by them, as *Theodoretus* in expreſſe words writeth, τα ορωμενα συμβολα, τη τε σωματος, και αιματος προσηγορια τετιμηκεν, ου την φυσιν μεταβαλων, αλλα την χαριν τη φυσει προσθεις; that is, *Hee hath honoured the viſible ſignes with the appellation of his bodie and blood, not changing their nature, but adding grace to nature.* Which place clearly prooueth, that the elementes obtaine not that great honour to bee called Chriſtes body, or types of his bleſſed body, vntill the time that by diuine grace they bee conſecrated to that holy vſe.

Theodoret. dialog. 1. cap. 8

Mailroſius Scotus, liued vnder the reigne of *Charles the Great*, about the yeere of our Lord 800. and likewiſe RABANVS, Biſhop of *Mentz*: theſe two had ſo acquainted themſelues with the doctrine of *Auguſtine*, that they could in no manner of way giue allowance to the doctrine of *Tranſſubſtantiation*. And about the yeere of our Lord 840. *Carolus* the ſecond, the ſonne of *Ludouicus Pius*, and brother to *Lotharius*, and *Ludouicus Germanicus*, he writ to *Bertramus*, a Presbyter, to haue his reſolution concerning the myſterie of the Sacrament, and after what manner of way the body and blood of Chriſt was preſent in the Sacrament. To whome hee returned this anſwere, That in the Sacrament of the holy Supper there were ſome thinges that were perceiued with bodily ſenſes, other thinges were taken holde of onelie by faith: And the bread and the wine were to vs the body & blood of Chriſt, as MANNA, and the waters of the ſpirituall rock were Chriſts body and blood to the people of the *Iewes* in the wilderneſſe. This opinion aggreeth well with the doctrine of *Paul*, that the Fathers in the wilderneſſe ate that ſame ſpirituall food which we eat: which they could not doe by corporall manducation of Chriſts fleſh, becauſe as yet the word was not made fleſh. So this opinion of *Tranſubſtantiation* did no ſooner put out its head, but aſſoone alſo contradiction was made vnto it.

Bertram. de corpore & ſanguine Domini.

1. Cor. 10. 3. 4

About the yeere of our Lord 1020. *Berengarius* maintained the opinion of *Auguſtine*, and other auncient Fathers: hee was a presbyter of *Angiers* in *Fraunce*, and denied the doctrine of *Tranſub-*

Transſubſtantiation, and the *Romane* Biſhops were cõmooued with great indignation, as appeareth by the number of Councels aſſembled againſt one poore man, who durſt preſume to ſpeake againſt the opinion once embraced by the *Romane* Church. *Leo* the ninth gathered a Councel at *Rome*, in the which he condemned the opinion of *Berengarius*, and excommunicated him, euen before he was warned to be preſent at the Councell, and before hee was heard. Hee aſſembled alſo another Councell in *Vercellis*, about the yeere of our Lord 1051. in the which *Berengarius* was not preſent: but Meſſengers who came to pleade his cauſe, were impriſoned, and caſten into bands, and the booke of *Ioannes Scotus Mailroſius*, *De Euchariſtia*, was condemned. By the way, if any equitie had beene kept in theſe Councels, looke by what reaſon they condemned *Ioannes Scotus*, whoſe opinion *Berengarius* followed: by the like reaſon they ſhoulde haue condemned *Auguſtine*, Biſhop of *Hippo*, whoſe opinion *Ioannes Mailroſius* followed. But the *Romane* Church cannot erre. Another Councell was aſſembled by Pope *Victor*, the ſucceſſor of *Leo* the ninth, in the which the Decree of the Coũcell of *Vercellis* was allowed. Yet all this coulde worke no contentment in their hearts, becauſe the people of *Angiers* and *Towrs*, in *Fraunce*, liked the doctrine of *Auguſtine*, *Mailroſius*, and *Berengarius*, about the Sacrament of the Supper. Therefore, another Councell was aſſembled at *Rome*, by Pope *Nicolaus* the ſeconde, *anno* 1058. in the which *Berengarius* yeelded to the opinion of the Pope and his Councell: and his weakneſſe ſtrengthened the errour already receiued in the *Romane* Church mightily.

But the number of them who abhorred this newe found out doctrine, was exceeding great: therefore the *Romane* Church, after the yeere of our Lord 1079. and after the dayes of pope *Gregorie* the ſeuenth, put hand to worke: And being now mightie & ſtrong, they ſtirred vp Kings and Princes, to perſecute with fire and ſword, and all kind of hoſtilitie, as heretiques, all thoſe that ſpake againſt worſhipping of Images, & corporall preſence and manducation of the body of Chriſt in the Sacrament of the holy Supper. Bulling. de Concil. li. 2

So it is manifeſt, that this doctrine of *Transſubſtantiation* was mightily contradicted, vntill the dayes of pope *Innocentius* the

third, who in the Councell of *Laterane, anno* 1215. gaue full allowance thereunto. But when all this is done, remember that the vniuersall & Catholicke Church dwelleth not in one countrey or city. When ỹ *Romane* Church was miserably infected with this miserable scabbe of pestilent errour, what consent gaue the Churches of *Asia*, and all the *Gricke* Churches? They euer dissented from this doctrine, vntill this daye, as appeareth by the last Sessions of the Councell of *Florence, anno* 1439. Therefore, let the *Romane* Church bragge of Antiquitie as they please, the doctrine of *Transubstantiation* shall neuer be found an ancient doctrine, but a doctrine newe, false, absurd, and borne out more by might of the preuailing authoritie of men, than power of argumentes grounded vpon holy Scripture. God teach them to returne to the ancient trueth, from which they haue sliden: To whom be praise and glory for euer, *Amen.*

A TREATISE,

Of the Sacrament of Pennance.

IN this CENTVRIE it was a receiued custome to men to confesse their sinnes secretly to Presbyters, and to receiue from them such forme of injunctions as they counted satisfactions for their faultes, as appeareth clearly by the Councell gathered in *Fraunce, anno* 742. in the which *Bonifacius*, bishop of *Mentz* was Moderator. In the first *Canon* of that Councell it was statuted and ordained, That no man of the Clergie should put on armour, and goe to warre-fare, except one or two bishops, with their presbyters and chaplens, to prescribe pennance vnto them who should happen to confesse their sinnes. By this it is euident, that the custome of secret confession of sinnes to presbyter *penitentiarius*, which was excluded out

out of the Church in the dayes of *Nectarius*, Biſhop of *Conſtantinople*: yet it returned againe, and it was in vſe in the VIII. Centvrie.

Now in the Inſcription of this Treatise, I call it a Sacramẽt (as ẏ *Romane* church in our dayes call it) not as though I were in the opinion that in this age the number of ſeuen Sacramentes was receiued, for that is a Noueltie, not hearde of before the 1200. yeere of our Lord: at which time the Scholaſticke Doctors, who peruerted all Theologie, wonlde needes forge Sacramentes in number agreeing with the number of ſeuen principall vertues, to wit, Faith, Hope, Charitie, Ivstice, Perseverance, Prvdencie, and Temperance: So that *Baptiſme* ſhould anſwere to *Faith*, *Confirmation* to *Hope*, the holy *Supper* to *Charitie*, the Sacrament of *Pennance* to *Iuſtice*, extreame *Vnction* to *Perſeuerance*, the Sacrament of *Ordor* to *Prudencie*, and the Sacrament of *Marriage* to *Temperancie*: Theſe were the idle ſpeculations of Scholaſticke Doctors, whereof the *Romane* Church in our dayes are almoſte aſhamed: becauſe if the number of Sacraments be numbered according to the number of principall vertues, who ſeeth not that the number of Sacramentes in the olde and newe Teſtament muſt bee equall, and neither moe nor fewer, to the ende they may proportionally agree with the number of principall vertues? But *Auguſtine* ſaieth, that our Sacraments are fewer in number, more eaſie to bee done, and more ſignificatiuely expreſſing the grace of God, than the Sacramẽts of the olde Teſtament. Auguſt. de doctrina Chriſt. li. 3. cap. 9

Seeing the principall purpoſe of my Treatises is to manifeſt the Noueltie of Popiſh Religion, therefore in this Treatise I affirme, that the number of ſeuen Sacramentes was not mentioned by any Father preceeding this time. Therefore the Counſell of *Trent*, in the prodigalitie of their Anathems and Curſings againſt all them who will acknowledge either moe or fewer Sacraments of the new Teſtament than ſeuen, hath pronounced very vnaduiſedly, like as *Œdipus* ſlewe his father *Laius* king of *Thebans*, in time of a ſedition, hauing no intention to ſlaye him: Euen ſo, the Councell of *Trent*, willing to deliuer vs vnto the Deuill, they are not aware, that they haue deliuered *Iuſtinus* Martyr, *Ireneus*, *Tertullian*, *Ambroſe*, *Auguſtine*, and many other Conc. Trident. ſeſſ. 7. can. 1.

auncient Fathers, to the Deuill, who neuer acknowledged the number of 7. Sacraments, as the Councell of *Trent* hath done.

Nowe a good order required, that a definition of the Sacrament of Pennance should be set downe, & that we should search and inquire when it had a beginning: and finally, inquire what are the parts thereof, and what things are necessarily required in it. First, concerning the definition of the Sacrament of Pennance, all learned writers, whome I haue read, haue justly blamed the Scholasticke Doctors, for this, that they haue confidently affirmed, that the Sacramentes are seuen in number, yet haue not set foorth a definition, which did agree with euerie one of the Sacramentes, which they haue added to Baptisme and to the Lords Supper.

(Concil. Trident. sub Iulio 3. sess. 4. cap. 1

Concerning the time, whereinto it had its beginning, they are more particular: namely, that it had a beginning after that Christ arose from death, and breathed vpon his Disciples, and said, *Receiue the Holy Ghost, whose sins ye remit, they are remitted*, &c. Before this time (say they) there was no sacrament of Pennance, neither in the olde Testament, nor in the Baptisme of IHON, nor in the Preaching of CHRIST, when Hee preached the doctrine of Repentance. And when the cause is demaunded, wherefore there was no Sacrament of Pennance, when men confessed their sinnes with a contrite heart, and were baptized by IHON, and brought foorth the fruits of amendement of life? Wee can heare no answere, except this, that men confessed their sinnes in generall before they were baptized of IHON: But in the Sacrament of Pennance a particular confession of sinnes is required. And in this they discouer their owne weakneese: for in the action of repentance, instituted by GOD, it is enough that all things be present, which God requireth: But in the Sacrament of Pennance, instituted by man, & not by God, if any thing be inlaking which humane cogitation hath founde out, the doctrine of *Ihon. Baptist*, the contrition, confession, and satisfaction of the people, together with *Ihon. Baptists* absolution, all is nothing. There is yet one new piece inlacking, which the *Romane* Church hath sowed to an olde garment: and when that new clout is absent, which they haue imagined themselues, all is naught.

Ioh. 20.23

Matth. 3

Now

Now seeing that in the olde Testament there are found manie testimonies of true repentance, the heart, the mouth, and conuersation, all witnessing, that the penitent sinner was vnfainedly conuerted vnto God. How commeth it to passe, that the *Romane* Church ouer-giueth the old Testamēt, as a time whereinto the Sacrament of Pennance had no place, because it was not as yet instituted by Christ? But they count it a Sacrament of the new Testamēt, instituted by Christ, after his resurrection. The Apostle *Paul* is not so vncouth in his speaches, who attributeth Baptisme to the *Iewes*, and Circumcision to vs (*1. Cor. 10. & Phil. 3.*) in regarde their Sacramentes differed from our Sacramentes, rather in the signe, than in the thing signified. But the *Romane* Church is so disgusted of the olde Testament, that they cannot admit, that the Sacrament of Pennance had place at that time. Notwithstanding, whatsoeuer can bee spoken of the repentance of *Marie Magdalene* and *Zacchæus* in the newe Testament, the like may be spoken of the repentance of *Dauid* in the olde Testament (*2. Sam. 12. 13.*) God mollified his heart, and it was pearced with a deepe sense of his sinne: God lowsed his tongue, and he confessed his iniquitie against himselfe (*Psal. 32. 5.*) hee patiently endured the fatherly chastisementes of GOD inflicted vpon him for his sinne: and the Prophet NATHAN pronounced forgiuenesse from GOD. Heere no man can deny, but true repentance is founde in DAVID, consisting in contrition of the heart, confession of the mouth, satisfaction in his deedes, and absolution by the mouth of the Prophet: And what more is requisite in Popishe Pennance? Yet because DAVID confessed his sinnes vnto GOD, and not to the Priest, and hee patientlie sustained the chastisementes of GOD, but not the pennance injoyned to him by the Priest. All that DAVID did appertaineth nothing to the holy Sacramēt of Pennance, which now is in vse in the *Romane* Church.

The *Romane* Church, in this case, is not vnlike vnto an herde of cattell, possessed a long time into a folde: if any vncouth beast enter in amongst them, they will rudely putte at it, because it is vncouth & none of their fellowship: Euen so, when we speake of § repentance of *Dauid*, which hath allowance in the holy Scripture of God, & of the repentance of *Miriam*, whose satisfaction *Similitude*

(I meane, to remooue the ſlander ſhee gaue to Gods people) it was preſcribed by Gods owne mouth, and the repentance of *Ionas* ſealed vp by a miraculous worke of his deliuerance from the Whales belly. All this is nothing to them: for albeit here be founde repentance and abſolution, yet (ſaye they) not ſuch as is founde in the Sacrament of Pennance in the *Romane* Church. For in the olde Teſtament, there is but a prediction, that GOD will forgiue their ſinnes, prouiding that they repēt. But in their Sacrament, there is an actuall conferring of remiſſion of ſinnes, *ex opere operato*, to ſuch as obeye the injunctions of the Prieſt. What haue we to doe with ſuch fooliſh and babbling ſpeaches, which are not grounded in Scripture? For the Apoſtles, who preached repentance and remiſſion of ſinnes, after Chriſtes aſ-
Act. 3.25 26 cention to heauen, they ledde the people expreſſely to the promiſes made to the Patriarches and Prophets, concerning the comming of Chriſt, and of remiſſion of ſinnes in him: heereby acknowledging no difference in ſubſtance betwixt repentance vnder the olde Teſtament and vnder the new Teſtamēt, becauſe
Zach. 13.1 both they and wee are ledde to one fountaine of the houſe of *Dauid*, there to be waſhen, and to be cleanſed from all ſpotte of ſinne.

Truely the doctrine of repentance, taught in holy Scripture, declareth, that it is a worke wrought in vs by the Lord himſelf,
Ioan. 6. 44 according as Chriſt our Lord witneſſeth, ſaying, *No man commeth vnto mee, except my Father, who ſent me, draw him.* The meanes whereby this worke is wrought in vs, is by the feareſull trumpet of the law, and by the ſweet promiſes of the Goſpell. The inſtrumentes, which GOD vſeth in this worke, are the Prophets, Apoſtles, their ſucceſſors. None of theſe things can be denied:
2. Cor. 5. 19. 20 for the Apoſtle ſaieth, *God was in Chriſt, and reconciled the worlde vnto himſelfe, not imputing their ſinnes vnto them: and hath committed vnto vs the worde of reconciliation: nowe then are wee Ambaſſadours for Chriſt, as though God did beſeech you, through vs: we pray you in Chriſtes ſteade, to bee reconciled vnto God.* In theſe fore-mentioned places of Scripture three thinges are ſet downe: Firſt, God is counted the efficient worker of repentance: Secondly, the promiſes of the Goſpell (whereunto the terrowres of the lawe prepare an open doore) are the meanes, alluring vs to repentance: Thirdly, the

Miniſters

Miniſters of the Worde, are the inſtrumentes to carrie the meſſage of reconciliation vnto vs. The very law it ſelfe, and the Goſpell cannot haue the honour due to God, who is the efficient worker of repentance, becauſe both law and Goſpell was preached to reprobate *Iewes*: but they were not conuerted by repentance to the trueth of God, in regarde the Lord, who is the efficient worker of repentance, wrought not inwardly in their hearts. As concerning the Preachers of the doctrine of reconciliation, they receiue their honour from their Ambaſſadrie, and they giue no honour vnto it, except by accident, in reſpect of the people, who carry the greater reuerēce to an holy meſſage, when they ſee the Ambaſſadour who carrieth, to bee an holy man. Iſai. 43.12
But now let vs conſider God in the worke of repentance as the head, the meſſage of reconciliation as the ſtomacke, the preachers of the word, who carrieth this meſſage, as the feete: whoſe feete, albeit they bee called beautifull, in regarde of the ſweete meſſage which they carry, yet the feete muſt neither haue the honour of the head, nor of the ſtomack. But the *Romane* church, by giuing this honour to a prieſt, that hee conferreth, *ex opere operato*, remiſſion of ſinnes to the perſon who confeſſeth in particular all his faults vnto him, they giue the honour of the head to the feete. Like as in all their Religion their principall drift ſeemeth to bee this, to leade the people from the Creator, who is bleſſed for euer, to an exceſſiue confidence in the creatures of God.

The grounde of the Sacrament of Pennance is a conceite of ſatisfaction, which men can make for their own ſinnes committed after Baptiſme: as if the promiſe of remiſſion of ſinnes made in Baptiſme did extende onely to ſinnes preceeding Baptiſme. What is this elſe, but directly to contradict the words of Chriſt ſpoken to his Apoſtles. *He who beleeueth, and is baptized, ſhall bee ſaued.* Can any man be ſaued, by an abſolution from a part of his ſinnes, and not from all his ſinnes? This doctrine of the *Romane* Church, bringeth in Chriſt as a Sauiour, and not a Sauiour, deliuering vs from the debt of by-paſt ſinnes, and ſetting vs once without the priſon doore, but knowing aſſuredly that wee ſhall be thruſt into the priſon againe, there to remaine, vntill wee ſatisfie for our own ſins cōmitted after Baptiſme. And they make Mar. 16.16

vs to be our owne ſauiours, rather than Chriſt: for he who deliuereth a man from his laſt and greateſt trouble, is rather to bee counted his deliuerer, than he who deliuered him from his firſt trouble.

Contrition The particular thinges required in the Sacrament of Pennance, they ſay, are foure, to wit, Contrition in the heart, Confeſſion in the mouth, Satisfaction in the deede, and Abſolution of the Prieſt. If theſe things were rightly conceiued in repentance, all theſe thinges are neceſſarily required. But as they are in the *Romane* Church, all are meere abominations, and diſpleaſing vnto God.

Pſal. 51. 17 Firſt, concerning the Contrition of the heart, the Pſalmiſt ſpeaketh, *The ſacrifices of God are a contrite ſpirit: a contrite, and a broken heart, O God, thou wilt not deſpiſe.* But in the *Romane* Church, when a *Pœnitentiare* commeth to his father *Confeſſor*, and diſcouereth a ſinne, not ſuch as he hath already committed, and for the which he is pearced with ſore diſpleaſure, as *Dauid* was: but rather hee diſcouereth to his father *Confeſſor*, a treaſonable attempt, which he is minded to practiſe, with obſtinate purpoſe, of an incorrigible heart: ſhall ſuch a man bee counted to haue a contrite and a broken heart? Yet, in our dayes, no man is more welcome to a father *Confeſſor*, than ſuch a man as diſcouereth to him horrible treaſons, plotted againſt Noble Princes: Yea, and no confeſſions are more ſecretly buried in the mindes of father *Confeſſors*, than thoſe confeſſions are. Is this a contrite ſpirite, and a broken heart, wherein the Lord delighteth? Or can there bee a greater abuſe of the doctrine of Contrition, than to count them contrite in heart, who are bent obſtinately to runne forward in the courſe of vngodlineſſe?

Plutarch. in vita Craſſi. Popiſh Contrition is not vnlike vnto the fighting of *Marcus Craſſus*, both father and ſonne againſt the *Parthians*. *Craſſus* the elder, in his Oration made to encourage his army to fight valiantly, his voyce failed him: *Marcus Craſſus*, his ſonne, in his firſt out-going out of the houſe he ſtumbled: Both theſe things were counted euill preſages of the vnproſperous ſucceſſe of the battell, which after followed. And what eſperance can wee haue of this new found out Sacrament of Popiſh Pennance, when as they judge ſo boldly of the firſt point thereof, that is, of Contrition,

trition, counting traitors to bee men of a contrite ſpirit, whome God hath appointed for the flames of euerlaſting burning, except they repent.

The forme of Confeſſion vſed in the *Romane* Church, hath neither warrand nor example in the Scripture of God, that anie perſon ſhould bee bound in particulare to confeſſe all his ſecret ſinnes to the Prieſt. The place of Scripture vildly abuſed, *Acknowledge your faultes one to another, and praye one for another, that yee may be healed*, &c. it ſhould bee expounded by another place of Scripture, wherein a man, who hath offended his neighbour, is commanded to confeſſe his faults to his neighbour, whome hee hath offended (*Luke* 17. 4.) And it belongeth nothing to auricular confeſſion, except Popiſh Prieſtes would confeſſe in particular all their ſinnes to the people, like as the people confeſſeth all their ſecret ſinnes in particular to the Prieſtes. And our Lord and Maſter Ieſus Chriſt, when hee receiued a particular confeſſion of ſecret ſinnes from the *Samaritan* woman, hee ſent away his Diſciples to *Samaria*, to the ende the weakeneſſe of a poore penitent ſinner ſhould not bee troubled by a particular confeſſion of ſecret ſinnes before them who knewe not thinges which were done in ſecret. But let vs confeſſe ſecret ſinnes to God, who knoweth things that are done in ſecret. But ſinnes whereby the Church of God is openly ſlandered, let them alſo bee openlie confeſſed.

Confeſſion.

Epiſt. Iam. cap. 5. verſ. 16.

Ihon, 5. 8

Seeing that auricular confeſſion hath no teſtimonie in Scripture, it followeth to ſearch out by diligent examination, whether or no it had place after the dayes of the Apoſtles in the firſt three hundreth yeeres of our Lord. Wee reade of the firſt Chriſtned Emperour *Philippus*, who ſlewe *Gordianus*, and was ſlaine by the Emperour *Decius*, *anno* 250, that hee was deſirous about Eaſter time, to bee admitted vnto the participation of the holy Sacrament: but this benefit was refuſed vnto him, vntill the time that he made his publicke repentance, and vntill hee ſtood in the place where ἐξομολογούμενοι were accuſtomed to ſtand. They were ſo called, becauſe they were demaunded concerning the ſinnes which they had committed, and the ſenſe and feeling of griefe that God had wrought in their heartes for their preceeding offences. This was not a ſecret and auricular confeſſion,

Euſeb. li. 6. cap. 34.

but an open confeſſion of publike ſins in ſight & open audience of the people. So we ſee, that for the ſpace of two hundreth and fiftie yeeres after the Lords aſcenſion, auricular and ſecret confeſſion of ſinnes, to the Biſhop or Presbyter, was vnknowne in the Church.

Nowe if at any time open confeſſion of ſinnes ſhoulde haue ceaſſed, and giuen place to ſecrete and auricular confeſſion, it was in time of the tenne Perſecutions, becauſe that Chriſtians were drawne continually before the judgement ſeates of vnbeleeuing Iudges, from whom the weakneſſe and faultes of Chriſtians might haue beene obſcured, if auricular confeſſion had beene in vſe at that time. But the Fathers who liued in that age, were ſo carefull to purge the Church from ſlander, that they preferred the puritie of the Church vnto their owne liues.

True it is, that euen before the ten Perſecutions had an ende, ſome good Chriſtians woulde conſult with their Paſtors, whether it was expedient to confeſſe their ſinnes openly before the people, to the edification and good of the Church, or ſecretly onely to God? But this ſecrete conſulting with the Paſtor, what was moſt needfull to bee done, was not an auricular confeſſion to him of all ſecret ſinnes, but rather an aduiſement concerning ſome ſinnes, whether the ſinner himſelfe and the Church might receiue greater benefite by open confeſſion before the people, or by ſecret confeſſion to God onely?

Origen. in Pſal. 37. The wordes of *Origen* very pertinently cited by *Chemnitius* are theſe, *Conſider circumſpectly to whom thou ſhouldeſt confeſſe thy ſinne. Trie firſt thy Phyſition: if hee vnderſtand and foreſee thy diſeaſe to bee ſuch as ſhould bee confeſſed in the Congregation of the whole Church, and ſo be cured, whereby poſſibly others may be edified, and thou thy ſelfe may bee eaſily healed: then* (ſaieth hee) *make haſte to vſe the counſell of thy Phiſition.*

If the cuſtome of the Primitiue Church were proponed in ſimplicitie and ſinceritie, it ſhoulde bee founde, that the newe toye of auricular confeſsion cannot bee ſhrowded vnder the vaile of great Antiquitie.

Whatſoeuer a fewe men, wounded more deepely with a ſenſe of ſinne, than others, they did voluntarily in powring out their ſinnes in the boſome of their Paſtors, albeit they had neither ſacrificed

crificed vnto Idoles, nor yet giuen vp their names in the *Romane* deputies rolles, promising conformitie: but only they confessed other faults of lesse moment to their Pastors, with dejected and humbled mindes, seeking comfort to their afflicted soules. This is a matter rarely contingent, wherewith wee are acquainted in our dayes, as familiarly as *Cyprian* was in his time. Yet was there no mandate and Church commandement, ordaining people so to doe in *Cyprians* dayes. And people likewise, who powreth out the dolour of their wounded cõsciences for secret sinnes in our bosome, they doe it voluntarily, and vncoacted, hoping for some mitigation of their griefe through vnburthening of their heart by confession, as *Nazianzenus* writeth, φαρμακον αλγους εστι καὶ ἀεὶ μῦθον εἰπεῖν: that is, *It is some medicinall cure of heart griefe to powre out our Words into the verie aire.*

Cypr. Serm 5. de Lapsis

Nazianzen. Cygn. carmin. ad Episc.

After the three hundreth yeere of our Lord, and after the tenne Persecutions ceassed, the discipline of making open repentance for open sinnes, continued in the Church, as is euident by the Act of the Councell of *Nice*, in the 11. *Canon*, in the which a forme of Publicke satisfaction is prescribed vnto them who in time of the Persecution of *Licinius* had sacrificed to Idoles. But concerning a particulare confession of secrete sinnes to the Pastor, there is no mention in the Councell of *Nice*.

The Historie hath declared, that auricular confession had place in the East Churches, in the dayes of *Nectarius* bishop of *Constantinople*, whose Ministerie was vnder the reigne of the Emperour *Theodosius*. Here two thinges are to bee noted: First, that the discipline of the East and West Churches was different: and in the West Church there remained a publicke confession of notorious and publicke sinnes: in so much, that the Emperour *Theodosius* himselfe confessed his fault openly, and in sight of the people at *Millane*, for the slaughter of the innocent people of *Thessalonica*. Secondly, it is to bee marked, that *Nectarius* in abolishing the custome of auricular confession, he acknowledged it to bee but an humane, and not a diuine constitution: for who dare abolishe, either in doctrine, or discipline, the constitutions and ordinances of God?

Ruffin. lib. 2. cap. 18

Lindanus, a man in the Latine Language more eloquent than godly, cannot suffer that it shall be thought, that *Nectarius* abo-

liſhed auriculare confeſſion, but rather, that hee aboliſhed the cuſtome (then in vſe) that one ſhoulde onely bee Presbyter *Pœnitentiarius*, to whome ſecrete ſinnes ſhoulde bee confeſſed: and that in time to come, a man ſhould make choiſe of any presbyter, whom he pleaſed, to be his father *Confeſſor*. But let the hiſtorie bee judge. *Socrates* ſaith, that *Eudæmon* gaue councell to *Nectarius*, to abrogate presbyter *pœnitentiarius*, & to remit euery man to the triall of his owne conſcience, when he approached to the participation of holy myſteries.

Socrat. lib. 5 cap. 19

Satisfactiõ

Satisfaction in the *Romane* Church, is an obedience to the injunctions of the Prieſt: by performance wherof, they are in hope to obtaine forgiueneſſe at the handes of God, for ſinnes committed after Baptiſme. But beſides the Nouelty that is in Popiſh Satisfaction, it is alſo a blaſphemous opinion. It is a Nouelty becauſe that ancient Fathers, whē they ſpake of Satisfaction, meaned not of a ſatisfactiõ made to God, but of a ſatisfaction made to the Church: Yea, and S. *Auguſtine* calleth it, *Satisfactio, quia ſatis fiebat Eccleſiæ*: that is becauſe the Church was satisfied. It is alſo a blaſphemous opinion, becauſe the honour only due to the merites of Chriſtes ſuffering, is attributed to the worthineſſe of mens ſatisfactions, ſuch as Faſting, Praying, diſtribution of Almes, going in Pilgrimage to holie places, and ſuch like offices. But the vſurpation of the leaſt of the honoures belonging onelie to CHRIST, is horrible treaſon in the ſight of God. *CHRIST is a propitiation for our ſinnes*, ſaieth the Apoſtle, 1. *Ihon, chap.* 2. *verſ.* 2. If anie man doe imagine, that hee can make a ſatisfaction for his owne ſinnes, hee is blaſphemous againſt the ſonne of God. And like as *Iulian* the Apoſtate, when hee ſuffered himſelfe tò bee ſaluted by the Armie αὐτοκράτωρ, that is, Emperour: CONSTANTIVS the Emperour, by that one worde, vnderſtoode the treaſonable attemptes of his aſpiring minde. And let vs bee perſwaded in our owne heartes, That incaſe anie man imagine, that hee can ſatisfie for his owne ſinnes, hee is but a Traitor againſt the SONNE of GOD.

Auguſtin. Enchyri. ad Laurent.

Similitude

Abſolutiõ

THE laſt head of Popiſhe Pennance, is *Abſolution*, wherein three things doe concurre, to wit, blaſphemie, vncertaintie, and fooliſhneſſe. It is blaſphemie to ſaye, that any man can forgiue

giue ſinnes, who is not Eternall GOD, (*Marke 2. 7.*) except in forme of a Meſſenger, executing GODS commaundement in ſuch manner as GOD hath preſcribed in his holie worde. It is great vncertaintie to abſolue men from the guiltineſſe of their faults, but not from their puniſhment: inſomuch, that if they bee preuented by death, before they haue fulfilled the pennance enjoyned by the Prieſt, then their ſoules muſt bee tormented in Purgatorie, vntill they haue made full ſatisfaction for their offences. Then Popiſhe Abſolution, depending vpon the vncertaintie of a mans life, cannot bee a certaine thing, but a miſerable excrutiation of poore ſoules, put in vaine hope of abſolution, and yet vncertaine whether they be abſolued or not.

Nowe becauſe they will needes referre the inſtitution of the Sacrament of Pennance vnto CHRIST, as the Author thereof, when Hee breathed vpon His Diſciples, and ſaide, *Whoſe ſinnes yee remitte, they are remitted*, &c. (*Ihon, chapt. 20. verſe 23.*) Neceſſitie conſtraineth them to prooue two thinges out of the wordes of CHRIST, which they count eſſentiall in the Sacrament of Pennance: Firſt, that CHRIST commaunded a penitent ſinner to make a particulare rehearſall of his ſecrete ſinnes in the eare of the Prieſt: which thing CHRIST neuer commaunded. Secondlie, that in the abſolution of a penitent ſinner, CHRIST commmaunded to enjoyne vnto him a ſatisfaction, whereby hee might merite at the handes of GOD forgiueneſſe for ſinnes committed after Baptiſme: which thing CHRIST neuer commaunded: yea, repugneth manifeſtlie to the Holie Scriptures of GOD, in the which it is ſaide, *With one offering hath Hee conſecrated for euer them that are ſanctified, Hebr. chapt. 10. verſ. 14.* This is not a ſingle and vpright dealing to referre the inſtitution of the Sacrament of Pennance vnto CHRIST, when as they cannot prooue, that thinges moſte eſſentiallie requiſite in their Sacrament, hath allowance from the mouth of CHRIST.

I compare the *Romaniſts* in their doctrine of Pennance to king *Hezekias*, not in time of his zeale & vprightnes, but in time of his reprouueable weaknes: for hee ſhewed vnto the Ambaſſadours of Iſai. 39. 2

the King of BABEL, the houſe of his treaſures, his Siluer, Golde, Spices, and Precious Ointmentes, and all the houſe of his Armour. The Meſſengers of the King of BABEL had no ſuch commiſsion from their Maſter, to viewe the Treaſures, Riches, and Armour of King HEZEKIAS: but onely to preſent letters of congratulation for the miraculous reſtitution of HEZEKIAS to health, and to bring vnto him a preſent from MERODACH BALADEN, King of BABEL. But HEZEKIAS, King of IVDA, in his reproouеable weakeneſſe (as I haue alreadie ſpoken) let the Ambaſſadoures ſee manie thinges, which they had no commiſsion to ſee, to the great harme and diſaduantadge of his poſteritie: Euen ſo, CHRIST ſent out His Apoſtles, and their true Succeſſours, to preach the doctrine of repentance, and remiſsion of ſinnes. But the ROMANE Church will let the Ambaſſadoures of GOD ſee ſuch thinges, as are not contained in their commiſsion, to wit, a particular confeſsion of all ſecrete ſinnes, together with a ſatisfaction to GOD for ſinnes committed after Baptiſme, of which thinges no mention is made in the written worde of GOD.

Heere I leaue them, delighting in their Nouelties, which haue no grounde from the mouth of CHRIST, nor from the doctrine of His Apoſtles.

Yea, they are like vnto the frogges of the Ile of SERIPHVS, one of the Iles called CYCLADES, in the which the Frogges ſette vp their heads in the Monethes of March and Aprill, but they vtter no ſounding voyce, as the Frogges in other places doe: Euen ſo, the ROMANE Church holdeth vp their heads, as if they would proоue, that CHRIST inſtituted this Sacrament, but they faint in the probation.

Similitude

A TREATISE,

Of the Sacrament of Confirmation.

IN the Sacrament of Confirmation, there is a glorious shewe of a signe, and a spirituall thing signified. The outward signe is Chrisme, that is, Oyle, mixed with some mixture of Baulme, which beeing signated with the signe of the Crosse, vpon the fore-head of him who is confirmed, in the Name of the Father, Sonne, and holy Ghost: they saye, that with this outwarde signe is conferred the seuen-folde grace of the holy Spirit. And this Sacrament they extoll aboue the Sacrament of Baptisme, because the grace of God which is begunne in vs by Baptisme, is perfected by the Sacrament of Confirmation: Yea, and a Priest, or Deacon of the Church, may baptize: but the Sacrament of Confirmation must only bee ministrated by a Bishop.

Verie early did Popish bishops prouide, that they shoulde not be altogether idle: for they beganne to loath the office of preaching and baptizing: and lest they should seeme to bee idle bellies, they reserued some easie exercise to themselues, to wit, the making of Chrisme, and anointing the people therewith.

To all this is added a Rhetoricall discourse, That the people of Israell, after they had passed thorow the redde Sea, they entered into a Wilderneſſe, in the which they had a great combate with many troubles, before they could enter into their rest. And in like manner, after that we are baptized, we haue a great fight with many aduersaries & troubles, before we can enter into the rest of God. All this is true, but what is inferred vpō this? If the Apostle *Paul* were our instructor, hee woulde bid vs put on the

Ephes. 6 complete armour of God, to the ende that we might withstand spirituall wickednesse, and eate the blessed bread, and drinke
1. Cor. 10 the cuppe of blessing, to the ende that beeing corroborated by the strength of the Sacramentes ordained by God, wee might fight a good fight, and finishe our journey with joye. This is the Apostolicke doctrine. But Papistes will correct the Apostolicke doctrine in all points, & they wil haue a Christiã to be corroborated by Chrisme & ỹ sacrament of confirmation, to the end he may passe ouer the stormie tentations of this world in peace.

Let mee now demand of them two thinges: One concerning the signe, Another concerning the thing signified. Concerning the signe, I demand who gaue commandement to vse it? Concerning the thing signified, I demaunde who hath promised to conferre the seuen-folde grace of the holy Spirite to them who are signated vpon the fore-head by the bishops thombe with the signe of the Crosse? These two thinges, to wit, the commandement and the promise are inlacking in Popish Sacramentes: and so their newe found out Sacramentes are like vnto a bodie that is not quickened with a soule. The Scholasticke Doctors, the first inuentors of this pluralitie of Sacraments, they confesse roundly, that the Sacrament of Confirmation hath no authoritie in holy Scripture, such as *Alexander Alensis*, *Bonaventura*, and *Thomas Aquinas*, who after much fatigation of himselfe and others also, hee cannot finde, that euer Christ, or yet His Apostles, conferred this Sacrament to any person. Whatsoeuer they can cite out of *Tertullian*, or *Basilius*, or any ancient Councell, for the confirmation of Chrisme, it is certaine, that they confesse, that this custome hath no authoritie of the written worde of God. And this is the principall marke whereat I aime in all my writinges, to prooue, that there is no Antiquitie where λογος γεγραμμενος, that is, the written word of God, doeth not confirme the antiquitie of that which is alleadged.

The *Romane* Church waketh great businesse to proue that in holy Scripture many promises of confirmation and corroboration of the worke of God begunne in vs are contained: But they bestirre themselues in vaine, in prooving that thing, which no man denieth. But incase they would prooue, that the Sacrament of Confirmation is a Sacramẽt in a proper sense, then it became them

them to proue, that God in His word hath promiſed the grace of confirmation, to ſuch as are ſignated vpon the fore-head and annointed with Chriſme, and buffeted vpon the chieke with the biſhops hand. Seeing none of theſe thinges can bee prooued by Scripture, it is a friuolous thing for them to alleadge a promiſe made by God, when as they inuent the element whereunto this promiſe ſhall bee annexed. If this bee a forme, according to the which Sacraments ſhould be faſhioned: then I dare affirme, that the number of Sacraments may be multiplied, according to the number of the promiſes contained in the word of God: So that God ſhall make a promiſe, and man ſhall inuent, without anie warrand of Gods commandement, an external element, whereunto the promiſe ſhall bee annexed. By this forme of doing not onely may they make vp ſeuen Sacramentes, but alſo ſeuentie times ſeuen Sacraments.

True it is, that the holy Apoſtles, by impoſition of handes, conferred the gift of the holy Spirit (that is, the gift of Languages) to many profeſſors of the true Faith: and this gift conferred vnto them, confirmed them in the faith of Chriſt. But what belongeth this vnto the Popiſh Sacrament of Confirmation, in the which the externall ſigne of impoſition of handes is inlacking, and the promiſe of a ſpirituall grace annexed to the ſigne is alſo inlacking: and finally, that thing which was extraordinarie and appertaining to a few, is brought in as the ground of an ordinarie Sacrament, which ſhoulde appertaine to all them who beleeue. Act. 8.

I will not inſiſt long to ſpeake of this new Sacrament of Confirmation. Onely this I ſay, that whatſoeuer is brought in into the Church of God, with derogation of the dignitie of Baptiſme, an holy Sacrament inſtituted by Chriſt himſelfe, it ſhould be abhorred. But ſo it is, that the Sacrament of Confirmation is brought in with a derogation to the dignitie of Baptiſme, *ergo*, &c. The ſeconde part of the argument is prooued by their ſlender and derogatiue ſpeaches of Baptiſme, together with their ſuperlatiue aduancements of the eminencie of the Sacrament of Confirmation. In Baptiſme they ſay that wee receiue not the vpholding, defending, gouerning, and ſtrengthening Spirite of God: but all theſe graces are conferred in the Sacrament of Matth. 28

Confirmation. Likewiſe, in Baptiſme is prepared an habitation to God: but the Father, Sonne, and holy Ghoſt enter not into this habitation before wee receiue the Sacrament of Confirmation. What can be more directly repugnant to H. Scripture? wherein it is expreſſely ſaid, *He who beleeueth, and is baptized, ſhall be ſaued.* Can any man be ſaued, befor his ſoule be an habitation and Temple in the which God is content to dwell? So that the doctrine of the *Romane* Church is like vnto the nauigation of men who dare preſume to ſaile in deepe and dangerous Seas without a Compaſſe: Euen ſo, they talke of matters of great importance without the warrande of holy Scripture: whereby it commeth to paſſe, that their doctrine in many pointes is flatte repugnant to holy Scripture.

Marke 16

Concerning the teſtimonies of Fathers, whereby they endeuour to proue the Sacrament of Confirmation, I might anſwere compendiouſly with S. *Auguſtine, Quicquid attulerint, & undecunque attulerint, audiamus potius, ſi oues ſumus vocem paſtoris noſtri: non ergo audiamus, hæc ego dico, hæc tu dicis: ſed hæc dicit Dominus:* that is, *Whatſoeuer they bring in, and from whence ſoeuer they haue brought it in, if we be the Lords ſheepe, let vs rather hearken to the voyce of our ſhepheard: therefore, let vs not hearken to them who ſaye, This I ſaye, or this thou ſayeſt, but this ſaieth the Lord.* Neuertheleſſe, ſeeing they glorie ſo much of ancient Fathers, let the judicious Reader beware of ſuppoſititious writings, and he ſhall not find this Chriſme in ancient writers. The Sermon of *Cyprian, De Chriſmate*, is knowne to be ſuppoſititious. The opinion of *Tertullian*, who writeth, that they who are baptized with water, haue not receiued the Holy Spirit, but are prepared to receiue it by anointing with oyle, and impoſition of handes, after baptiſme: doeth not euery man, who is verſed in the reading of Fathers, ſmell, that *Tertullian* writte this when hee made defection from the trueth, and was intangled with the errour of the *Montaniſtes?* And *Cyprian*, in the bookes of his epiſtles, when he attributeth too much to Vnction with Oyle, and impoſition of hands, after baptiſme, it is eaſie to perceiue, that he borrowed this errour from *Tertullian*, whom he acknowledged as his Maſter. But neither *Tertullian* nor *Cyprian* are ſpeaking of the Popiſhe Sacrament of Confirmation, but of annointing with oyle and impoſition of handes imme-

Auguſt. de unitate Eccleſ. cap. 3

Tertull. de Baptiſm.

Cypr. lib. 1 epiſt. 12

Idem, lib. 2 epiſt. 1

immediately after baptiſme. Marke the words of *Cyprian*, where he ſaith, *Non poſſe eſſe filios Dei, ſi non utroque ſacramento naſcantur, lauacro ſcilicet aquæ in verbo, & unctione Chriſmatis*: that is, *They cannot bee the ſonnes of God, except they bee borne againe by both the Sacraments to wit, by the lauacre of Water in the Word, and the anointment of Chriſme.* True it is, that *Cyprian* calleth the anointment of oyle after baptiſme, a Sacrament different from the dipping in water: but his meaning is, that the anointing with oyle is an element different from the element of water, and *Auguſtine* long after *Cyprian*, calleth the externall ſigne of the Sacrament, a Sacrament, and the thing repreſented by it, *res ſacramenti*. Auguſt. in Euangel. Ioan. cap. 6 tract. 26

Nowe what vantadge hath the *Romane* Church, when they take holde of the wordes, *utroque Sacramento*, that is, both the Sacraments? and in the meane time they neither take heede to the ſandie grounde, whereupon *Cyprian* leaneth, to wit, the opinion of *Tertullian*, neither yet take they heede in what ſenſe *Cyprian* calleth anointing with oyle a Sacrament, to wit, becauſe it is one of the elementes, whereby our ſpirituall birth is repreſented.

The reuerence that was carried toward the ceremonies of ſignification in the law of *Moſes*, hath made a patent doore vnder the Goſpell, to receiue many legall ceremonies, ſuch as conſecration by oyle, the linnen Ephod, the lightes ſhining all the night long, and many other ceremonies, which are the more eaſily embraced, becauſe in Poprie the ſubſtance of godlineſſe is vtterly forſaken, and vaine ceremonies are adhered vnto, euen ſuch as are ceaſſed, becauſe they had their performance in Chriſt. And like as it is a follie to take the huskes of the wine grapes, after the liquor is preſſed out of them, and to caſt them into the wine-preſſe againe: Euen ſo, it is a fooliſhe conceite to returne the ceremonies of ſignification, which haue had their performance in Chriſt, and are aboliſhed, to haue place againe in the Church of God. *Similitude*

Therefore, let the *Romane* Church bragge of Antiquitie as much as they pleaſe, in their Sacrament of Confirmation, no antiquitie ſhall bee founde, and that for three cauſes: Firſt, becauſe the anointing with oyle, whereof the Fathers doe ſpeake, is not a different ſacrament from baptiſme, but a ceremonie

preceeding and following Baptisme. Secondly, the oyle where-with persons baptized were anointed, was not mixed with Balsome. And thirdly, after baptisme, anointing with oyle, and imposition of hands followed immediately: but in the Sacrament of Confirmation, when it began to take place in the Church of God, anointing with oyle mixed with Balsome followed not immediately vpō the necke of baptisme, as a continuate action: but it was ministred 12. or 15. yeere after baptisme: so that it is a deluding of the world, and a peruerting of those who are weak in vnderstanding, to proue that the Sacrament of Confirmation is an auncient Sacrament in the Church, because it was an auncient custome to anoint with oyle those who were baptized, as if Baptisme and Confirmation were both one thing, which they vtterly denie.

Let the iudicious Reader vnderstand, that the purpose of the *Romane* Church to aduaunce their Sacrament of Confirmation with impairing of the dignitie of Baptisme, is but a new Popish inuention: For the writers, after the dayes of the Apostles, the more auncient they are, the more they magnifie the holy Sacrament of Baptisme: by which (saieth *Clemens Alexandrinus*) φωτιζομεθα, υιοποιομεθα, τελειομεθα, ἀπαθανατιζομεθα: that is, *Wee are enlightened, wee receiue the adoption of children, wee are made perfect, wee are made immortall.* What affinitie hath the doctrine of the *Romane* Church with Antiquitie, who counteth the Sacrament of Baptisme onelie a preparation to the Sacrament of Confirmation? Whereas auncient Writers haue attributed to Baptisme receiued truelie, and with singlenesse of heart, such perfection as leadeth vs vnto immortallitie and eternall life.

Clemens Alexa. pæd. lib. 1. cap. 6

Lindanus pineth himselfe much, as a woman trauelling in birth, to bring foorth her childe: so doeth hee endeuour with all his might, to prooue, that CHRIST instituted the Sacrament of Confirmation, and that the Chrisme shoulde bee renewed from yeere to yeere, and that this custome hath beene continuallie in vse since the dayes of the Apostles, not onelie in the Church of ROME, but also in the Churches of ANTIOCHIA, HIERVSALEM, and EPHESVS. This is a verie confident assertion, if hee coulde make it good. And for proofe of all this geare, is brought foorth a supposititious letter of

Lindan. panopl. lib. 4 cap. 29

ter of *Fabian*, bishop of *Rome*. The cause is weake that is founded vpon such sandie grounde as Decretall Epistles doe falselie attribute to a great number of the bishops of *Rome*. The olde prouerbe hath place in *Lindanus*, as much as in anie Writer, *Parturiunt Montes, nascetur ridiculus Mus*: that is, *The Mountaines are trauailing in birth, and a ridiculous Mouse shall bee brought forth*. *Fabianus* testimonie, written in a Legende of lies, that is, in Decretall Epistles, vnknown to Antiquitie, is no sure ground to any man to leane his Faith vpon it.

Moreouer, he fetcheth a compasse to draw this Sacrament of Confirmation out of Scripture one way or other, and hee saith, that Christ commaunded his Apostles, who were already baptized, to remain at *Ierusalē*, vntill they were endewed with strēgth from aboue (*Act.1*) & in the day of Penticost, the H. Ghost descēded vpon them in the similitude of fiery & clouen tongs (*Act.2*) & again, the disciples at *Samaria*, who were already baptized, yet by imposition of the handes of the Apostles, they receiued the gist of the H. Spirit (*Act.8.17*) What can *Lindanus* inferre vpon these groundes? Christ bestowed vpon Christians, who were already baptized, a more ample grace than they had at the beginning: whē they were baptized, & Christ added a signe in time of Confirmation, somtimes fiery tongues, & somtimes imposition of hands: *ergo*, Confirmation is a Sacrament of § new Testamēt: it followeth not: for God in ordinary sacraments, like as he maketh promises appertaining to al § beleeuers: euen so in like maner he sealeth vp these promises by signes appertaining to all § members of the Church of God: but promises belonging to a small number, & sealed vp with signs cōferred vnto a few, cānot bee the ground of a sacrament, which is a seale of the couenant of God, belonging to all true professors and beleeuers. And when *Lindanus* hath troubled himselfe with much businesse, in end he granteth, that Chrisming is an vnwritten tradition, and hath no authoritie in the written word of God, citing the testimonie of *Basilius Magnus* to this effect: God confirmeth and strengtheneth them who are baptized in his name, to bring his owne worke begunne in them to a perfection, but not to institute a newe SACRAMENT. And like as the GENTILES of olde, who worshipped the SVNNE, they wor-

Basil. aduer. sus Eunom.

worshipped it not onely for the glory and splendor that was in it, but also for the benefite that it did communicate vnto the earth, by warming it, and making it fruitfull. Euen so, wee doe magnifie God our Creator and maker, not onely for his owne most excellent and incomprehensible glorie, but also because he daylie refresheth our soules with his goodnesse, & strengtheneth our weaknesse with the power of his saving grace. These are points whereof no man doubteth: and a large and fruitfull discourse vpon this subject is a commendation of the superabundant goodnesse of God: but it belongeth nothing to prooue that Chrisming is a Sacrament distinct from Baptisme.

Canon 3 The *African* Councell, called *Milevitanum*, pronounced an Anatheme against all those who saye, that the grace of God in Baptisme conferreth only remission of sinnes already cõmitted, & that in it there is no support promised to preserue men from sinnes in time to come that they bee not committed. Whereby wee may euidently perceiue, that the spirituall graces, which the *Romane* Church referreth to the Sacrament of Confirmation, were of olde referred to the Sacrament of Baptisme.

Likewise, *Antididagma Colonienſis* (as *Themnisius* declareth) demandeth, for what cause doth the Presbyter anoint him, who is baptized, with Chrisme, seeing that he is to be anointed of new againe, with Chrisme, in the Sacrament of Confirmation? And out of the booke, *De Gestis Pontificum*, he recordeth a constitution of *Syluester*, That for the perill of vnexpected death, it is meete, that the Presbyter shall anoint with Chrisme him who is to bee baptized, lest through absence of the Bishop the person baptized should depart this life without Confirmation: but if the bishop be present, let him be anointed by the bishop. This declareth, that of olde Chrisming was annexed to Baptisme. But afterwards, to multiplie the number of the Sacraments, they separated it from the action of Baptisme, and made it a peculiar Sacrament, to bee ministred some space of time after Baptisme, at the least seuen dayes, for reuerence toward the seuen-folde graces of God conferred in the Sacrament of Confirmation, as *Durandus* citeth out of RABANVS: vsually twelue or fifteene yeeres interuene betwixt Baptisme and the Sacrament of Confirmation in the *Romane* Church. Onely this I request of the judicious

dicious Reader, that when hee readeth of Chriſming in the ancient Church, hee would not take it for the Sacrament of Confirmation, but for anointing with oyle in Baptiſme. And this cuſtome alſo had no allowance in the written worde of GOD, as *Baſilius* expreſſely graunteth, in theſe wordes, τίς μὲν τῶν χρίειν, τὸ λοιπὸν γεγραμμένων ἐδίδαξε, that is, *What Scripture hath taught vs anointing with Oyle? Doeth not this proceede from ſecret and myſticke tradition?*

Baſil. aduerſus Eunom. Lindan. panopl. lib. 4 cap. 32

Finally, let vs ſearch out this matter to the very grounde, whereby it may bee euidently knowne, howe this Sacrament of Confirmation crept in into the Church. It was a cuſtome of auncient time, that children were preſented to Baptiſme by their Chriſtian parentes: and albeit their infancie coulde not comprehende the ſumme of Chriſtian Faith, yet neuertheleſſe they were inſtructed and catechiſed when they came to yeeres of diſcretion: and when they had ſufficiently comprehended the ſumme of Chriſtian Faith, their parentes of newe againe preſented them to the Biſhop, who after hee had receiued in audience of the people, a cleare confeſsion of their Faith, hee bleſſed them, and with the ceremonie of impoſition of handes, prayed to God, that theſe perſons, who had giuen out of their owne mouth a confeſſion of that ſame Faith, which their parentes had profeſſed in their name in Baptiſme, might continue in that ſame true Faith conſtantly vnto their liues ende. This impoſition of handes was vſed to imprint into the heartes of the perſons, who had made a confeſſion of their faith, a deeper reuerence of God, and a greater care to continue conſtant. But in doing of this, there was no purpoſe to inſtitute a newe Sacrament of Confirmation in the Church.

Moreouer, perſons who were baptized by Heretiques, when they forſooke their hereſie, they were not rebaptized, but they were receiued into the Church by the ceremonie of impoſition of handes, as hath beene declared in the life of *Stephanus*, biſhop of *Rome*, Cent. III. Chap. II. And this impoſition of handes was joyned with prayer, That it woulde pleaſe God to vouchſafe vpon him who was receiued into the boſome of the Church by impoſition of handes, the gift of the holy Spi-

rit, which was offered vnto him in Baptiſme, but it was not receiued, becauſe hee profeſſed not the true Faith. Neither can there bee founde in this ſeconde ſort of impoſition of handes anie grounde for the Sacrament of Confirmation.

To conclude, this Sacrament of Confirmation is either of God or man. If it bee of God, let the warrande of His commaundement bee brought foorth, in the which Hee commaundeth to anoint with Chriſme thoſe who are alreadie baptized. And is it not a difficill thing, to theſe who are content to ſacrifice their life for Chriſtes ſake to offer their children alſo to bee ſignated with Chriſme when they are twelue or fifteene yeeres of age. But if no diuine commaundement can bee founde out, commanding vs ſo to doe, but it is a plaine humane inuention,

Then let the *Romane* Church bragge leſſe of Antiquitie than they doe, ſeeing there is nothing in humane inuentions, but Antiquitie of Errour.

FINIS.



CENTVRIE IX.

CHAP. I.

OF EMPEROVRS.

CAROLVS MAGNVS.

IN the yeere of our LORD 801. CHARLES THE GREAT, King of FRAVNCE, was declared Emperour, by LEO the thirde, Biſhop of ROME: and hee reigned ſixteene yeeres in his Emperiall dignitie: for hee continued King of FRAVNCE fourtie and ſixe yeeres. The Empire of the Weſt had beene cut off ſince the dayes of *Auguſtulus*, the ſonne of *Oreſtes*, whom *Odoaſer*, king of *Rugiberuli*, &c. had compelled to denude himſelfe of the Emperiall dignitie. Nowe after the iſſue of 300. yeeres, and after the *Hunnes*, the *Gothes*, the *Lombardes*, and other Nations had obtained dominion in the Weſt, all abſtaining (notwithſtanding of their preuailing power) from the name, dignitie, and ſtile of Emperoures. Nowe at length (I ſaye) *Charles the Great* is anointed, and crowned Emperour, by *Leo* the thirde, in the Towne of *Rome*. And this was the beginning of that euill cuſtome which after followed, to wit, That Emperours

ſhould receiue their coronatiõ from the Biſhops of *Rome*. At this time the Empire of the Eaſt was in ꝧ hands of ꝧ Empreſſe *Irene*, & in the hands of the Emperour *Nicephorus*, who had baniſhed *Irene*, and reigned in her ſteade. The Empire of the Eaſt was alſo weake at this time, as appeareth by a Couenant of Peace which they cõcluded with *Charles*, Emperour of the Weſt: in the which no mention is made of *Exarchatus Rauenne*, to be rendered again vnto them only, that the Iſle of *Sicill*, and the Townes & Landes which lie from *Naples* Eaſtwarde on the right hande, and from *Manfredonia* (ſometimes called *Syponto*) on the left hand, compaſſed about with the Seas, called *Superum & Inferum*: theſe ſhould remaine in the poſſeſſion of the Emperours of *Conſtantinople*. *Charles* was a prudent & godly Emperour, more ſound and vpright in ſundry heads of chriſtian doctrine, than many others: for he deteſted the worſhipping of Images, as vile Idolatrie, as appeareth by his bookes written againſt the ſeconde Councell of *Nice*. *Charles* was very friendly to Chriſtians, and defended them againſt the violence and tyrannie of their perſecuting enemies: namely, againſt *Godefridus*, King of *Denmarke*, a fearce aduerſary againſt the Chriſtians who dwelt in *Saxonie*. Likewiſe, he ſubdued the *Sclavonians* and *Bohemians*, enemies to Chriſtian Religion: and was juſtly called *Magnus*, for his great exploytes & valiant acts which God proſpered in his hand. *Pipinus*, the ſonne of Emperour *Charles*, was declared King of *Italie*: who died before his father: and after his death he appointed *Bernard* his nephew to reigne in *Italie*, with expreſſe commandement, That he ſhould be obedient to his ſonne *Ludouicke*, whom hee ordained to be ſucceſſour to himſelfe in the Emperiall office. So the Emperour *Charles*, full of dayes, died in the 71. yeere of his age, and was buried in AKEN.

LVDOVICVS PIVS.

AFter *Charles* ſucceeded his ſonne *Ludouicus Pius*, and reigned 26. yeeres. For his gentle and meeke behauiour hee was called *Pius*. Hee receiued the Emperiall Diademe from *Stephanus* the fourth, at *Aken*. *Bernard* his brothers ſonne, forgetfull of the mandate of *Charles the Great*, rebelled againſt *Ludouicus*

douicus Pius, and was beheaded at *Aken*. Likewise, his owne sonnes (assisted with *Hugobertus*, Bishop of *Lions*, and *Bernhardus* Bishop of *Vienne*, and other bishops, who did excommunicate the Emperour for adherence to *Iudith* his wife) they behaued themselues very vnduetifully towards their father. Neuertheless, hee freely pardoned his sonnes, and accepted them againe into fauour. Also, *Fredericke*, bishop of *Vtrecht*, threatned to excommunicate the Emperour, if he did not forsake the company of *Iudith* his welbeloued wife, and daughter to the Duke of *Bauaria*, because shee was his neare kinswoman, to wit, in degrees of consanguinitie forbidden in the Popish law. The Empresse willing to be reuenged of the bishop, she hired two gentlemen, who set vpon him after Church seruice, and slewe him in his Priestly garments. In his time also, the *Saracenes*, in hudge numbers, like vnto Locusts swarmed out of *Ægypt* and *Africk*, and inuaded the Isle of *Sicill*. By cutting down all fruitful trees, burning Townes, Temples, and Monasteries, and by killing bishops, priestes, and monks, they brought the Isle to an vtter desolation. *Gregorie* the fourth, at this time, was Pope: and hee exhorted the Emperour, and his sonne *Lotharius*, to support the distressed estate of the Isle of *Sicill*. They answered, That albeit that matter duely belonged to *Michael*, Emperour of *Constantinople*, yet neuertheless, they refused not to vndertake the worke, vpon the common charges of the countrey. Nowe whilest these thinges were in reasoning, *Bonifacius*, Count of *Corsica*, and his brother *Bertarius*, with support of the people of *Hetruria*, arriued with a Nauie at *Africke*: and betwixt *Vtica* and *Carthage*, encountered with the *Saracenes* foure times: and slew of them so great a number, that they were compelled to recall their forces backe againe from *Sicill* Like as of olde the *Carthaginians*, vexed by *Scipio*, recalled *Hannibal* for the safety of his owne countrey: So *Bonifacius* returned backe againe with an armie victorious, and richly ladened with the spoyle of his enemies. Nothing was more vnprouidently done by the good Emperour *Ludouicus Pius*, than the ouer-giuing of that right, voluntarily conferred to *Charles* his father, by *Adrian* the first, and *Leo* the third: to wit, That no man should be elected Pope without the consent and allowance of the Emperour. This fore-saide right *Ludouicus* gaue ouer to the Clergie and people

Platina in vit. Greg. 4

Functii comment. lib. 9

people of *Rome*: onely, the *Romanes*, for keeping of friendſhip, ſhould ſende an Ambaſſadour to the Kinges of *Fraunce*, declaring whome they had elected to bee Pope. Heereby a patent doore was opened to all miſchiefe, which after followed: and to that horrible contention betwixt Emperoures and Popes, concerning inveſtment of Biſhops. In his time three Emperoures reigned in the Eaſt, at *Conſtantinople*: to wit, *Leo Armenius*, *Michaell Balbus*, and *Theophilus*. *Leo Armenius* reigned ſeuen yeeres. Hee baniſhed *Nicephorus*, Patriarch of *Conſtantinople*, for defending adoration of Images. *Michaell Balbus* ſlew *Leo* his predeceſſour, whileſt hee was praiſing God in the Church, and reigned in his ſteade nine yeeres. In his time the *Saracenes* mightilie preuailed: a number of them iſſued out of *Spaine*, and tooke the Iſle of *Candie*. Another companie, comming from *Africke*, waſted the Iſle of *Sicill*. *Theophilus* reigned tenne yeeres, and faught againſt the *Saracenes*, who did oppreſſe the Countrey of *Aſia*: but hee had no good ſucceſſe.

LOTHARIVS.

LOTHARIVS, the ſonne of LVDOVICVS PIVS, was declared King of *Italie*, and *Auguſtus* before his fathers death. Hee was anointed by Pope *Paſcalis*, in the Church of Sainct PETER: and hee reigned fifteene yeeres. Great hoſtilitie and bloodie warres fell out amongſt the children of *Ludouicus Pius*: to wit, *Lotharius*, *Lewes*, *Charles*, and *Pipinus*, for diuiding of their fathers Landes. In this ciuill diſſention the Nobilitie of *Fraunce* was ſo miſerably weakened, that the *Normandes* and *Daines* tooke boldneſſe to inuade the Countreye of *Fraunce*: which they vexed for the ſpace of twentie yeeres. In the Eaſt, after *Theophilus* had concluded his life, his ſonne *Michael*, with his mother *Theodora*, gouerned the eſtate. *Michael* reigned foure and twentie yeeres. *Theodora* continued onlie eleuen yeeres. Shee perſecuted thoſe who woulde not worſhip Images: albeit her husband before his departure from this life had ſeriouſly admoniſhed her, that ſhee ſhould not trouble the Church for reſtoring of Images.

LVDO-

LVDOVICVS *the ſecond.*

LVDOVICVS the ſeconde, and ſonne of *Lotharius*, reigned twentie yeeres and one. The inteſtine diſſention betwixt him and his brother *Charles*, ſeemeth to bee like vnto an hereditarie ſickneſſe. Howſoeuer, the Emperour *Ludouicke* had diſhonour thereby: becauſe the rebalies of *Charles* deſired the Emperoures protection againſt his owne brother: which when hee had graunted, the rebelles were reconciled againe with their owne King *Charles*: and the Emperour, with dishonour, was compelled to retire from his brothers Dominions. In the Eaſt, *Michael*, Emperour of *Conſtantinople*, ſlew his brother *Theoctiſtus*, and thruſt his mother *Theodora*, and her ſiſters, into a Monaſterie, and reigned himſelfe alone after his mothers depoſition thirteene yeeres. So the whole time of the gouernement of *Michael*, was twentie and foure yeeres. Hee faught againſt the *Saracenes*, but very vnproſperouſly, and was ſlaine by *Baſilius*, who reigned in his ſtead ſeuen yeeres.

CAROLVS CALVVS.

LVDOVICVS the ſecond dying without children, his brother *Carolus Caluus*, king of *Fraunce*, obtained at the handes of the Biſhop of *Rome*, by many liberall giftes, to bee annointed Emperour. He continued Emperour not aboue two yeeres: and was poyſoned by one *Sedekias*, a *Iewe*, whome hee vſed for his Phyſition.

CAROLVS CRASSVS.

CAROLVS CRASSVS was the ſonne of *Lewes*, king of *Germanie*: he reigned 10. yeere. *Carolus Balbus*, the ſon of *Carolus Caluus*, was incontinent cut off by death. Therefore, I haue ouer-paſſed his name with ſilence. In this Emperoures time the *Normandes* and *Daines* made ſuch horrible excurſions and deſolations in FRAVNCE, that the Emperour, who came with a great Armie, to ſupport the diſtreſſed eſtate of

Fraunce, was compelled to make peace with them, *anno* 888. and assigned vnto them that part of *Fraunce* which lieth beyonde *Seane*, towardes the *Britannicke* Ocean, to bee their habitation: which hath the name of *Normandie* vntill this daye. *Crassus*, for his negligence and euill gouernement, was deposed from his authoritie, and *Arnulphus*, his nephewe, was declared Emperour.

Hist. Magd. Cent. 9 Cap. 16

ARNVLPHVS.

AFter the death of *Carolus Crassus*, great troubles ensued in *Italie*, by the factions of *Berengarius*, whome the *Lombardes* chooſed to bee King of *Italie*, on the one part: and *Guido*, Duke of *Spoleto*, whome others chooſed to reigne in *Italie*, on the other part. In the middeſt of theſe factions *Arnulphus* leadeth an armie out of *Germanie*. Hee tooke the Towne of *Bergamum*, and hanged *Ambroſe*, the Earle thereof, vpon a Gibbet, before the port of the Towne. This ſeueritie terrified other Townes, and made them to yeelde. Hee addreſſed towardes *Rome*, and was crowned Emperour by *Formoſius*, whoſe enemies hee puniſhed vnto the death. From thence hee addreſſed to fight againſt *Guido*: but hee fledde, and eſcaped the Emperoures handes. The wife of *Guido*, hauing no puiſſance to reſiſt the Emperoures forces, ſhee hired ſome of the Emperoures ſeruantes, who gaue vnto him a cuppe of poyſon, which brought vpon him a lethargie, and three dayes ſleeping continuallie. After this hee aroſe ſicke, and left the ſiedge, (for hee was beſieging the wife of *Guido*) and hee died, after hee had reigned twelue yeeres.

In the Eaſt gouerned *Leo*, the ſonne of *Baſilius*, in whoſe time the *Saracenes* conquered *Tauromenium*, a Towne in *Sicill*, and the Iſle of *Lemnos*.

CHAP.

CHAP. II.

Of Popes, Patriarches, Paſtors, and Doctors.

AFTER LEO the third ſucceeded STEPHANVS the fourth, and ruled ſeuen monethes. He was not elected with conſent & allowance of the Emperour, but only by the Clergie and people of *Rome*. Here it is well marked by *Functius*, that the *Romane* Church doeth obſerue their owne lawes ſo inuiolably, that the priuiledge granted to the Emperour by Pope *Leo* the thirde, it is vndone againe euen in his firſt ſucceſſors time: to wit, in Pope *Stephanus* the fourth his time. In the thirde moneth of his Popedome, he journeyed toward *France*, for what cauſe it is not certaine: but it appeareth he would trie the Emperours mind, whether or no hee was grieued for this, that hee had beene elected Pope without the conſent and fore-knowledge of the Emperour. When he returned againe, finding that *Ludouicus Pius* the Emperour, was not greatly grieued at the matter, but accepted his excuſe, he began to make Commentaries vpon the Decrees of *Hadrian* the firſt, and *Leo* the third: to wit, that they meaned not that the Emperour ſhould be firſt acquainted with the election of the Pope: but rather, that after his election, the Emp. ſhould be acquainted with this buſineſſe, before the Pope were anointed. By ſuch falſe Gloſſes and Commentaries, they were by degrees excluding the Emperour from all kinde of intromiſſion with the election of the Pope.

Stephanus the fourth.

Funct. Comment. Lib. 9.

After *Stephanus* the fourth, ſucceeded *Paſcalis* the firſt, who was elected without conſent of the Emperour. He ſent Ambaſ-

Paſcalis the firſt.

ſadours to excuſe himſelfe to the Emperour *Ludouicus Pius*, becauſe the Clergie and people had compelled him to accept the Popedome. The Emperour *Ludouicus Pius* on the other part, ſeeing how this matter went, and that he was troubled with the vnconſtancie, ambition, and obſtinacie of the *Romane* Church, hee gaue them libertie to chooſe their owne biſhop, without the fore-knowledge and conſent of the Emperour in time to come. And *Paſcalis*, after hee had ruled ſeuen yeeres and ſeuenteene dayes, hee ended his courſe.

Eugenius the ſecond.

Eugenius the ſeconde, ſucceeded to *Paſcalis*, and ruled foure yeeres. His Popedome was in the time when *Lotharius* was appointed to gouerne *Italie*. His commendations are theſe, Great Learning, great Eloquence, with a mixture of great hypocriſie.

Valentinus the firſt.

Valentinus, the ſucceſſour of *Eugenius*, within the ſpace of fourtie dayes after that hee was elected, (of a Deacon) to bee Pope, hee concluded his life.

Gregorius the fourth

To *Valentinus*, ſucceeded *Gregorius* the fourth, and ruled ſixteene yeeres. *Ludouicke* and his ſonne *Lotharius* were Emperours at this time: without whoſe conſent hee woulde not accept his Popedome. *Gregorie* would haue ſeemed to haue bene a mediator betwixt *Ludouicke* and his ſonnes: but hee is marked with a note of ſhame in the *Magdeburg* hiſtory, as a man who encreaſſed diſcord, rather than quenched it. What hee did in the Conuention at *Aken*, which was conueened by the authoritie of the Emperour, it ſhall bee declared, God willing, in its owne place.

Hiſt. Magd. Cent. 9. Cap. 10.

Sergius the ſecond.

To *Gregorie* the fourth, ſucceeded *Sergius* the ſecond, and ruled three yeeres. Hee ſeemed to be the firſt Pope, who changed the name giuen vnto him in Baptiſme: for he was called *Os porci*, that is, *the mouth of the Sowe*: and for the turpitude of the name he called himſelfe by the name of one of his anteceſſours. *Lotharius* ſent *Ludouicke* his eldeſt ſonne, accompanied with manie Noble perſons, to be crowned Emperour: for *Lotharius* thought meete to enter into a Monaſterie, and to lament for his by-paſt ſinnes, eſpecially, for grieuing the heart of his father *Ludouicus Pius*. He augmented the liturgie of the Maſſe, with the addition of *Agnus Dei*, and ordained, that the Hoſtia ſhould be diuided in three parts.

To

To *Sergius* the ſeconde, ſucceeded *Leo* the fourth, and ruled eight yeeres, & three monethes. Hee was a man of many crafts, a builder, a warriour, and a Biſhop. Hee compaſſed the Vatican with a wall, and made it in the ſimilitude of a Towne: and builded bull-warkes in the paſſages of *Tyber*, as it iſſued from the Towne. He was alſo a warriour, and faught againſt the *Saracenes*: againſt whom alſo hee preuailed. And finally, at ſome times hee was a Biſhop: and hee gathered a Councell of 47. Biſhops, in the which *Athanaſius*, a Cardinall Presbyter was damned, for negligence in the worke of his calling. This is the firſt time, in the which mention is made of a Cardinall in the Hiſtorie: for the Decretall Epiſtles, as I haue alreadie declared, are but fabulous and lying writinges. In this Popes dayes, *Edelwulphus*, King of ENGLAND, came to *Rome*, for performance of a vowe that hee had made. Hee was courteouſly accepted by Pope *Leo*: for which cauſe he ordained a tribute yeerely to be paide to the biſhop of *Rome*: to wit, a pennie Sterling out of euery houſe in ENGLAND that kindled fire. It is well remarked by *Philip Morney*, that *Leo* the fourth, in a certaine Epiſtle, written to the Biſhops of BRITANNIE, derogateth credite to all the Decretall Epiſtles aſſigned to the biſhops of *Rome*, preceeding the dayes of Pope *Siricius*, except onely to the Decretall Epiſtles of Pope *Sylueſter*. So all the authorities that are alleadged by the *Romane* Church, out of the Decretall Epiſtles, for the ſpace of 384. yeeres, are of none effect, by the confeſſion of Pope *Leo* the fourth.

Leo the fourth.

Lib. Myſte. iniquitatis.

After *Leo* the fourth, ſucceeded Pope *Ihonne* the eight, an ENGLISH woman, borne in the Towne of *Mentz*. She went to *Athens*, cloathed with the apparell of a man, accompanied with a Learned man: and ſhee profited in learning beyonde her fellowes. When ſhee came to *Rome*, ſhee was regarded for her learning, and was promoted to the dignitie of the Popedome, and ruled two yeeres, fiue monethes, and foure dayes. About the yeere of our Lord 854. (being Pope) ſhe played the Harlot: and by the prouidence of God, this villanie of the *Romane* Church, which cannot erre, was manifeſted to the whole worlde: For, in the time of a ſolemne Proceſſion, as ſhe was going to ſ Church of *Laterane*, ſhe trauelled in birth, and died, and was buried with-

Ihonne the eight.

Marian. Scot. lib. 3 chron.

out honour. *Onuphrius*, the Aduocate of all euill causes, cannot ouer-passe this matter with silence: but hee bringeth an argument from the authoritie of *Anastatius*, a writer of *Chronologie*, to infringe the credite of this historie, in this manner: *Anastatius* (saith hee) liued about this time, and knew best who succeeded to *Leo* the fourth: and hee maketh no mention of *Ioannes* the eight, but of *Benedictus* the thirde, as successour of *Leo* the fourth. To this *Philip Morney* answereth, That an argument taken from authoritie, negatiuely, hath no force. *Anastatius* maketh no mention thereof: *ergo*, it was not done. It followeth not: for hee bringeth in the testimonie of *Ranulphus*, declaring the cause wherefore *Anastatius* omitted the name of the sœminine Pope: to wit, *Propter deformitatem facti*: that is, *For the diformitie of the fact*. The nature of a short Compend permitteth me not to insist: but let them, who are desirous accurately to trie out the veritie of this matter, reade that worthie Booke of *Philip Morney*, called *Mysterium iniquitatis*.

Ranulph. lib. 5. ca. 32

Benedictus the third.

Then followed *Benedictus* the third, and ruled two yeeres, six monethes, and nine dayes. A man in honouring the Funeralles of the Clergie, with his presence, readie at all times: and desirous likewise, that the Funerall of the Bishop shoulde bee honoured with the presence of the whole Clergie.

Nicolaus the first.

To *Benedict* the thirde, succeeded *Nicolaus* the first, and gouerned seuen yeeres, nine monethes, and thirteene dayes. Hee subdued the Bishop of *Rauenna* to his obedience. He suffered the Emperour, *Ludouicke* the seconde, to light from his horse, and to leade his bridle, vntill hee came to the Campe, which was the space of a mile. Hee permitted diuorcement betwixt married persons, for Religions cause, without consent of partie. And that persons in spirituall offices, shoulde not bee subject to the justice seates of ciuill Magistrates. He ordained also, that no man shou'de receiue the holy Sacrament from a married Priest. And that the Emperour should not be present at Ecclesiasticall Conuentions: except when questions concerning Faith shoulde bee entraited. Likewise, hee ordained, That the seruice of GOD in all countreyes, should bee celebrated in Latine: dispensing in the meane time with the *Sclauonians* and the *Polonians*, to haue the seruice of GOD in their owne Vulgare Language. Hee added

Hist. Magd. Cent. 9. cap. 10.

Funct. comment. lib. 9.

added vnto the Liturgie of the MASSE, GLORIA IN EXCELSIS.

Hadrianus the ſecond, ſucceeded to *Nicolaus* the firſt, and ruled fiue yeeres, nine monethes, and twelue dayes. He vſed Anti-chriſtian authoritie, not onely againſt *Hincmarus*, Biſhop of *Rhemes*, but alſo againſt *Carolus Caluus*, king of *Fraunce*, whome hee commanded imperiouſly to preſent one *Hincmarus*, Biſhop of *Laudunum*, and nephewe to *Hincmarus*, Biſhop of *Rhemes*, to the ende that his cauſe might bee judged by the Apoſtolicke ſeate. The King tooke theſe letters in a very euill part, and writ vnto the Pope, That the Kings of *Fraunce* had euer beene Soueraigne lordes in their owne countreye, and not vice-gerentes and vaſſalles to Biſhops: and, That hee woulde not permitte any man, who had bene damned in a lawfull Councell in his owne countrey, to wit, in the Councell of *Acciniacum*, to make appellation to *Rome*. In this Popes time the eight generall Councell was aſſembled, whereof I ſhall ſpeake in its owne time, GOD willing. *Hadrianus the ſecond.*

Ioannes the ninth, ſucceeded to *Adrianus* the ſeconde, and gouerned ten yeeres, and two dayes. This is hee who for rewardes crowned *Carolus Caluus* to bee Emperour: and was caſten into priſon, becauſe hee was more affectionated to *Ludouicus Balbus*, ſonne to *Carolus Caluus*, and king of *Fraunce*, than to *Carolus Craſſus*, king of *Germanie*. Neuertheleſſe, hee eſcaped out of priſon, and fledde to *Ludouicke*, king of *Fraunce*: whome alſo hee crowned to bee Emperour. But *Balbus*, after his coronation, incontinent died: and Pope *Ibon* the ninth muſt ſeeke newe acquaintance, becauſe his olde friendes were gone: therefore, hee crowned *Carolus Craſſus* to bee Emperour. This was the firſt Pope who in time of his Popedome crowned three Emperours. *Ioannes the ninth.*

Martinus the ſeconde, ruled one yeere, and fiue monethes. *Martinus the ſecond.*

Hadrianus the thirde, ſucceeded to *Martinus*: the time of his gouernement was alſo ſhort: for hee continued not aboue one yeere, and two monethes: yet neuertheleſſe, men who are buſie, may make much ſtirre in ſhort time. Hee perfected that worke which his predeceſſours had beene buſied in bringing to paſſe many yeeres preceeding: namely, That the Clergie and people of *Rome* ſhould not attend vpon the allowance of the Emperour, *Hadrianus the third.*

but they ſhoulde freely chooſe whome they thought meeteſt to bee Pope. Hee tooke the greater boldneſſe to doe this, becauſe the Emperour *Carolus* was occupied in warre-fare. The Nation of the *Normandes* were now ſo ſauadge and mightie, and moleſted *Fraunce* with an hudge Armie, that the Emperour was compelled to tranſact with them in manner as is aboue rehearſed in the Hiſtorie of the life of *Caralus Craſſus*.

Another conſtitution was made by Pope *Hadrian*: to wit, That after the death of *Carolus Craſſus*, who died without ſucceſſion, the Emperiall Title, together with the gouernement of *Italie*, ſhoulde belong to one of the Princes of *Italie*. This was the grounde of vnſupportable debate, and of factions, in *Italie*, euery man according to the greatneſſe of his power, contending to bee King and Emperour: But chiefely *Albertus*, Marques of Tvscia, *Berengarius*, Duke of Forovilivm, and *Guido*, Duke of Spoleto.

This ſeditious plotte alſo perturbed the Eccleſiaſticall eſtate: For, after this, euery one of the Princes of Italie, ſtroue with all their might, to haue ſuch a man ſeated in the Popedome, as coulde beſt aduance his faction, as will clearelie appeare in the election of Pope *Formoſus*.

Stephanus the fift.

To *Hadrian* the thirde, ſucceeded *Stephanus* the fifth, and ruled ſixe yeeres, and eleuen dayes. The leſſe Holineſſe, Learning, and Vertue that hee had, the greater audacitie and boldneſſe was founde in him: for hee made a conſtitution, whereof Gratian recordeth (*Diſtinct. 19. Cap. Enimvero*) *Quicquid* Ecclesia Romana *ſtatuit, quicquid ordinat, perpetuo quidem, & irre-fragibiliter obſeruandum eſt*: that is, *Whatſoeuer the* Romane Chvrch *doeth ſtatute and ordaine, it is perpetuallie, and without all contradiction, to bee obſerued.*

Formoſus.

After Stephanvs the fifth (whome others doe call the ſixth) ſucceeded Formosvs, and continued fiue yeeres, and ſixe monethes. Hee obtained the Popedome, not without ſtriſe: For one Sergivs, a Deacon, was his competitor, ſupported with the Tvscvlan faction. Alwayes, Formosvs preuailed. It was ſuppoſed, that hee was one of them who conſpired againſt Pope Ihonne the ninth, and caſt him into bandes. After this hee feared the authoritie of Pope Ihonne,

IHONNE, and fledde into FRAVNCE: but Pope IHONNE denuded him of all Eccleſiaſticall office, and put vpon him the habite of a Laicke perſon: which indignitie done vnto him, hee tooke it ſo grieuouſlie, that hee bounde himſelfe by an oath, That hee ſhoulde neuer ſee the Towne of ROME, nor returne againe to his Biſhopricke: for hee was *Epiſcopus* PORTVENSIS. But Pope MARTINVS abſolued him from his oath, and repoſſeſſed him into his Biſhopricke againe, and in ende hee was made Pope, as ſaide is. Platin. in vit. Formo.

Neuertheleſſe, the faction of his competitor, SERGIVS, ceaſſed not to vexe and moleſt FORMOSVS: ſo that hee ſent ſecrete aduertiſement vnto ARNVLPHVS, the Nephewe of *Carolus Craſſus*, to come to ROME: who came with an Armie, and was crowned Emperour by *Formoſus*, as hath beene alreadie declared.

To *Formoſus* ſucceeded *Boniface* the ſixt, who concluded his courſe, after he had continued twentie and ſixe dayes. *Boniface the ſixt.*

After *Boniface* the ſixt, ſucceeded *Stephanus* the ſixt, and ruled one yeere, and three monethes: Hee not onely annulled all the Decrees of his Predeceſſor *Formoſus*: but alſo cauſed his dead bodie to bee taken out of his graue, and cutte off his three fingers, wherewith hee was wont to conſecrate perſons admitted to ſpirituall offices, and threwe them into *Tyber*: and cauſed all them, who had receiued ordination by *Formoſus*, to receiue newe ordination. *Stephanus the ſixt.*

This fact of *Stephanus* the ſixt, is ſo full of vncouth and vnnaturall inhumanitie, that *Onuphrius* denieth that any ſuch thing was done: whoſe impudencie *Morneus* diſcouereth by the teſtimonie of *Luitprandus*, who liued at that ſame time, and was a Deacon of the Church of *Ticinum*, and maketh mention of this vile fact, not without horrour and deteſtation thereof. *Baronius* is not ſo impudent as *Onuphrius*, and will not denie the fact, but extenuateth the atrocitie and vileneſſe thereof: for hee ſaieth, *Non fuit error in fide, ſed violenta tyrannis in facto*: that is to ſaye, *It was no errour in the faith, but a violent tyrannie in the fact.*

And likewiſe, hee annulled the inauguration of the EMPEROVR ARNVLPHVS, and annointed ALBERT, or

Lambert, Marques of *Tuscia*, who followed the Popes course to bee Emperour. Nowe is the Popedome encreased to the measure of a full strength, when they dare authorise and disauthorise, place and displace Emperoures at their owne pleasure. So that there remaineth nothing, but to enter into grippes with the Emperour, to throwe him downe to the grounde, and to treade vpon the excellent honour of his Soueraignitie, which in the next CENTVRIE will follow.

Romanus. To *Stephanus*, succeded *Romanus*, and continued onely three monethes. Hee abrogated the Decrees of *Stephanus*, his predecessour.

Theodorus the second. *Theodorus*, the successour of *Romanus*, continued in his Popedome twentie dayes onely. In this short time hee allowed the Decrees of *Formosus*.

Patriarches of Constantinople.

PAtriarches of *Constantinople*, in this *Centurie*, were changed, according to the disposition of Emperoures, fauouring or disliking the worshipping of Images. *Nicephorus* was a defender of adoration of Images, and was banished by the Emperour *Leo*. *Theodotus* againe, *Antonius*, and *Syncelus*, who had beene Schoole-masters to the Emperour *Theophilus*, were haters of Images. But after the death of *Theophilus*, *Theodora*, his Wife, aduaunced *Methodius*, a superstitious man, and an obstinate defender of adoration of Images, and intercession of Saincts. Concerning *Ignatius* and *Photius*, and the great troubles that arose about placing and displacing of them, occasion will bee offered to speake of these thinges in the head of Councels.

Of other Pastors, and Doctors.

IN this corrupt and backe-sliding age, wherein the *Romane* Antichrist had so great vpper-hande, the head of Councels will compell mee to make mention of the names of a number

ber of Learned men. At this time, the name of *Claudius Taurinensis*, putteth a great number of the reſt out of my remembrance, becauſe hee was a faithfull witneſſe vnto the trueth of God, in a difficill time. Hee was a man borne in *Spaine*: and vnder the reigne of *Ludouicus Pius*, hee was made Biſhop of *Thurin*, in *Piemont*: At his firſt entrie to his Biſhopricke, hee threwe the Images out of his Church, affirming, that the Saincts, who in their lifetime were not content to bee worſhipped, much leſſe coulde they bee content to haue their pictures worſhipped after their death. In ſpeciall, hee condemned the worſhipping of the Croſſe: affirming, that if it ſhoulde bee worſhipped becauſe Ieſus died vpon it: then the Shippe, in the which Chriſt ſailed, the Aſſe, whereupon Chriſt did ride into *Hieruſalem*, and infinite other thinges, which Chriſt touched, by the like reaſon, behoued alſo to bee worſhipped. Concerning the Biſhop of *Rome*, he ſaid, that hee was not to bee counted an Apoſtolicke Biſhop, who ſate in the Apoſtolicke Chaire: but hee who fulfilled an Apoſtolicke office.

Hincmarus, biſhop of *Rhemes*, liued vnder *Carolus Magnus*, and continued in office almoſt vntill the reigne of the Em. *Arnulph*. He had great ſtriſe with his nephew *Hincmarus*, b. of *Laudunum*, who refuſed to be vnder his Dioſie: and appealed from him vnto the b. of *Rome*. Likewiſe, in the cauſe of *Rhotardus*, b. of *Soiſſion*, whom *Hincmarus* depoſed and remoued from his office. *Nicolaus* the firſt, b. of *Rome*, abſolued him. *Hadrian 2.* gaue him commandement to excommunicate *C. Caluus*, k. of *Fraunce*, his ſoueraigne lord: but hee refuſed to performe ſuch an vnlawfull commandement: and writ vnto the Pope, to be circumſpect, and not precipitate raſhly his ſentences of excommunication.

The queſtion wherunto *Hadr. 2.* was ſo ſerious, was about diuiſion of lãds betwixt *C. Caluus.* & his brother *Lotharius*. *C. Caluus* denied, that hee did vnjuſtly inuade any of his brothers landes, but landes duely belonging vnto himſelfe by paction and couenant. And the Nobles of the countrey ſaide, that it was a ſtrange and an vnaccuſtomed thing, that the Pope would take vpon him to be judge in a controuerſie concerning the Titles and Rights of Kingdomes, becauſe hee coulde not bee both a Biſhop and a King.

CHAP. III.

Of Heretiques.

Iconolatra

THey who of olde were accuſtomed to condemne Hereſies, nowe they are become the chiefe Patrones and maintainers of adoration of Images, a notable hereſie: whoſe puſillanimitie argueth the weakneſſe of their cauſe: for vnder the reigne of *Ludouicus Pius*, *Claudius Taurinenſis* wrote bookes againſt the adoration of Images: and the Emperour, by a publicke edict, commanded them, who were diſpoſed to anſwere to his bookes, to anſwere whileſt *Claudius* was aliue. But *Ionas* biſhop of *Orleans* concealed and obſcured his bookes, during *Claudius* lifetime. But after his death, with impotencie of railing wordes, rather than with power of ſolide arguments, he endeuoureth to refute *Claudius Taurinenſis*. But I entrait the judicious Reader, without partialitie, to reade the bookes of *Ionas*, biſhop of Orliens, & the very ſtinking breath of the adverſary of the trueth, ſhall giue great allowance to the trueth of God.

Godeſcalcus

Godeſcalcus, a man of the *Lowe Countreyes*, is reckoned in the number of Heretiques of this age, about the yeere of our Lord 849. becauſe hee ſpake of Predeſtination perilouſly; to wit, that theſe who were predeſtinated to life by the decree of Gods predeſtination, were forced to doe well: and thoſe who were predeſtinated to condemnation, were forced by the decree of God to doe euill. But I remit a further *Treatiſe* of this vnto the head of Councels. Concerning olde extinguiſhed Hereſies, ſuch as the *Manicheans*, *Arrians*, and *Donatiſts*, and ſuch like, who preaſſed to builde vp the walles of *Iericho*, which God had deſtroyed, there is no neceſſitie to ſpeake, becauſe theſe were vaine attemptes, without anie ſucceſſe.

CHAP.

CHAP. IIII.

OF COVNCELS.

IN the yeere of our LORD 813. by the commandement of *Carolus Magnus*, in the Towne of *Mentz*, were conuened 30. Biſhops, 25. Abbots, with a great number of Prieſtes, Monkes, Countes, and Iudges, about reformation of the diſſolute maners, of Eccleſiaſticke & Laicke perſons. After 3. dayes abſtinence & faſting, joyned with Litanies, publicke Prayers, and imploring the helpe of God, they diuided themſelues into three companies: In the firſt company were the Biſhops, with ſome Noters, reading the hiſtory of the Euangell, and the Epiſtles, & the Actes of the Apoſtles, together with the Canons and workes of ancient Fathers, and the Paſtorall booke of *Gregorie*, to the ende, that by the Preceptes contained in theſe bookes, the enormitie of mens liues might be corrected. In the ſecond companie were Abbots and Monkes, reading the rules of S. *Benedict*, for the reformation of the liues of Monkes. In the thirde companie were lordes and Iudges, pondering the cauſes of all men, who came to complaine, that wrong was done vnto them. *The Councell of Mentz.*

The 1. 2. and 3. Canons of this Councell, entrait concerning Faith, Hope, and Charitie. 4. Concerning the Sacramentes, to be miniſtred chiefely at Eaſter & Whitſonday, except neceſſitie and feare of death require preuening of theſe times. 5. That vnitie and concord ſhould bee kept in the Church, becauſe wee haue one common Father in heauen: one Mother, to wit, the Church, in earth: one Faith, one Baptiſme, and one Celeſtiall inheritance prepared for vs: Yea, and God is not the God of

 diſſenſion,

diſſention, but of peace, according as it is ſaid, *Bleſſed be the peace makers, for they ſhall bee called the children of God.* The 6. and 7. Canons, entrait of Orphanes, and poore people, whoſe weakneſs is to bee ſupported: but no man ſhould take vantadge of their poore and deſolate eſtate. The 8. Can. recommendeth vnitie to be kept betwixt men in ſpirituall offices, and ciuill Iudges: a Canon indeede, if it had beene obſerued, verie neceſſarie for the eſtate of this time. The 9. and 10. Canon, preſcribeth to the Clergie Preceptes of a modeſt and ſober life, with abſtinence from the delicate pleaſures of the worlde, and from Theatricall Spectacles, from pompes, and vnhoneſt banquets: and to bee more readie to goe to the houſe of mourning, to comfort them who are heauie hearted, than to the houſe of banquetting. Vſurie, auarice, ambition, and taking of rewardes, for the benefites of God, ſuch as vſe to bee taken for medicinall cures, is forbidden. To beware of deceit and conjurations: to flee hatred, emulation, backe-biting, and enuying, wandering eyes, & an vnbridled tongue: a petulant, and proude geſture are forbidden: filthie wordes, and workes, are altogether abhorred: chaſtitie is recommended: the frequent viſitations of the houſes of Widowes and Virgines is prohibited: due obedience is to bee giuen to Seniors: to take heede to doctrine reading, and ſpirituall ſonges, as it becommeth men who haue addicted themſelues vnto diuine ſeruice.

Precepts, concerning the behauiour of Monkes and Nunnes, and the fabricke of their dwelling places, I ouer-paſſe with ſilence, leſt I ſhoulde ouercharge a ſhort *Compend* with an heape of vnneceſſarie thinges.

In the 32. Canon, the difference betwixt λίτανια, and ἐξομολογήσις, is ſet downe. 33. The great Litanie or Rogations, to bee obſerued three dayes, by all Chriſtians, with faſting, ſackecloth, aſhes, walking barefooted, and all kinde of humble carriage. 34. 35. and 36. Publicke Faſtinges, and keeping of Feſtiuall dayes is commanded. 37. The Sabboth daye is to bee kept holy. In it no Merchand Wares to be ſold, and no criminall cauſe to bee judged. 38. and 39. Tythes are preciſely to bee payed. And, men fleeing to Churches for ſafeguarde, are not to bee violentlie drawne out of the place of their refuge. 40. In

Chur-

Churches, and the portches thereof, lee no ſecular judgements be exerciſed. 41. Let no ancient Church be ſpoyled of tythes and poſſeſſions, for the building of new Oratories. 42. Concerning Church rentes beſtowed for reparation and vpholding of Churches. 43. and 43. That no Prieſt ſaye Maſſe himſelfe alone: for if hee haue no perſon preſent except himſelfe, howe can hee ſay, *Dominus vobiſcum*, or *Surſum corda*, or ſuch other paſſages? Alſo frequent offering of the Sacrifice of the Maſſe, and preſenting of the Paxe, is recommended to Chriſtian people. 45. That euery perſon bee acquainted with the Lordes Prayer, and the Beliefe: and they who can no otherwayes comprehend theſe thinges, let them learne them in their owne vulgare language. 46. Drunkenneſſe is deteſted: and they who continue in this ſinne, without amendement, are ordained to be excommunicated. 47. God-fathers ſhall attende that their ſpirituall children bee brought vp in the true Faith. 48. Filthie libidinous ſonges are not to bee ſung about Churches. 49. The cohabitation with women is forbidden to all the members of the Clergie. 50. Let all Biſhops, Abbots, and Church-men, haue ſuch Aduocates and Agentes in their affaires, who are men that feare G O D, and are haters of all vnrighteous dealing. 51. Let not the dead bodies of the Saincts bee tranſported from place to place, without the aduice of the Prince of the countrey, or the Biſhop, and Synode. 52. No dead bodie ſhall bee buried within the Church, except the bodie of a Biſhop, or of an Abbot, or of a worthie Presbyter, or of a faithfull Laicke perſon. 53. Inceſtuous perſons are to bee ſearched out, and ſeparated from the fellowſhip of the Church, except they bee penitent. 54. 55. and 56. Marriage in the fourth degree of conſanguinitie, is forbidden: and that no man ſhall marrie his ſpirituall daughter, or ſiſter, neither the woman, whoſe ſonne or daughter hee hath ledde to the Sacrament of Confirmation: and, incaſe they bee founde to bee married, they ſhall bee ſeparated againe. And no man ſhall take in marriage his wiues ſiſter: neither ſhall a woman marrie her husbandes brother.

IN the yeere of our Lord 813. a Councell was aſſembled at *Rhemes*, by the commaundement of *Charles the Great*: for it is to bee remarked, that hee not onely aſſembled that famous

The Councell of Rhemes.

Councell of FRANKFORD, *anno* 794. in the which adoration of Images was condemned: but alſo, when hee was nowe aged, and ſaw many abuſes in the Church, hee endeuoured, by all meanes poſſible, to procure reformation of the lewde manners of Church men. Therefore, hee appointed at one time, to wit *anno* 813. fiue Nationall Councels, to be conuened in diuerſe places, for reformation of the Clergie and people: One was conuened at *Mentz*, as hath bene declared: Another at *Rhemes*: the third at *Towrs*: the fourth at *Cabilone*, or *Chalons*: and the fift at *Arles*. In all theſe Councels no oppoſition is made to § Councell of *Frankford*: neither was the adoration of Images auowed in any of theſe Councels. So much auaileth the authoritie of a Prince for ſuppreſſing of falſe doctrine & hereſie. In this Coūcel at *Rhemes*, *Wulfarius*, archbiſ. was preſidēt. 44. canons are rehearſed in the 2. Tome of Councels made in this Councell.

In the 1. Can. it was concluded, That euery man ſhould diligently acquaint himſelfe with the Articles of his Faith. 2. That euery man ſhould learne the Lords Prayer, and comprehend the meaning thereof. 3. That euery man, promoted to Eccleſiaſticall orders, ſhall walke worthily, conforme to his calling. 4. The Epiſtles of *Paule* were read, to giue inſtructions to ſub-deacons, howe they ſhould behaue themſelues. Yet is there not one worde in all the Epiſtles of *Paule* of a ſub-deacon. 5. The Goſpell was read to giue inſtruction to Deacons, to miniſter condingly in their office. 6. Ignorant Prieſtes are inſtructed to celebrate the Seruice with greater vnderſtanding. 7. In like manner, they are inſtructed howe to prepare κατηχουμενοι to the Sacrament of Baptiſme. 8. The holy Canons were read out of the Decretall of *Innocentius*, for ordering the life of Chanons. 9. The rule of Saint *Benedict* was read, to reduce Abbots, and their Conuents, to a remembrance of their order 10. The Paſtorall booke of *Gregorius* was read to admoniſh Paſtors of their duetie 11. Sentences of diuerſe ancient Fathers were read, to admoniſh men of all rāks, both Prelats & ſubjects, to bring forth the fruit of a good converſation. 12. Theſe things being done, they ſet down a forme of receiuing of confeſſions, & preſcribing of pennance, according to the Canonicall inſtitution. 13. They reaſoned about the eight principall vices, to the ende their diuerſitie

uerſitie beeing diſtinguiſhed, euerie man might know what vices hee ſhould eſchewe, and teach others to beware of the ſame. 14. That Biſhops ſhould take heed to the reading of the bookes of the Canonicke Scripture, and the bookes of Fathers: & ſhould attend vpon the preaching of the word of God. 15. That biſſhops ſhould preach the Sermons and Homilies of H. Fathers, in ſuch ſort as all the people might vnderſtand them. The 16. can. is coincident with the 12. 17. That biſhops & abbots permit no man to ſolace & company with filthy geſting in their preſẽce: but let poore & indigent people be refreſhed at their tables with lecture of diuine Scripture, and prayſing of God, according to the Precept of the Apoſtle, that *whether wee eate or drinke, let all thinges bee done to the glorie of God.* 18. Gluttonie and drunkenneſſe forbidden to biſhops, and the Miniſters of God. 19. Let not biſhops bee raſh to judge in thinges ſecret, which are to bee reſerred to the judgement of God, who can manifeſt thinges hid vp in darkneſſe, & diſcouer the ſecrets of the heart. 20. Preſbyters ſhall not tranſport themſelues from a lowe place to a greater. 21. Whoſoeuer, by money paying, procureth a preferment in the Church, ſhall bee depoſed. 22. No Church man ſhall cohabite with a woman, except it bee with his mother, or ſiſter, or ſuch like perſons, by whoſe companie no ſuſpition of vncleanneſſe can ariſe. Precepts giuen to Monkes and Nunnes, I paſſe by, as I did in the former Councell.

Can. 35. The Sabboth day ſhall be kept holy, and in it no ſeruile worke ſhall be done, according to the Lords Commandement. 36. Let no man beſtow vpon the Church & thing which by vnlawfull meanes hee hath fraudulently with-drawne from others. 37. nor yet by lies and deceitfull meanes withdraw any thing duely belõging to the Church. 38. Let tythes be preciſely payed. 39. Let no man preſume to receiue rewards for his decreet and ſentence. 40. Let Prayers & Oblations be made for the Emperour, and his noble raſe, that it woulde pleaſe God to preſerue them in all happineſſe in this preſent life, & vouchſafe vpon them Celeſtiall joyes in companie of the Angels in the life to come. In the 41. Canon mention is made of a certaine rent, left by king *Pipinus* of good memorie, which they wish the Emperour *Charles*, *Pipinus* ſonne, ſhoulde not alter nor

transferre into another ſumme, in reſpect, that by ſo doing manie perjuries and falſe teſtimonies might enſue. 42. And that no man ſhould bee remooued from his manſion, to whome the Emperoures Almes is diſtributed. 43. And that the ſtatute may bee confirmed by his Highneſſe allowance, whereby all contentions and ſtriſes are ordained to haue a deciſion, & end. 44. And that the ſtatute, made in *Bononia*, concerning falſe witneſſes, maye bee ratified, and confirmed: with augmentation, if neede require, for eſchewing of perjuries, falſe teſtimonies, and many other inconueniences.

The Councell of Towrs.

IN the yeere of our LORD 813. and at the commaundement of the Emperour *Carolus Magnus*, a Councell of manie Biſhops and Abbots was aſſembled, about eſtabliſhing of Eccleſiaſticall Diſcipline, in the Towne of *Towrs*.

In the 1. Canon all men are admoniſhed to bee obedient to the Emperour *Charles the Great*, and to keepe the oath of alleadgeance made vnto him, and to make prayers and ſupplications for his proſperitie and well-fare. 2. All Biſhops ſhall diligently reade, and frequently peruſe, the bookes of holy Scripture, the hiſtories of the Euangell, and the Epiſtles of *Paul*, together with the bookes of ancient Fathers written thereupon. 3. It is not lawfull for any Biſhop to be ignorant of the Canons of the Church, and of the Paſtorall booke of *Gregorius*, in the which euery man, as in a viue mirrour, might ſee himſelfe. 4. Let euery Biſhop feede the flocke committed vnto him, not onely with doctrine, but alſo with examples of a good conuerſation. 5. A Biſhop muſt not bee giuen to ſumptuous banquets, but, be content, with a moderate diet, leſt hee ſhould ſeeme to abuſe the counſell of our Lord, ſaying *Take heede, that your hearts be not ſurfitted with gluttonie, or drunkenneſſe*: but let holy lecture be at his table, rather than the idle wordes of flattering fellowes. 6. Let ſtrangers and indigent people bee at Biſhops tables: whome they maye refreſhe both with corporall and ſpirituall repaſte. 7. The delicate pleaſures of the eare and the eyes, are to bee eſchewed, leſt by ſuch pleaſures, the minde bee effeminate, and inchaunted. 8. Let not the Lordes ſeruantes delight in vaine jeſting, nor in hunting, nor halking. 9. Let Presbyters and Deacons followe the foot-ſteps of their Biſhops, aſſuring themſelues,

ſelues, that the good conuerſation enjoyned vnto their Biſhops, is alſo enjoyned vnto them. 10. Let Biſhops haue a great ſollicitude and care towards the poore: and be faithfull diſpenſators of Eccleſiaſticall goods, as the Miniſters of God, and not as hunters after filthie lucre. 11. It is lawfull for Biſhops, with conſent of Presbyters & Deacons, to beſtow out of the Church treaſure ſupport to indigent people of that ſame Church. 12. A Presbyter is not to bee ordained vntill hee bee 30. yeeres olde. 13. Let the B. make diligēt inquiſitiō in his own Paroch Church, that no Presbyter, cōming from any other parts, make ſeruice in his Church, without letters of recommendation. 14. Let a Presbyter, leauing a lowe place, and preſuming to an higher, incurre that ſame puniſhment, which a Biſhop, deprehended in the like fault, ſhould incurre. 15. A Presbyter, who attaineth to a Church, by giuing money for it, let him be depoſed. 16. Let tythes, beſtowed vpon Churches, by aduiſe of Biſhops, be faithfully diſtributed to the poore, by the Presbyters. 17. The families of Biſhops ſhall bee inſtructed in the ſumme of the true faith. In the knowledge of the retribution to be giuen to good men, and the condemnation of vngodly people, and of the reſurrection and laſt judgement, and by what kinde of workes eternall life may bee promerited: and that the Homelies, containing theſe inſtructions, ſhall bee tranſlated into Ruſticke Latine language: to ꝯ end that euery perſon may vnderſtand them. Marke in what eſtimation the Latine language hath bene at this time: that inſtructions, in Ruſticke and Barbarous Latine, are counted better than inſtructions in good French Language. 18. It is the duetie of the Biſhop to inſtruct his Presbyters concerning the Sacrament of Baptiſme, what it is that they ſhould deſire the people baptized to renounce: namely, they ſhould renounce the deuill, & all his works, & his pomps. Now the works of the Deuill are murther, fornication, adulterie, drunkenneſſe, and other ſuch like faultes. But the pompes of the Deuill are pride, oſtentation, ſwelling conceites, vaine glory, loftineſſe, and ſuch other faultes, as ſpring vp from ſuch groundes. 19. Presbyters are preciſely to bee admoniſhed, that when they ſay the Maſſe, and doe communicate, they doe not diſtribute the Lords bodie indiſcretely, to children, and to all perſons, who happen

to bee preſent, who if they bee entangled with great ſinnes, they procure vnto themſelues rather damnation, than any remedie to their ſoules, according to the ſaying of the Apoſtle, *Whoſoeuer eateth this Bread, and drinketh this Cuppe vnworthilie, hee ſhall bee guiltie of the bodie and blood of the LORD: Let a man, therefore, trie himſelfe, and ſo let him eate of this Bread, and drinke of this Cuppe.* By this let the iudicious Reader marke, that euen in the dayes of *Carolus Magnus*, priuate Maſſes had no place: but they who were duely prepared did communicate with the Prieſt. NOTA. 20. Presbyters ſhall not ſuffer the holy Chriſme to be touched by euery man. 21. Presbyters ſhall not reſort to Tauernes to eate or drinke. 22. Biſhops and presbyters, ſhall preſcribe to ſinners, who haue confeſſed their ſines, pennance, diſcretly, according to the weightineſſe of their fault. 23. Chanons, who dwell in Cities, let them eate in one Cloſter, and ſleepe vnder one roofe, to the ende they may bee readie to celebrate their Canonicall houres. From the 24. Can. vnto the 32. are contained Conſtitutions concerning Monkes and Nunnes, which I ouer-paſſe with ſilence, fearing to bee prolixt. Can. 32. All men ſhould ſtudie to peace and concorde, but eſpecially Chriſtians: forſaking hatred, diſcorde, and enuie. 33. Lordes and Iudges ſhould bee obedient to the wholſome admonitions of their biſhops: and biſhops on the other part, ſhould reuerentlie regarde them, to the ende they may bee mutually ſupported euery one with the conſolations of another. 34. Lordes and Iudges are to bee admoniſhed, that they admitte not vile and naughtie perſons to beare witneſſe in their iudicatories, becauſe there are manie, who for a contemptible price are readie to make ſhipwracke of a good conſcience. 35. Let no man, for his decreet, receiue a rewarde: for diuine Scripture in manie places forbiddeth this, *as a thing that blindeth the eyes of the wiſe.* 36. Let euerie man bee carefull to ſupport indigent perſons of his owne familie and kinred: for it is an impious and abominable thing in the ſight of God, that men abounding in riches, ſhould neglect their owne. 37. Chriſtians, when they make ſupplications to God, let them in humble manner bowe downe their knees, following the example of the Martyr *Stenen*, and of the Apoſtle *Paul*: Except vpon the Lordes daye, and other ſolemne

lemne dayes, on the which the vniuerſall Church keepeth a memoriall of the Lordes reſurrection: and at ſuch times they are accuſtomed to ſtand and pray. 38. Faithfull people muſt be admoniſhed, not to enter into the Church with tumult and dinne: and in time of Prayer, and celebration of the Maſſe, not to be occupied in vaine confabulations and idle ſpeaches: but euen to abſtaine from wicked cogitations. 39. Let not the Conſiſtories and Iudgement ſeates of ſecular Iudges bee in the Church, or portches thereof, in any time to come: becauſe the houſe of God ſhoulde bee an houſe of Prayer, as our Lord Ieſus Chriſt ſaieth. 40. Let it bee forbidden, that Merchandize be vſed vpon the Lordes daye, or Iuſtice Courtes: becauſe all men ſhould abſtaine from ſeruile laboures: to the ende this day may bee ſpent in prayſing and thanking God, from Morne till Euen. 41. Inceſtuous perſons, parracides, and murtherers, are found, who will not hearken to the wholſome admonitions of Church men, but perſeuere in their vitious conuerſation, who muſt bee reduced to order by the diſcipline of the ſecular power 42. Let the people bee admoniſhed to abſtaine from Magicall Artes, which can bring no ſupport and helpe to the infirmities of men and beaſtes: but they are the deceitfull ſnares of the Deuill, whereby hee deceiueth mankind. 43. A frequent cuſtome of ſwearing is forbidden, wherein men, vpon euery light occaſion willing to purchaſe credite to that which they ſpeake, they take God to bee witneſſe of the veritie of their ſpeaches. 44. Manie frie ſubjectes, by the oppreſſion of their Maſters, are redacted to extreame pouertie, whoſe cauſes, if our clement Soueraigne pleaſe to examine, hee ſhall finde, that they are vnjuſtlie redacted to extreame indigence. 45. A falſe meaſure, and a falſe ballance, is an abomination vnto the Lord, as *Salomon* recordeth. The 46. Canon containeth a regrate, that tythes were not duely payed to the Church: notwithſtanding that the Church had giuen in their complaint to the ciuill Magiſtrate: whereby it came to paſſe, that not onely Lightes in the Church, and ſteependes to the Clergie, beganne to inlacke, but alſo the very Paroch Churches became ruinous. 47. When generall Faſtinges are appointed, for any impendent calamitie, let no man neglect the fellowſhip of the humbled Church, for deſire

to fearce his bellie with delicate foode. 48. Drunkenneſſe and ſurfetting are forbidde, as offenſiue both to ſoule and and bodie, and the ground of many other ſinnes. 49. Lords and Maſters are to bee admoniſhed, not to deale cruelly and vnmercifully with their ſubiectes: yea, and not to ſeeke that which is due vnto themſelues with exceſſiue rigour. 50. Let Laicke people communicate at leaſt thriſe in the yeere, vnleſſe they bee impeded by ſome hainous ſinnes committed by them. 51. In the laſt Canon mention is made, that they diligently examined the cauſe of them who complained to the Emperour, that they were diſherited by the donation of landes, which their fathers and friends had beſtowed vpon the Church: and in their bounds they found no man who did complaine. Alwayes, in that matter, if any thing was done amiſſe, they humbly ſubmitte themſelues to be corrected by their Soueraigne lord and king.

The Councell of Chalons.

THE Councell of *Chalons* was the fourth Councell, conuened in the yeere of our Lord 813. by the commandement of *Charles the Great*, for the reformation of the Eccleſiaſticall eſtate. Manie of the Canons of this Councell are coincident with the Canons of the former: therefore I ſhall bee the ſhorter in the commemoration thereof.

1. That Biſhops acquaint themſelues diligently with reading the Bookes of holy Scripture, and the Bookes of auncient Fathers, together with the Paſtorall booke of *Gregorius*. 2. Let Biſhops practiſe in their workes the knowledge which they haue attained vnto by reading. 3. Let them alſo conſtitute ſchooles, wherein learning maye bee encreaſſed, and men brought vp in them, maye bee like to the ſault of the earth, to ſeaſon the corrupt manners of the people, and to ſtoppe the mouthes of heretiques, according as it is ſaide to the commendation of the Church, *A thouſande Targets are hung vp in it, euen all the Armour of the ſtrong*, (*Cantiel. cap. 4. verſ. 4.*) 4. Let Church men ſhew humilitie, in worde, deede, countenance, and habite. 5. Let Prieſtes bee vnreproueable, adorned with good manners, and not giuen to filthie lucre. 6. The blame of filthy lucre, wherewith many Church men were charged, for this, that they allured ſecular men to renounce the worlde, and to bring their goods to the Church, they endeuour, with multi-

plied number of wordes, to remoue. 7. Biſhops and Abbots, who with deceitful ſpeaches haue circumuened ſimple men, and ſhauen their heads, & by ſuch meanes doe poſſeſſe their goods, in reſpect of their couetous deſire of filthie lucre, let them bee ſubject to Canonicall or Regulare repentance. But let thoſe ſimple men, who haue laide downe their haire, as men deſtitute of vnderſtanding, who cannot gouerne their owne affaires, let them remaine in that eſtate, which they haue once vndertaken: but let the goods giuen by negligent parentes, and receiued, or rather reaued by auaritious Church men, bee reſtored againe to their children and heires. 8. If Church men lay vp prouiſion of Cornes in Victuall houſes, let it not bee to keepe them to a dearth, but to ſupport the poore in time of neede therewith. 9. Hunting and halking, and the inſolencie of fooliſhe and filthie jeſts are to bee forſaken of Church men. 10. Gluttonie & drunkenneſſe is forbidden. 11. The Biſhop or Abbot muſt not reſort to ciuill judicators, to pleade their owne cauſe, except it bee to ſupport the poore and the oppreſſed. Presbyters, Deacons, and Monkes, hauing obtained licence from the Biſhop, maye compeare in Ciuill judgement ſeates, accompanied with their Aduocate. 12. Let not Presbyters, Deacons, or Monks, bee ſermers or labourers of the ground. 13. It is reported of ſome brethren, that they compell the perſons, who are to bee admitted, in time of their ordination, to ſweare, that they are worthie: and that they ſhall doe nothing repugnant to the Canons: and that they ſhall bee obedient to the Biſhop, who ordaineth them, and to the Church in the which they are ordained: which oath, in regarde it is perilous, wee all inhibite, and diſcharge it. 14. Biſhops in viſiting of their pariſhioners, let them not be chargeable vnto them, but rather comfortable, by preaching the word, and by correcting things that are diſordered. 15. It is reported, that ſome Arch-deacons vſe domination ouer the Presbyters, and take tribute from them, which ſmelleth rather of tyrannie, than of due order. For if the Biſhop ſhould not vſe domination ouer the Clergy, but by examplares to the flocke, as the Apoſtle *Peter* writeth. Much leſſe ſhoulde theſe preſume to doe any ſuch like thing. 16. Like as in dedication of Churches, and for receiuing of orders, no money is re- *NOTA.*

ceiued: euen ſo, for buying of Baulme to make Chriſme, the Presbyters (keepers of Chriſme) ſhall beſtowe no money: but Biſhops of their owne rent, ſhall furniſh Baulme for the making of Chriſme, and Lightes to the Church. 17. It hath beene found in ſome places, that Presbyters haue payed 12. or 14. pennies in yeerely tribute to the Biſhop: which cuſtome wee haue ordained altogether to bee aboliſhed. 18. The receiuing of paunds from inceſtuous perſons, & from men who pay not their Tythes, and from negligent Presbyters, is forbidden, as a thing which openeth a doore to auarice: but rather let Eccleſiaſticall diſcipline ſtrike vpon tranſgreſſours. 19. Let people giue their Tythes to thoſe Churches wherein their children are baptized, and whereunto they reſort all the yeere long, to heare Church ſeruice. 20. Let peace bee kept amongſt all men, but in ſpeciall betwixt Biſhops and Countes, whereby euery one of them maye mutually ſupport another. 21. Ciuill Iudges ought to judge righteouſly, without exception of perſons, and without receiuing of rewardes: and let their Officiars, Vicars, and Centenaries bee righteous men: leſt, by their auarice and griedineſſe, the people bee grieued, and impoueriſhed. And let the witneſſes bee of vnſuſpect credite: for, by falſe witneſſes the Countreye is greatly damnified. 22. The Abbots and Monkes in this part of the Countreye, ſeeing they haue addicted themſelues to the Order of Saint BENEDICT: let them endeuoure to conforme themſelues vnto his inſtitution and rules. 23. The ordination of Presbyters, Deacons, and other inferioures, is to bee made at a certaine preſcribed time. 24. Concerning Biſhops, Presbyters, Deacons, and Monkes, who ſhall happen to bee ſlaine, let the Emperour giue determination to whome the ſatisfaction of blood ſhall belong. 25. In manie places, the auncient cuſtome of publicke repentance hath ceaſſed: neither is the auncient cuſtome of excommunication and reconciliation in vſe. Therefore, the Emperour is to bee entraited, that the auncient diſcipline maye bee reſtored againe: and they who ſinne publikely, may be brought to publike repentance: and euery man, according as hee deſerueth, maye either be excommunicated, or reconciled. 26. It is reported, that in ſome Churches there is contention & ſtriſe for

for diuiding of Church rentes? It is ordained, therefore, That no Masse shall bee saide in those Churches, vntill they, who are at variance, be reconciled againe. 27. Neither the Sacrament of Baptisme, nor the Sacrament of Confirmation, should bee reiterated. 28. Concerning the decrees of affinitie, and in what degree Marriage may bee bounde vp, euery man is sent to the Canons of the Church to seeke resolution. 29. Seeing that the man and the woman are counted in SCRIPTVRE as one flesh, their Parentage is to bee reckoned by like degrees in the matter of Marriage. 30. The Marriage of seruantes is not to bee dissolued which is bounde vp with consent of both their masters, euerie seruant remaining obedient to his owne master. 31. It is rumoured, that some women by negligence, and others fraudulently, doe present their owne children to the Sacrament of Confirmation, to the ende they may bee separated from the companie of their husbandes. Therefore, wee statute and ordaine, that such woman as either negligently or fraudulently present their owne children to the Sacrament of Confirmation, they shall be compelled to do pennance all the dayes of their life: neither shall they in anie wise be separated from their husbandes. 32. Let a sinner confesse vnto his Father Confessor all his sinnes which hee hath committed either in thought, worde, or deede: because that hatred, enuye, and pride are such pestilentious botches of the soule: and the more secretly that they are couched; the more perilously they hurt. 33. Sinnes shoulde not onely bee confessed to GOD, according to the example of DAVID, who saieth, *I will confesse against my selfe my wickednesse vnto the LORD, and thou forgauest the punishment of my sinne, Psal. 32. vers. 5.* But also wee shoulde confesse our sinnes to our Father Confessor, according to the precept of the Apostle, *Acknowledge your faultes one to another, and pray one for another, that yee may bee healed, Iac. 5. 16.* 34. In prescribing of pennance, let fauour and hatred of any person bee laide aside, and let the injunctions be giuen according to the rule of H. Scripture, & according to ye canos & custome of ye Church, following ye example of ye physitions of the body, who without exception of persons doe adhibit cuttings, burnings, & vehemēt remedies to perilous diseases.

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35. Many in doing of pennance, are not ſo deſirous of remiſſion of ſinnes, as of the accompliſhment of the preſcribed time of their humiliation: and beeing forbidden to eate fleſhe, or drinke wine, they haue a greater deſire of other delicate meates and drinkes: but ſpirituall abſtinence, which ſhould bee in penitent perſons, excludeth all bodily delightes. 36. Let no man ſinne of purpoſe, to the ende hee maye aboliſhe his ſinnes by Almes deedes: for that is all one as if a man ſhould hyre God to grant vnto him a libertie to ſinne. 37. Seeing all Canons of Councels are to be diligently read, in ſpeciall ſuch as appertaine vnto faith, and reformation of manners, ſhoulde bee moſte frequently peruſed. 38. Bookes, called *Libelli Pœnitentiales*, are to bee aboliſhed, becauſe the errours of theſe bookes are certaine, howbeit the authors of them bee vncertaine: and they prepare pillowes to laye vnder the heads of them who are ſleeping in ſinne. 39. In the ſolemnities of the Maſſe, Prayers are to bee made for the ſoules of them who are departed, as well as for them who are aliue. 40. Presbyters, who are degraded, and liue like ſeculare, neglecting repentance, whereby they might procure reſtitution to their office, let them bee excommunicated. 41. A Presbyter, who tranſporteth himſelfe from his owne place, ſhall not bee receiued in any other Church, except hee prooue, both with witneſſes and letters ſealed with lead, and containing the name of the Biſhop, and of the Citie which hee liued in, that hee hath liued innocently in his owne Church, and had a juſt cauſe of tranſportation. 42. Let no Church bee committed to a Presbyter, without conſent of the Biſhop. 43. In ſome places are founde *Scots* men, who call themſelues Biſhops, and they ordaine Presbyters and Deacons, whoſe ordination wee altogether diſallowe. 44. Presbyters muſt not drinke in Tauernes, wander in Markets, nor goe to viſite Cities, without aduiſe of their Biſhop. 45. Many, both of the Clergie and Laickes, goe to holy places, ſuch as *Rome*, and *Turon*: imagining, that by the ſight of theſe places, their ſinnes are remitted; and not attending to the ſentence of *Ierome*, *It is a more commendable thing to liue well in Hieruſalem, than to haue ſeene Hieruſalem.* 46. In receiuing the Sacrament of the bodie and blood of Chriſt, great diſcretion is to bee vſed: Neither let the

taking

taking of it bee long differred, because Christ saieth, *Except yee eate the flesh of the sonne of man, and drinke his blood, yee haue no life in you*: Neither let vs come without due preparation, because the Apostle saieth, *Hee who eateth and drinketh vnworthilie, eateth and drinketh his owne damnation.* 47. The Sacrament of the bodie and blood of Christ, which in one daye is accustomed to bee receiued of all Christians: let no man neglect to receiue it, except some grieuous crime doe hinder him from receiuing of it. 48. According to the precept of the Apostle *Iames, Weake persons shoulde bee annointed with oyle by the Elders, (which oyle is blessed by the Bishop)* these wordes incloſed in a parenthesi are added to the Text: for hee saieth, *Is anie man sicke amongst you, let him call for the Elders of the Church, and let them pray for him, and annoint him with oyle, in the Name of the Lord: And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: And if hee haue committed sinne, it shall bee forgiuen him, Iam. cap. 5. vers. 14. 15.* Such a medicine as cureth both bodily and spirituall maladies, is not to bee neglected. 49. In the Councell of *Laodicea* it was forbidden, that Masses should bee saide, and Oblations offered by Bishops, or Presbyters, in priuate houses. This question also was disputed in this Councell. 50. The authoritie of the Emperour, is to bee interponed for reuerent keeping of the Lordes daye. 51. Because the Church is constituted of persons of diuerse conditions, some are Noble, others are ignoble, some are seruantes, vassalles, strangers, &c. It becommeth them who are in eminent rowmes, to deale mercifully with their inferiours, knowing, that they are their brethren, because God is one common Father to both, and the Church is one common mother to both. From the 52. Canon vnto the 66. are contained precepts of chaste and honest liuing prescribed to Priorésses and Nunnes, which I ouer-passe, as I haue done in the preceeding Councels. 66. It is ordained, that prayers and supplications shall bee made for the Emperour, and his children, and for their well-fare both in soule and bodie. 67. These things haue wee touched shortly, to bee exhibited to our Soueraigne lord the Emperour. Hee who desireth a more ample declaration of all vertues to bee followed, and vices to be eschewed, let him reade the volume of the holy Scriptures of God.

The Councell of Arles.

IN the same yeere of our LORD 2, wherein the preceeding foure Councels were conuened, and by the mandate of the Emperour *Charles the Great*, another Councell was conuened at *Arles*. The Canons of this Councell were in number 26.

1. They sette downe a Confession of their Faith. 2. They ordaine, That Prayers shall bee made for the Emperour, and his children. 3. They admonish Bishops and Pastors diligently to reade the bookes of holy Scripture: To teach the Lordes people in all trueth: and, To administrate the Sacramentes rightly. 4. Laick people are admonished, not to remooue their Presbyters from their Churches, without consent of their Bishoppes. 5. That Presbyters bee not admitted for rewardes. 6. It is ordained, That Bishops shall attende, that euery person liue ordinately: that is, according to a prescribed rule. The 7. & 8. Canons belong to the ordering of Monkes and Nunnes. The 9. Can. pertaineth to the payment of Tythes, and first fruits. 10. It is ordained, That Presbyters shall preach the worde of God, not only in Cities, but also in euery Parochin. 11. Incestuous copulations are to bee vtterly abhorred. 12. Peace is to bee kept with all men, according to the wordes of the Apostle, *Follow peace, and sanctification, without the which no man shall see God, Hebr. cap. 12. vers. 14.* 13. Let lordes, Iudges, and the rest of the people, bee obedient to their Bishop: and let no vnrighteous iudgement bee vsed: and no bribes receiued, nor false testimonie bee admitted. 14. In time of Famine, let euery man support the necessitie of his owne. 15. Let all weightes and measures bee equall and just. 16. Let the Sabboth day bee kept holy, without Markets, Iustice Courtes, and seruile labour. 17. Let euery Bishop visite his boundes once in the yeere: and if hee finde the poore to bee oppressed by the violence of the mightie, then let the Bis. with wholsome admonitions, exhort them to desist from such oppression: & incase they will not desist from their violence, then let the Bishop bring the cause to the eares of the Prince. 18. Let Presbyters keepe the Chrisme, and giue it to no man, vnder pretence of Medicine. 19. Parentes and Witnesses, shall bring vp baptized children in the knowledge of God, because God hath giuē them vnto Parents, and Witnesses haue paunded their worde for their faith.

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20. Ancient

20. Ancient Churches ſhall not bee depriued of Tythes, nor of none other poſſeſſion. 21. That the conſtitution of ancient Fathers ſhall bee kept concerning Buriall in Churches. 22. Ciuill Iudgement ſeates ſhall not bee in Churches. 23. The goods belonging vnto the poore, if they bee bought, let it bee done openly in ſight of the Nobles and Iudges of the Citie. 24. Let fugitiue Presbyters and Church men bee inquired, and ſent backe againe vnto their owne Biſhop. 25. He who hath a Benefice beſtowed vpon him, for helping the fabricke of Churches, let him ſupport the building of them. 26. They who ſinne publickely, let them make their publicke repentance, according to the Canons. Theſe thinges haue we ſhortly touched, to bee preſented vnto our lord the Emperour, and to bee corrected by his Highneſſe wiſedome.

IN the yeere of our LORD 871. and in the third yeere of the reigne of *Baſilius*, Emperour of the Eaſt: and vnder the reigne of *Lewis* the ſecond Emperour of the Weſt the Ambaſſadoures of Pope *Adrian* the ſecond came to *Conſtantinople*. *Baſilius* the Emperour gathered a Councell againſt *Photius*, the patriarch of *Conſtantinople*. In this Councell great policie was vſed, to haue all thinges framed to the contentment of *Adrian* biſhop of *Rome*; For no man was admitted to the Councell, except onlie they who had ſubſcribed the ſupremacie of the Biſhoppe of *Rome*, aboue all other Biſhops. They who refuſed to ſubſcribe the fore-ſaide ſupremacie, were contemptuouſly rejected, and not admitted to the Councell. So did the authoritie of the Biſſhop of *Rome* proceede to further grouth, by flattering of *Baſilius*, who ſlewe his aſſociate *Michael*: as it was founded in the flatterie of *Boniſacius* the thirde, who flattered that vile murtherer *Phocas*, who ſlewe his maſter *Mauritius*. In this Councell *Photius* was depoſed, and excommunicated, and his bookes which hee wrote againſt the ſupremacie of the Biſhop of *Rome* were commanded to be burnt. *Photius* was accuſed for this, that hee had accepted the office of a Biſhop, before hee had receiued other Eccleſiaſticall orders. *Photius* alleadged, that this was no ſufficient cauſe of depoſition, in reſpect that *Ambroſe*, biſhop of *Millan*, *Nectarius*, biſhop of *Conſtantinople*, and of late dayes *Taraſius*, with conſent of the biſhop of *Rome*, of Laickes they

The eight Generall Councell.

were made Biſhops. The Ambaſſadours of Pope *Adrian* the ſecond anſwered, that *Ambroſe* was endewed with extraordinarie giftes, *Nectarius* was called at an extraordinarie time, to wit, when hereſie was ſo ouer-ſpred, that it was an harde thing to finde out a man who was not ſpotted with hereſie: and, concerning the aduancement of *Tarafius* to bee biſhop of *Conſtantinople*, to whoſe admiſſion *Adrian* the firſt gaue conſent, they anſwered, That it was done for a ſpeciall cauſe, in regarde hee was a zealous maintainer of the adoration of Images. This anſwere declareth, that incaſe *Photius* alſo had beene a zealous maintainer of the adoration of Images, the *Romane* Biſhop and his Ambaſſadoures coulde haue diſpenſed with the want of Eccleſiaſticall orders preceeding his admiſſion to his Biſhopricke, as they did in the perſon of *Tarafius*.

☞

In this Councell alſo the Ambaſſadoures of *Adrian*, magnifying the authoritie of the Pope, affirmed, that the biſhop of *Rome* might judge of the actions of all other biſhops: but no man might judge of him. And albeit the Orientall biſhops in the ſixt Generall Councell, curſed Pope *Honorius* after his death: yet it is to bee marked (ſaye they) that hee was accuſed of hereſie: And in this caſe onely it is lawfull for inferiours to reſiſt their ſuperioures, and to diſclaime their peruerſe opinions. In this point alſo they ſaide, That none of the Patriarches and Biſhops proceeded againſt the defunct biſhop of *Rome*, without the conſent of the *Romane* Chaire going before them. Now obſerue (good Reader) with what fidelitie *Onuphrius* defendeth the name of *Honorius* the firſt: as free of all ſuſpition of hereſie: when as the Ambaſſadours of *Adrian* the ſecond, for verie ſhame durſt not preſume to doe it.

Hiſtor. Magdeb. Cent. 9. Cap. 9. Caranza de Conciliis.

More-ouer, the worſhipping of Images in this Councell got a newe allowance againe, and it was commaunded, That the image of Chriſt ſhoulde bee holden in no leſſe reuerence than the bookes of the Goſpell.

The *Bulgarians* alſo were made ſubject to the *Romane* Biſſhop. And *Ignatius* Patriarch of *Conſtantinople*, in regarde he was reſtored to his place again by the meanes of the biſhop of *Rome*, hee made no oppoſition in the contrarie. Neuertheleſſe, this alteration continued but ſhort time: for the *Bulgarians* droue out

of

of their bounds the Latine Priests, and were serued with Grieke Priests againe.

Diuerse Canons were constituted in this Councell, but so coincident with the Cations of other Councels, that it is a superfluous thing to make a rehearsall of them. In the subscription of the Actes of the Councell, great controuersie fell out: for the *Græcians* could not abide the name of *Ludouicke*, Emperour of the West, because they thought, that the honourable name of an Emperour only belonged to their owne Soueraigne lord, who was Emperour of *Constantinople*. More-ouer, a number of them came to the Emperour *Basilius*, and requested him, that their subscriptions might bee redeliuered vnto them againe, wherin they had subscribed to the supremacie of the *Romane* Bishop, or else the Church of *Constantinople* would be in perpetuall subjection to the Chare of *Rome*. These subscriptions afore-saide were restored againe, but with great difficultie. NOTA.

Carolus Caluus conuocated a Councell in *Fraunce* at *Accinia-cum*, consisting of ten Bishops. The bishops of *Lions*, *Vason*, and *Trier* were chiefe Presidents in the Councel. *Hincmarus*, bishop of *Rhemes* accused in this Conuention his owne Nephewe, *Hincmarus*, bishop of *Laudunum*, as a man disobedient to his Metropolitane, and a man who for priuate injuries had excõmunicated all the Presbyters of his Church, debarring them from saying of Masse, baptizing of Inphantes, absoluing of Penitents, and burying of the dead. And *Hincmarus* bishop of *Rhemes*, proponed vnto the Councell 50. Canons, which hee desired to bee read in the Synode: and they allowed all the Canons written by the bishop of *Rhemes*. Also, they condemned *Hincmarus*, bishop of *Laudunum* of petulancy, and compelled him to subscribe obedience to *Charles* his King, and to his Metropolitane: hee was also depriued of his office, and his eyes were thrust out. But Pope *Ihonne* the ninth, vnder the reigne of *Carolus Crassus*, restored him to his office againe, beeing the more affectioned vnto him, because he had appealed from his owne bishop, and from the decreet of a Synode in his owne Countrey, to be judged by the Chaire of *Rome*. The Councell of Accinia-cum. Histor. Magdeb. Cent. 9. Cap. 9.

IN the yeere of our Lord 899. and in the eight yeere of the reigne of the Emperour *Arnulphus*, in the Towne of *Triburium*, twentie The Councell of Triburium, or Straſburg

twentie and two Bishops of *Germanie* were assembled, who made many constitutions, a great number whereof *Caranza* is compelled to ouer-passe with silence, lest he shoulde make a superfluous repetition of *Canons* mentioned before.

First it was concluded in this Councell, That excommunicate persons, if they repent not, are to be subdued by the Emperour. *Canon* 10. That a Bishop shall not be deposed, before his cause be judged by twelue Bishops: and a Presbyter by sixe Bishops: and a Deacon by three Bishops. 11. A Church man, who committeth slaughter, shall be deposed, albeit he hath beene inforced vnto it. 12. Baptisme shall not be ministred, except at Easter & Whitsonday, without necessitie require. 13. Tythes are to bee payed for the sustentation of the Ministerie, the support of the poore, and the fabricke of the Church. 15. Let mens bodies bee buried in that Paroch, vnto the which they payed their Tythes. 16. No buriall place shall bee solde for money. 17. Let Laicke people be buried in the Church yarde, not in the Church: but if they be buried alreadie, let not their bodies bee remoued. 18. The vesselles, wherein holy mysteries are celebrated, are Challices and Platters: whereof Saint *Bonifacius*, a Bishop and Martyr, being demanded, If it was lawfull to celebrate the Sacrament in vesselles of wood? He answered, That of olde there were golden bishops, and woodden vessels: but nowe by the contrary, saith he, the Bishops are woodden bishops, and the vesselles are vesselles of golde. And *Sepherinus* ministred the Sacrament in vessels of glasse. Neuertheless, this Councell straitly inhibiteth the Sacrament to be consecrated in vesselles of wood. 19. Let not wine without water bee offered in the holy Challice, because both blood and water flowed out of the side of Christ. 20. Priestes are shauen, to the end they may carrie vpon their heads a similitude of the crowne (to wit, of thornes, wherewith the Lord was crowned) who is their lot and portion. 21. Let not Presbyters, who are called before Iustice seates, bee compelled to sweare, but let them bee put in remembrance of their holy consecration in stead of an oath. 22. The triall of persons defamed by the burning iron is ceassed: but let no man giue out rashe judgement in secret matters. 27. They who haue vnder-taken a spirituall of-

fice,

ſice, ſhoulde not goe to warre-fare, nor accept vpon them ciuill offices, according to the ſeuenth *Canon* of the Councell of *Chalcedon.* 31. A thieſe, or a robber, who is ſlaine in the perpetration of his diabolicall fact, let no man praye for his ſoule, nor diſtribute almes for his relieſe. 35. Let no juſtice Courtes bee holden on the Lordes daye, neither on Feſtiuall nor Faſting dayes. 39. A man who marrieth a woman of a ſtrange countrey, but not of a ſtrange religion, ſhall be compelled to cohabite with her. 40. It ſhall not be lawfull for a man to marie a woman whome hee hath polluted in adulterie during her huſbandes life-time. 45. Hee who hath defiled two ſiſters, let him bee ſubject to pennance all his dayes, and remaine continent. 46. A woman that hath committed adulterie, and for feare of her husband, who perſueth her vnto the death, ſhee fleeth vnto Bishops to ſeeke relieſe: let them trauell ſerioufliе for the ſafetie of her life: and if that can bee obtained, let her be reſtored to her husband againe: but if that cannot bee obtained, let her not bee reſtored: but her husband during his life time, ſhall not marie another. 54. A forme of externall repentance is preſcribed to them who of precogitate malice and of purpoſe haue committed ſlaughter.



TREATISES,
Belonging to the IX. CENTVRIE.

A TREATISE,
Of Extreame Vnction.

THE Councell of TRENT entraiting of this ſubject of *Extreame Vnction*, ſetteth downe a glorious Preface before their *Canons*, That *Sathan*, that vigilant enemie, who is readie at all occaſions to take his aduantadge, he is moſt readie in the laſt conflict to aſſault poore ſoules, when naturall powers are weakened, and the feare of approaching death doeth perturbe the cogitations of ſinfull people, then hee endeuoureth to brangle their faith, and to bring them to a diſtruſt of the mercies of GOD. But on the other part (ſaye they) Chriſt hath inſtituted the Sacrament of *Extreame Vnction*, as an armour to guarde vs at our laſt breath againſt the ſubtile inuaſions of that deceitfull aduerſarie. This Preface importeth, that all the weapons of our ſpirituall warre-

ſare, both defenſiue and offenſiue, wherewith wee faught againſt ſpirituall wickednesſe in our life-time, are not ſufficient to guarde vs in our laſt combate, except wee bee annointed with oyle at our laſt departure. Neuertheleſſe, the holie Scripture expreſſelie ſaieth, *I am the reſurrection, and the life: hee that beleeueth in mee, though hee were dead, yet ſhall hee liue: and whoſoeuer liueth, and beleeueth in mee, ſhall neuer die. Ioann. Chap. 11. verſe 25.26.* In which wordes it may bee euidentlie perceiued, that the word of GOD, apprehended by faith, can ſaue vs both in life and death.

The *Romaniſtes*, in prooving *Extreame Unction* to bee a Sacrament of the Newe Teſtament, in the which there is a ſigne inſtituted by GOD, and to the ſigne there is added a promiſe of forgiueneſſe of ſinnes, and conſequentlie of eternall life. They are like to the drunkardes of our Nation, who when their ſtomacke is ouer-laden with too much drinke, then they laye them downe to ſleepe: but incaſe by any occaſion they be wakened before the drinke be digeſted and gone out of their heads, they ariſe like madde men, and make ſuch a ſtirre and buſineſſe, that all men wiſhe that they were in their bedde againe: Euen ſo, the *Romane* Church hath beene ſo miſcarried with the traditions of men, with the writinges of auncient Fathers (eſpeciallie in poinctes of doctrine in the which they were weake) and with the authoritie of Councels, that they layed them downe, and ſlept ſecurelie, as people who were perfectlie inſtructed in the way of GOD. But nowe they awake, after a manner, out of their ſleepe: and they will ſeeme to grounde their doctrine vpon Scripture, which they ſo miſerablie abuſe, that they are in no better caſe, but rather in a worſe, than when they miſregarded Scripture, layed it aſide, and counted the Decretalles of Popes to bee of as great authoritie as the holie Scriptures of GOD.

Similitude

True it is, that about the yeere of our LORD 520. *Chemniſius* reckoneth the yeere of our LORD 528. *Felix* the fourth, the ſucceſſour of *Ioannes* the firſt, and predeceſſour of *Bonifacius* the ſeconde: hee ordained, That Chriſtians, before they departed this life, ſhoulde bee annointed with oyle.

And

And this is the true originall of *Extreame Vnction*, yet in ſuch manner, that in the dayes of Pope *Felix* the fourth, it had not the name of a Sacrament. But ſeeing the Councell of TRENT referreth it vnto a more auncient beginning: let vs examine the places of SCRIPTVRE whereupon they grounde this their opinion.

The wordes of the APOSTLE IAMES are theſe, *Is anie ſicke amongſt you, let him call for the Elders of the Church, and let them praye for him, and annoint him with oyle, in the name of the Lord: And the prayer of faith ſhall ſaue the ſicke: and the Lord ſhall raiſe him vp: And if hee haue committed ſinne, it ſhall bee forgiuen him. Iacob. Chap. 5. verſ. 14. 15.*

For better vnderſtanding of this place of SCRIPTVRE, let vs conſider theſe three thinges, to wit, That when the Goſpell was firſt preached, for the propagation and aduancement thereof, GOD appointed extraordinarie offices, (EPHES. 4.) which were not to continue in the Church, ſuch as the office of Apoſtles, Euangeliſtes, and of Prophets. Likewiſe, hee endued them, and ſome other beleeuers, with extraordinarie giftes, ſuch as the gift of tongues, of propheſie, and working of miraculous workes. And like as the extraordinarie offices continued not in the Church: euen ſo the extraordinarie giftes continued not long in the Church: for they were giuen to open a doore to the Goſpell: which beeing once opened, Chriſtians muſt content themſelues with ordinarie offices and gifts.

Secondlie, let vs conſider, that perſons who had receiued a gift of GOD to cure diſeaſes miraculouſlie, they vſed not at all times the ſelfe ſame ſignes and ceremonies in curing of diſeaſes, but ſometimes they ſent hand-kirches to the diſeaſed perſons, (ACT. CAP. 19. verſ. 11.) ſometimes they ouerlayed the dead, and reſtored them to life, (ACT. CAP. 20. verſ. 10.) and ſometimes they annoynted them with oyle. (MARC. CAP. 6. verſ. 13.) Which diuerſitie of ſignes had not beene lawfull to vſe, if *Extreame Vnction* had beene an ordinarie Sacrament in the Church: For, like as it is not lawfull to baptize with anie other liquor except water, becauſe Baptiſme is a Sacrament inſtituted by GOD: Euen ſo, in curing

the diſeaſed it had not beene lawfull to vſe anie other ſigne and ceremonie but annointing with oyle, if ſo bee it had beene an ordinarie Sacrament.

Thirdlie, it is to bee conſidered, that when ſignes and ceremonies doe accompanie extraordinarie giftes, incaſe the gift doe ceaſe, it is a fooliſhe thing to keepe in vſe the ſigne and ceremonie, except it were to bee a memoriall of a thing done of olde, as the people of GVIDVS dedicated the ſhelles of the Fiſhe *Remora* to VENVS GVIDEA, for a memoriall of their deliuerance. But wee reade not of anie Prophet, to whome GOD gaue not the gift of working miraculous workes, who counterfeited HELISEVS, by ſending their ſtaffe to raiſe the dead, (2. REG. CAP. 4. verſ. 29.) or directing anie leprous perſon to waſhe his bodie ſeuen times in the waters of *Iordane*, as HELISEVS directed NAAMAN the *Syrian* to doe. (2. REG. CAP. 5. verſ. 10.) For in vaine is the outward ſigne adhibited, when the gift of miraculous healing of diſeaſes is ceaſſed. Yea, and the Prieſtes in the *Romane* Church, conuicted in conſcience, that by annointing with oyle, they cannot reſtore a diſeaſed perſon to health, they delaye to applie *Extreame Vnction*, vntill all hope of recouerie bee vtterlie paſt.

But nowe, leſt it ſhoulde ſeeme, that their *Extreame Vnction* is altogether vneffectuallie applied, the verie wordes vſed in the application thereof teſtifieth, that they beliewe that remiſſion of ſinnes ſhall bee conferred with to the diſeaſed perſon, by vertue of *Extreame Vnction*: for theſe are their wordes, *Per iſtam ſanctam Vnctionem, & piiſſimam, ſuam miſericordiam indulgeat tibi* DEVS, *quicquid peccaſti per viſum, per auditum, oderatum, tactum, guſtum*: that is to ſaye, *By this moſte holie Vnction, let* GOD *beſtowe vpon thee his mercie, for all ſinnes thou haſt committed, by ſeeing, hearing, ſmelling, touching, or taſting.* Heere remember, that the benefite which the APOSTLE ſaieth is chiefelie obtained by prayer, they referre it vnto annointing with oyle. Next, they take not heede to whome the APOSTLE directeth this exhortation: namelie, to the faithfull members of CHRIST, whome in the twelfth verſe hee calleth his brethren, and in the ſcureteenth and fifteenth verſes hee ſpeaketh to ſuch as reuerenced

renced the order of Church-gouernement. Nowe it is certaine, that faithfull men are so taught in the schoole of GOD, and perswaded, that other mens prayers can auaile them nothing, except there bee faith in their owne heartes: for the prayer of SAMVEL coulde benefite King SAVL nothing in respect of his reprobate and vnbeleeuing heart. (1. SAM. CHAP. 16. vers. 2.) But these men of whome Saint IAMES speaketh, were faithfull men, penitent sinners, obedient to the ordinances of GOD: And when the Seniors of the Church prayed for such men, their sinnes were forgiuen them, GOD hauing regarde to their owne faith, and to the prayers of the Elders of the Church for them.

In this they glorie much, that *Extreame Vnction* may be called a Sacrament of the newe Testament in a proper sense: forasmuch as in it there is a signe instituted by CHRIST (*Marc. cap. 6.*) and vnto the signe there is added a promise, to wit, the healing of the diseased person, if the LORD thinke it expedient, at least a promise of remission of sinnes. But all this is nothing except the thirde circumstance bee added, to wit, that CHRIST hath giuen vnto vs this signe to bee vsed, and hath annexed the promises afore-saide as belonging vnto vs: for who can denie, but in circumcision there was a signe instituted by GOD, whereunto a diuine promise was annexed? Neuertheless, both the signe and promise appertained vnto them who liued vnder the olde Couenant, (GALATH. CAP. 5. vers. 3.) and not to vs: euen so, the signe and the promise afore-saide, appertained vnto that time onelie in the which extraordinarie giftes had place in the CHVRCH of GOD, and not to vs.

Nowe, to the ende that this their Sacrament of *Extreame Vnction*, might bee holden in the greater reuerence, they haue founde out manie circumstances not mentioned in holie SCRIPTVRE: as namelie, that it shall bee made onelie by a Bishop: It shall bee saluted with bowing of knees, and nine congratulations in this manner, It shall bee saide thrise, *Aue sanctum Oleum*: and againe it shall bee saide thrise, *Aue sanctum Chrisma*: and the thirde time it shall bee saide thrise, *Aue sanctum*

Balſamum: that is to ſaye, *Haile, holie Oyle*: *Haile, holie Chriſme*: *Haile, holie Balſome*. No ſuch commaundement is contained in the Scriptures of GOD. In like manner they ſaye, it is onlie lawfull for a Prieſt to applie this Oyle: as if in the dayes of the Apoſtle IAMES there had beene ſuch ſacrificing Prieſtes, as are in our dayes: Whereas by the contrarie Pope INNOCENTIVS the firſt, who liued in the dayes of AVGVSTINE, permitted not onelie Prieſtes, but alſo common Chriſtians, to comfort themſelues and their friendes by annointing them with oyle, as SIGEBERTVS writeth in his Chronicles. Alſo with this oyle, made by the Biſhop, exerciſed, conſecrated, and ſaluted, as if it were a ſenſitiue and reaſonable creature, the organes of mens ſenſes are to bee annointed, ſuch as the eyes, the eares, the noſthrils, the lippes, the handes, the feete, and the reines. In this poinct their heartes are ouercaſten with darkneſſe: and they erre, miſ-knowing the Scriptures and power of GOD: For the grounde of corruption is in the heart, and not in the ſenſes: and the verie heart of EVA was corrupted with infidelitie and pride, before her eyes, or hands, or mouth did ſinne. (GENES. 3.) No man can diſcourſe rightlie of ſinne, nor of anie other thing, except hee knowe the fountaine and well-ſpring thereof.

Concerning auncient Fathers, they had no ſuch cuſtome to annoint with oyle the eyes, eares, and the reſt of the organes of ſenſes, before mens departure from this life. And whereas they bring foorth the teſtimonie of AVGVSTINE (*Lib. 2. De viſitatione infirmorum*) reckoning *Unction* as one of the neceſſarie conſolations to bee adhibited to them, who are concluding their life. This citation is an ouer-giuing of their cauſe, and a ſecret confeſſion, that *Extreame Unction* is but the inuention of man: for they cannot bee ignorant, that thoſe bookes, *De Viſitatione Infirmorum*, were not written by AVGVSTINE, biſhop of HIPPO, but by another after his death, who ſette them foorth vnder the name of AVGVSTINE.

ÆCVMENIVS, writing vpon the aforeſaide place of the Apoſtle IAMES, is ſhorter in his Commentarie than the Apoſtle is in his precept or counſell: which thing hee could not haue

haue done, if hee had thought that an holie Sacrament had beene recommended to the Church, to remaine vnto the ende of the worlde: for hee writeth onelie, that the Apoſtles had this cuſtome whileſt CHRIST was conuerſant with them in the earth, to annoint ſicke perſons with oyle, and to reſtore them to health. *Æcum. in Epiſtol. Iacob. cap. 5. verſ. 14.*

The cuſtome of the *Romane* Church approacheth ſomewhat neerer to the faſhions of the *Pagans*, and olde Heretiques called *Gnoſtici*, than to the cuſtome of the Apoſtles: for the *Pagans* annointed with oyle the bodies of the dead, as the Poete witneſſeth in theſe wordes, *Corpuſque lauant frigentia, & vngunt.* (*Iren. Lib. 1. Cap. 18.*) And olde Heretiques annointed the head of the dead with oyle and water, to procure redemption to their ſoules.

The *Romane* Church annointeth not the dead with oyle, but they annoint them who are halfe dead, in whome there is no hope of life and recouerie.

LINDANVS, in all his writinges, is like vnto an ASIATICKE Oratour, fighting rather with the ſhaft, than with the poinct of the Speare: and when hee citeth a place of CHRYSOSTOME, (*De Sacerdotio, Libr. 3.*) to prooue *Extreame Vnction* to bee an ordinarie Sacrament in the Church, hee prooueth ſtarke nothing, yea the thing that is not in controuerſie betwixt vs and the Papiſtes: for CHRYSOSTOME affirmeth, that men are more benefited by their teachers, than by their parentes: in reſpect their naturall parentes haue begotten their bodies, but their paſtors haue begotten their ſoules to GOD: Yea, and their naturall parentes haue not ſupported their bodilie infirmities ſo much, as their paſtors haue done: for oft times by prayer and annointing them with oyle, they haue procured health to their bodies, as Saint IAMES witneſſeth, which their naturall parentes were not able to procure. In all this diſcourſe there is not one worde which wee denye. But this prooueth not Extreame Vnction to bee a Sacrament of the Newe TESTAMENT, inſtituted by CHRIST, to continue vnto the ende of the worlde.

This Popishe Sacrament LINDANVS in his *Panoplie* entraiteth of it in the last rowme, as a secure hauen, in the which hee will leaue them of his religion, reposing and resting themselues. And truelie, when I consider the grounde, whereupon Papistes woulde haue their disciples to leane, and the hauen vnto the which they woulde haue them to arriue: I am compelled to saye, that their grounde is sandie grounde, (MAT. 7.) and that their hauen is like vnto the hauen of NAVPLIVS: and they are wisest, who hathleast confidence in such deceitfull refuges: yea, they are wise who with VLISSES and DIOMEDES can beware of the stonie rockes of EVBOIA, and sette their course another waye.

Nowe the LORDE open vnto vs the bosome of His sweete Compassions, which is the true Citie of our Refuge, in the which our soules maye finde true securitie and rest: AMEN.

A TREATISE,
Of the Sacrament of Order.

THE ORDERS in the ROMANE Church, are diuided into inferiour and ſuperiour Orders: The inferiour Orders are doore-keepers, readers, exorciſtes, and ἀκολούθους, that is, followers, whome by a newe inuented name they call *Ceroferarii*, or Waxe-taper-bearers: The ſuperiour Orders are ſub-Deacons, Deacons, and Preſbyters. By inferiour Orders mens humilitie and obedience was tried, and ſo by degrees they were promoted to ſuperiour Orders. But ſeeing in euerie one of theſe Orders the outwarde ſignes at their entrie are different, and the thinges ſignified are different, to wit, diuerſe graces of the holie Spirite, increaſhng according as men by aſcending degrees mounted vp to higher honoures: what is the cauſe that all theſe ſeuen are counted one SACRAMENT, and not rather ſeuen SACRAMENTES?

To all theſe Orders one thing was common, to wit, all were ſhauen in the vpper part of their heads, to repreſent (as *Lindanus* affirmeth, *Panopl. Libr. 4 Cap. 77.*) that the glorie of Churchmen is to weare a crowne of thornes, and to bee partakers of the ſufferinges of CHRIST. And the Councell of *Tribu-*

rium, in the 20. *Canon* thereof, citeth the ſame cauſe of ſhauing the heads of Clergie men. It is true, that men and women of olde delighted in haire, as a naturall ornament of their bodies: and MARIE is commended for this, that ſhee dryed the feete of CHRIST with the haire of her head. (IOAN. CAP. 12. verſ. 3.) And all the glorie of the worlde, yea, and the crownes of immortall glorie, ſhoulde bee caſten downe at the feete of CHRIST. (APOCAL. CAP. 4. verſ. 10.) Neuertheleſſe, the fact of SAMSON is reproueable, who ſuffered his haire to bee cutte off, and caſten at the feete of DELILA. (IVDG. CAP. 16. verſ. 19.) And the ſhauing of the haire of men to bee caſten at the feete of the Antichriſt, and to bee a ſigne of ſubjection vnto him, that is a thing no leſſe reproueable, than the fact of *Samſon*.

Wee reade of CONDALVS, Gouernour of LYCIA, vnder MAVSOLVS, King of CARIA, that hee gained infinite ſummes of Golde and Siluer, for ſuffering the people of LYCIA to weare their haire as an ornament of their bodies, wherein they much delighted: But it is otherwiſe with the ſhauelinges of the ROMANE Church, whoſe expectation of gaine beginneth not vntill their heads bee ſhauen: then they gette ſome benefice, by aſcending degrees their eſtate is aduanced, vntill they become companions to Princes.

LINDANVS, according to his accuſtomed manner, σπουδαιογέλοιος, that is to ſaye, Serious in trifles: hee will needes haue this cuſtome of ſhauing the heads of Churchmen, to bee referred vnto the APOSTLE PETER, whoſe head, ſaieth hee, the enemies of the GOSPELL did ſhaue, before they executed him vnto the death. And this rebuke of CHRIST, the CHVRCH conuerted it into an honourable rite of ſhauing the heads of Church men, after the ſimilitude of the ſhauing of *Simon Peters* head.

But if the ROMANE Church had beene verie ſollicitous to haue kept the doctrine of the true faith of CHRIST, in puritie, as it was deliuered by SIMON PETER, and the reſt of the APOSTLES, they had not beene ſo ſerious in matters of haire.

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ANOTHER cuſtome in the ROMANE Church, is to annoint with oyle all them who are admitted to Church Orders. Where haue they learned this cuſtome? from the ſonnes of AARON, who were annointed with oyle, (LEVIT. CAP. 8. verſ. 30.) and conſecrated to the worke of their miniſtration. Maye it not juſtlie bee ſpoken of olde vnto him who was too loftie in his vaunting ſpeaches, ἢ ταπείνωσον σεαυτὸν, ἢ ὕψος φρονεῖ: that is to ſaye, *Either encreaſe your ſtrength, or diminiſhe your loftineſſe*: Euen ſo, I ſaye to the Chaplens of the ROMANE Church, That they ſhoulde either bee liker vnto CHRIST, (who was a Prieſt according to the order of MELCHISEDECK) or elſe they ſhoulde bragge leſſe of the ceremonies of the LEVITICALL Lawe, ſeeing that the Prieſthood of *Melchiſedeck*, is farre different from the Prieſthood of *Aaron*.

To grace this Sacrament of Order, all theſe ſeuen Orders afore-ſaide are attributed vnto CHRIST himſelfe: Hee was a Doore-keeper (ſaye they) when He caſt out the buyers and ſellers out of the TEMPLE: (IOANN. CAP. 2. VERS. 15.) Hee was a Reader, when Hee read the place of ISAIAS in the Synagogue of NAZARETH, ſaying, *The Spirite of the LORD is vpon mee*, &c. (LVKE CAP. 4. verſ. 17.) Hee did the office of an Exorciſt, when Hee cured a man poſſeſſed with a Deuill: (LVKE CAP. 4. verſ. 33.) Hee practiſed the office of Acoluthus, when Hee ſaide, *Hee who followeth Mee, ſhall not walke in darkeneſſe, but ſhall haue the light of Life*: (*Ioann. Cap. 8. verſ. 12.*) The office of a ſub-Deacon, when Hee waſhed His Diſciples feete: (*Ioann. Cap. 13. verſ. 4.*) The office of a Deacon, when Hee diſtributed Bread and Wine to His Diſciples: (*Matth. Cap. 26. verſ. 26.*) And finallie, Hee executed His Prieſtlie office, when Hee offered Himſelfe vpon the Croſſe, a Sacrifice for our ſinnes. (*Matth. cap. 27. verſ. 50.*) Who can bee ſo babiſhe ignorant, but hee maye vnderſtande, that CHRIST, in working ſauing miracles, Hee declared Himſelfe the promiſed MESSIAS and Sauiour? In reforming the abuſes of the Temple, Hee declared Himſelfe to

bee both King and Priest, to whome reformation of abuses in the Church belongeth: In reading Holie Scripture, and opening the sense and meaning thereof to the people, Hee declared Himselfe to bee the Great Prophet, whom GOD promised to sende into the worlde: (DEVTER. XVIII.) And when CHRIST saieth, *Hee who followeth Mee shall not walke in darkenesse*, &c. these wordes doe import, That wee, who followe CHRIST are ακολουθοι, but not that CHRIST himselfe is ακολουθος. Who could once imagine that the hearts of men coulde bee ouer-casten with such horrible darkenesse, as to attribute to the Lorde of the House of GOD, the basest rowme in all the House, and to make a Doore-keeper of him for a time?

NOwe the Ceremonies which are vsed in the Consecration of them who are admitted to inferiour Orders, are these: The Doore-keepers are admitted with the signe of deliuering the keyes of the Church-doore vnto them. The Readers, by deliuering vnto them the Holie Bible. The Exorcistes, by deliuering vnto them certaine formes of adjuration of persons possessed with Deuils, or transported with madnesse. And ακολουθοι, by deliuering vnto them Tapers of waxe, with a little water potte. Are these elementes instituted by GOD? and hath GOD annexed vnto Keyes, Bookes, Adjurations, and Tapers of waxe, a promise of spirituall grace? If these two thinges cannot bee prooued by Holy Scripture, then no Sacrament can bee acknowledged in these Orders: especiallie since the administration of these offices is committed to boyes, to ignorant fellowes, and to men who haue no extraordinarie gift of casting out of Deuils, as the Exorcistes of the Primitiue Church had of olde.

The like I speake of superiour Orders. The signes and Ceremonies which are vsed in admitting of Presbyters, (whome now they call Priestes) are the presenting vnto them a platter, in the which consecrated Hostias are contained, to declare, that they are called to stande at the Altar, to consecrate the elementes, and to offer vp the bodie and blood of CHRIST,

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as a propitiatorie Sacrifice to the Father. Howe blaſphemous this opinion is, I haue alreadie declared, in the Treatiſe Of the Sacrifice of the Maſſe, but for the preſent this I ſaye, That if the auncient Ceremonie of Impoſition of handes had beene kept in admiſſion of Presbyters, yet it coulde not haue beene called a Sacrament of the Newe Teſtament, becauſe a Sacrament is a viſible ſigne, of the inuiſible grace of GOD, and belonging to all them to whome the Couenant of GOD belongeth. Onelie this obſerued, that euerie Sacrament muſt bee applied in its owne time, as GOD hath ordained.

The Ceremonie of breathing vpon them who are admitted Prieſtes, conjoyned with theſe wordes, *Receaue the Holie Spirite*, (*Ioann. Cap. 20. verſ. 22.*) it is a prepoſterous counterfeiting of CHRIST, whome wee aught to followe, in ſuch thinges as Hee hath ſette downe to bee followed: but not to preſume to doe all thinges which Hee did for demonſtration of His diuine power.

The Deacons in the *Romane* Church, are ordained by a Biſſhop, who cloatheth them with their Stoles, and their Oraria, vpon their left ſhoulders, and putteth into their handes the Booke of the Euangell, whereof they ſhoulde bee Preachers. Their office is to attende vpon the Presbyters, when they miniſter the Sacramentes, to laye the Hoſties vpon the Altar, to prepare, and to couer the LORDES Table, to carrie the Croſſe, and to preach, and ſing, the Goſpell, and the Epiſtle, to the people. In the ordination of Deacons, there is neither a regarde of the firſt inſtitution of Deacons appointed by CHRISTES Apoſtles, (*Acts 6.*) neither is there anie ſimilitude or reſemblance of a Sacrament therein.

The office of a ſub-Deacon is not mentioned in Holie Scripture, and their ſeruice in carrying the Challice, and the Paxe, and the potte with water to waſhe the handes of them who miniſter at the Altar, and the Towell: they are ſuch a maſſe of friuolous toyes, inuented by the braine of man, that I will leaue of to ſpeake anie further of them, remembring alwayes

this auncient saying, That which Scripture hath not commaunded, maye bee as easilie rejected, as it maye bee furtherlie obtruded.

NOwe seeing I haue remembred in all my preceeding *Treatises*, to speake of Antiquitie, I shall not ouer-passe with silence this point (GOD willing) in this *Treatise* also.

Albeit the Hierarchie of the *Romane* Church were founde to bee auncient, yet it sufficeth for this *Treatise* to declare, that of olde these Orders were not called a Sacrament. And there is no ancient Writer whome I haue read, who reckoneth Church Orders in the number of Sacramentes. As for the wordes of *Cyprian* and Pope *Leo*, cited by *Lindanus*, they are not worthie of refutation, because in a generall signification manie thinges maye bee called Sacramentes. But to call Order a Sacrament in a strict signification, it is a newe inuention founde out by the Scholasticke Doctors, who behooued to bee serious in some thing after they had lost the substance of Religion.

But I will set forwarde, and declare, that the Hierarchy it selfe is not so auncient as they affirme it to bee. True it is, that about the yeere of our LORD 250. *Cornelius*, Bishop of *Rome*, abhorring the arrogancie of *Nouatus*, describeth the Hierarchie of the *Romane* Church, in the which there was one Bishop, fourtie and sixe Presbyters, seuen Deacons, and seuen sub-Deacons, fourtie and two Acoluthi: of Exorcistes, Readers, and Ianitors fiftie & two: of Widowes & afflicted people, aboue a thousande and fiue hundreth persons, who were all sustained by the liberalitie and goodnesse of GOD in the *Romane* Church. Heereof it appeareth, that ouer and beside offices instituted by the Apostles to continue ordinarilie in the Church, other offices crept in (into the Church) by humane institution, hauing no such warrand as Elders and Deacons had. And after the time of the promotion of the Bishop of *Rome*, to the honour of Vniuersall Bishop, the number of Church offices encreassed: and to Presbyters were added Arch-priestes: and to Deacons were added Arch-deacons. And *Lindanus* lamenteth that other inferiour offices, which were inuented by men, had ceassed

Euseb. hist. Libr. 6. Cap. 43.

exalted in the Church, such as Fossores, Syngeli, Copiatæ. When the liberalitie of the people bestowed superfluitie of riches vpon the Church, then newe offices behooued to bee founde out, to the ende, that all which was bestowed might seeme too litle, because manie Church offices were to bee sustained: the prouerbe spoken of olde of women, γυνὴ φύσει δαπανηρὸν, that is, *A woman is naturally sumptuous*: nowe it might bee justly transferred to the Church Hierarchie, that it was a sumptuous and costly thing.

About the yeere of our Lord 308. and vnder the reigne of *Diocletian*, a constitution is attributed to *Caius*, Bishop of *Rome*, that men should bee promoted to superiour Orders, by degrees ascending from inferiour Orders. And all the fore-mentioned Orders are reckoned in that Decretall of *Caius*, to wit, Ostiarius, Lector, Exorcista, Acoluthus, Sub-diaconus, Diaconus, Presbyter, and Episcopus. But the Epistle of *Leo* the fourth, written to the Bishops of *Britannie*, derogateth credite to all the decretall Epistles written before the dayes of Pope *Siricius*, except onelie to the decretall Epistles of Pope *Sylvester*: So that argumentes taken from decretall Epistles, preceeding the 384. yeere of our Lord, hath the lesse credite amongst vs, because they cannot obtaine credite at the handes of their owne Popes.

But seeing nothing is to beee called auncient, which hath not flowed from the mouth of Christ and His Apostles, lest they should seeme to be discountenanced in this poinct, they cite the booke of the Canons of the Apostles, to prooue, that the degrees afore-saide were Apostolicke constitutions. This booke is not onely supposititious, but also moste impertinently cited by Papistes, because in the Councell of *Trent* (*De Sacramento ordinis, cap. 2.*) Anathema is pronounced against them who acknowledgeth not all their Orders, both superiour and inferiour. But the booke of the Canons of the Apostles acknowledgeth onely fiue Orders: namely, Bishops, Presbyters, Deacons, Readers, and Psalmists, or Chantors: but no mention is made of Exorcistes and Sub-deacons: Therefore, it were good for them either to bragge lesse of Antiquitie, or to prooue better, that their Hierarchie is auncient.

Ambrose (*in cap. 4. ad Ephes.*) reckoneth fiue Orders, to wit, Bishops, Presbyters, Deacons, Readers, and Exorcistes, making no mention of Subdeacons, and Acoluthi. The Canonistes recken nine Orders, adding to the seuen aboue mentioned Bishops and Psalmists.

This diuersitie of opinions concerning Church Orders, declareth two thinges: First, that of olde there was no Sacrament of Orders: Secondlie, that there was no setled opinion in the Church about Orders, but one Church vsed one forme, and another Church another forme, as is customably obserued in thinges indifferent: insomuch, that when it was thought expedient, that all house-holde seruantes in Bishops houses, shoulde bee Clergie men, then the number of Church offices were multiplied, according to the number of Oecumenicke offices accustomed to bee in Noble mens houses. Would God, that in matters of faith, of manners, and Church Discipline, men had fixed the eyes of their minds as attentiuelie vpon the written worde of GOD, as Ship-men doe vpon their Compasse, then had there beene lesse aberration, and lesse disputation, and lesse diuersitie of opinions. The LORD worke this in His owne time, to whome bee all Honour, Praise, and Glorie, for euer and euer, worlde without ende, *Amen*.

Cyprian. Libr. 3. Epist. 22.

A TREATISE,

Of the Sacrament of Matrimonie.

IN the TREATISE of the Sacrament of MATRIMONIE, the inconſtancie, obliuion, contradiction, and head-ſtrong inſolencie of the *Romane* Church, maketh mee vncertaine whereat to beginne: For who couſde once imagine, that they, who call Marriage a worke of the fleſhe, and an eſtate of liuing vncompetent to them who are called to holie Orders, (forgetting what they had ſpoken) they woulde make of it an holie Sacrament: as if the Miniſters of GOD ſhould bee debarred from the holie Sacramentes of GOD. If they ſaye, that they debarre men in ſpirituall offices onelie from copulation with women: yet in this they debarre them from the Sacrament, foraſmuch as they debarre them from the externall ſigne, whereby the ſpirituall grace is repreſented. Can anie man bee partaker of Baptiſme, and not waſhen in water? Or can anie man bee partaker of the LORDES Supper, and not be permitted to eat and drinke at the holie Table? And how is a man admitted to the Sacrament of Matrimonie, and debarred from copulation, which they themſelues graunt to bee the externall ſigne of the Sacrament.

But let vs marke the fraudulent dealing of the ROMANE Church, who hath made Marriage to bee a Sacrament, albeit all the members of their Hierarchie haue forſaken it: yet this they gaine, that Marriage beeing counted an holie Sacrament, they haue drawne the cognition of all Matrimoniall cauſes vnder their judicatorie. This beeing done, and their authoritie beeing ſetled, they tooke boldneſſe to make lawes, both impious againſt GOD, and injurious to men: as namelie, that Marriages, bound vp betwixt young perſons, without conſent of Parentes, ſhoulde bee firme and itable: That amongſt kinſfolke it ſhoulde not bee lawfull to marrie within the ſeuenth degree: and theſe were alreadie married within theſe degrees, ſhoulde bee ſeparated againe: That a man, who is diuorced from an adulterous woman, ſhall not haue libertie to marrie during her life-time: That they who are ſpirituall brethren and ſiſters, by the Sacrament of Baptiſme and Confirmation, ſhall not haue leaue to marrie one another: And, Marriage is forbidden at certaine ſeaſons of the yeere: And finallie, that the Church may diſpenſe with the degrees of conſanguinitie, forbidden in the eighteenth CHAPTER of LEVITICVS, and finde out moe degrees impeding Marriage to bee bound vp.

The Apoſtle PAVL, when hee calleth Marriage a great myſterie, (EPHES. CAP. 5. VERS. 32.) hee is ſpeaking concerning CHRIST, and concerning His Church: And it is indeede a myſterie vnſpeakeable, whether wee conſider the beginning, or the progreſſe, or the conſummation of this Marriage: It is begunne in Earth, and perfected in Heauen: And the loue of CHRIST and His Church, is vnſpeakeable: For euen the Spouſe of CHRIST, albeit ſhee bee infirme and weake in the Earth, yet her heart is ſo inflamed with the loue of her husband, that ſhee forgetteth all thinges, and remembereth vpon Him; ſhee counteth all thinges to be dongue in compariſon of him: one ſight of His reconciled face is dearer to her than all the treaſures of the worlde: His name is like a ſweete oyntment powred out, and delighting her ſoule with the ſweete ſmell of ſaluation. And if the loue of the Church towardes CHRIST bee vnſpeakeable, who can comprehende

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the length, breadth, and deepneſſe of the loue of CHRIST towardes His Church, who hath purged her from all ſpotte of ſinne in this worlde, and prepared a glorious manſion for her in His Fathers houſe, that is, in Heauen. But this is not ſpoken of the marriage of mortall men with their wiues.

True it is, that the Apoſtle PAVL in that ſame place ſetteth downe ſome ſimilitude betwixt corporall marriages, and the ſpirituall marriage betwixt CHRIST and His Church: But that is not enough to furniſhe out an ordinarie Sacrament in the Church of GOD, for then ſhoulde there bee infinite Sacramentes: For the Kingdome of GOD (MATTHEW 13.) is compared to a man who ſoweth good ſeede in his fielde: It is compared to ſeuen, and to a treaſure that is hidden in the fielde, and to a drawe nette, and to a graine of Muſtard-ſeede: yet all theſe thinges are not Sacramentes in the Church.

Yea, and in the marriage of ADAM and EVA, wee ſee a certaine ſimilitude of the ſpirituall marriage betwixt CHRIST and His Church: for ADAM loued the woman which was fleſhe of his fleſhe, and bone of his bones, and in whom hee ſaw his owne ſimilitude: (GENES. CHAP. 2. VERS. 23.) And CHRIST in like manner, by feeding vs with His owne bodie and blood, Hee maketh vs fleſhe of His owne fleſhe, and bone of his owne bones: and more-ouer, Hee ſtampeth vs with His owne ſimilitude, to aſſure vs, that He loueth vs, whom Hee hath ſtamped with His owne likeneſſe.

In like manner, a matrimoniall bande is more indiſſoluble than other bandes: for other bandes, like as they are bounde vp with conſent of parties, ſo in like manner they maye bee diſſolued and vndone with conſent of parties: but the bande of Marriage cannot bee vndone, except by death or fornication. But the conjunction betwixt CHRIST and His Church, (ROMAN. CHAP. VIII.) cannot bee vndone by death it ſelfe. As concerning ſpirituall whordome, the true Church, which conſiſteth of a number, whome GOD hath elected, called, juſtified, ſanctified, and whome Hee intendeth to glorifie: Theſe, I ſaye, the LORD in mercie preſer-

neth from ſpirituall whordome, and apoſtaſie from the knowne trueth.

And, like as a chaſte woman delighteth in her husbande, whether hee bee preſent with her, or abſent from her: if hee bee preſent, ſhee delighteth to conferre with him: if hee bee abſent, ſhee delighteth to talke of him, to reade his letters, to beholde the tokens of his fauour towardes her, and finallie, in the ſecrete parloure of her heart to meditate of his goodneſſe towardes her. (*Baſil. Magn. De vera Virginit.*) Euen ſo, the Church is rauiſhed with an vnſpeakeable delight of her husband IESVS CHRIST: Hee is ſpirituallie preſent, and by holie prayers ſhee talketh with Him night and daye: Hee is corporallie abſent, therefore ſhee delighteth to talke of His loue and goodneſſe towardes her, and to reade the bookes of holie Scripture, wherein His good will towardes her is clearlie manifeſted, and in the ſecrete chamber of her heart continuallie to meditate of His ſecond bleſſed appearance.

IN nothing doeth the ROMANE Church agree better with vs, for a time, than in magnifying Marriage as an holie bande inſtituted by GOD in PARADISE, and hauing a type and ſimilitude of the loue of CHRIST towardes His Church: and therefore they make it an holie Sacrament in the Church, which no man euer did before the dayes of Pope GREGORIE. But when they perceaued that this was not conſented vnto, that Marriage ſhoulde bee counted one of the ordinarie Sacramentes in the Church, eſpeciallie, the whole Hierarchie of the ROMANE Church diſclaiming it, and the Eaſt Church in a generall Councell diſallowing prohibition of Marriage to men called to ſpirituall offices.

The ROMANE Church tooke offence at euerie thing, which was repugnant to their opinion. They coulde neither abide them who denied that Marriage was a Sacrament, nor yet them, who gaue libertie to Church men to marrie: And ſo beeing irritated on all ſides, they beganne to ſpeake euill of Marriage as a worke of the fleſhe, and an eſtate vncompetent to men in ſpirituall offices.

Is not the Romane Church, in this poinct, like vnto the Riuer Euphrates, which flowing out of the Mountaines of Armenia, fetteth its course Westward, vntill it forgather with the skirtes of Mount Taurus: and then when the course of it is hindered, it fetcheth a contrarie course, and runneth directlie East, vntill it bee mixed with the water of Tygris: Euen so, the Romane Church, which couldе neuer abide to bee controlled, it tooke occasion to speake vnreuerentlie of Marriage, because their opinions were not receaued in the Church without contradiction. *Similitude*

NOwe seeing the cause is euidentlie knowne, wherefore they were so serious to drawe in Matrimonie into the number of Sacramentes: namelie, to the ende that matrimoniall causes might bee founde spirituall causes, and might bee judged by spirituall Iudges. Let vs consider what constitutions they made in matters of Matrimonie, without anie warrand or regarde of Scripture: insomuch, that their vilepending of Scripture maketh a number of their constitutions to bee so vilepended, that they are not worthie of an answere: and namely, when they saye, that the Church hath power to dispense with the degrees of consanguinitie, forbidden in the eighteenth Chapter of Leviticvs, and for to appoint moe degrees impeding the binding vp of Marriage, than are contained in that Chapter of Leviticvs. What answere shall bee giuen to such Apostates from the trueth of GOD? They make so great account of the Canons of their Councels, that they accurse all them who dare contradict anie of them: and on the other part, they make so light account of holie Canonicke Scripture, that euen when they adde to the Scriptures of GOD, or diminishe anie thing from them, they are worthie to bee hearde, and to bee regarded. But Henrie the eight, King of England, when hee sought resolution in this question at the moste part of the Vniuersities in Europe, if it were lawfull for the Bishop of Rome, or for a Councell, to dispense with the degrees of consanguinitie, forbidden in the eighteenth of Leviticvs, hee receaued a negatiue answere, That it was not lawfull so to doe. *Concil. Trid. de Matrimon. Can. 3.*

The prohibition of Marriage in moe degrees of consanguinitie and affinitie, than are contained in the XVIII. of *Leuiticus*, is a wicked inuention, to make the Law of GOD of none effect: For like as *Cyrus*, when hee caused manie channels to bee made, wherein the water of the Riuer *Gyndes* should bee deriued. What intention had hee, but to drie vp the Riuer *Gyndes*, and to make it ebbe of water, that young boyes & girles should not bee afraide to wade thorowe it: Euen so, prohibitiue degrees, added to the Lawe of GOD, tended to none other purpose, but to vndoe, and make of none effect, the blessed Lawe of GOD. And this appeareth the more manifestlie, because in that same Canon, in the which they claime libertie to adde moe degrees of prohibition of Marriage, to the degrees forbidden in *Leuiticus*, they claime also a libertie to dispense with the degrees forbidden by GOD. But GOD confoundeth the counsels of men, which are opposite to His diuine institution, and turneth them all to follie. And the prohibition of Marriage vnto the seuenth degree was retrenched in the Councell of *Laterane*, *anno* 1215. and reduced to the fourth degree of consanguinitie. So men, who woulde correct the ordinance of GOD, they are like the Serpent, whereof *Epiphanius* writeth, (*contra hæres.*) which for hunger is compelled to gnaw his owne taile, and to procure his owne death.

Similitude

More-ouer, the prohibition of Marriage with spirituall sisters, that is, with them to whome they haue beene witnesses in the Sacrament of Baptisme or Confirmation: it is a constitution neither countenanced by Scripture, nor knowne to Antiquitie: but onelie leaning vpon the authoritie of the ROMANE Church: and therefore, the people and nations in our time, who acknowledge CHRIST to bee the onelie Lawe-giuer in His owne Church, they haue giuen this Antichristian lawe as the ashes that are casten to the dongue-hill.

Their constitution concerning diuorcementes, that it is not lawfull for the innocent partie to marrie, so long as the other partie is aliue with whom he was once married, is partly conceaued vpon wrong interpretation of Scripture, and partly vpon the opinion of ancient Fathers, who misconceauing the right meaning

Trident. Concil. Can. 7.

meaning of holy Scripture, haue giuen to others occaſion of ſtumbling and erring. True it is, that the Apoſtle *Paul* ſaith, *Let not the wife depart from her husband: but if ſhee depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put away his wife.* (*1. Cor. 7. 10. 11.*) In this place the Apoſtle is ſpeaking of ſuch alienation of minds as falleth out betwixt man and woman, and ſeparateth their cohabitation for a time: but hee is not ſpeaking of diuorcements, juſtly made for fornication: for like as death cutteth inſunder the bandes of Matrimonie, & giueth liberty to the liuing party to marry in the Lord (*Rom. 7. 2. 3.*) Euen ſo, fornication cutteth inſunder the matrimoniall bande, and giueth libertie to the innocent partie to marrie another in the Lord. *Matth. 5. 32.*

The billes of diuorcement giuen to honeſt women in the old Teſtament, after the receauing whereof they married other huſbands, as clearly appeareth in the booke of *Deuteronomie, cap. 24. verſ. 4.* this cuſtome (I ſaye) is no ſufficient grounde to prooue that the innocent partie may marrie after diuorcement: for ſuch diuorcementes were rather tollerated for the hardneſſe of the *Iewes* heartes, than commaunded or allowed: and becauſe they were made without anie triall of fornication, they are damned by Chriſt, as occaſions of adulteries. *Matth. 19. 9.* But the exception that Chriſt maketh in expreſſe words of fornication, declareth that the diuorcement made for fornication, is a lawfull diuorcement, and conſequently giueth libertie to the innocent partie to marrie, as death interuening, giueth libertie to the partie liuing to marrie.

The opinion of *Auguſtine* concerning the exception of fornication, made by Chriſt in the queſtion of diuorcement, (*Matthew 19. 9.*) hath ſo blinded the eyes of *Lindanus*, and manie others of the *Romane* Church, that they ſuppoſe the meaning of the words of Chriſt to bee this, That a man who putteth awaye his wife for fornication, and marrieth another, hee ſinneth not ſo grieuouſlie, as hee who putteth away his wife vngrieued with anie ſuch tranſgreſſion on her part. Alwayes, both the one and the other ſinneth, ſaieth hee) if they marrie another during the life time of the firſt bedde-fellowe. But, with *Auguſtines* fa-

Auguſtin Serm. D mini, in monte, li cap. 14

nour, excluſiue wordes, ſuch as [illegible] is, cannot bee expounded by *Magis* and *Minus*: but the meaning of Chriſts words is euident, That except fornication cutte the matrimoniall band, the husband ſhould not repudiate his wife, and hee who marrieth a woman, who is not diuorced for whordome, committeth adulterie.

TO conclude this TREATISE, let no man bee mooued by the honour which the *Romane* Church ſeemeth to giue vnto Marriage, when they call it an holy Sacrament: neither bee much troubled when they ſpeake vnreuerently of Marriage: for in the Courtes of *Caiaphas* and *Pontius Pilate*, Chriſt was ſcornefullie honoured, and ſeriouſly mocked, and buffetted: (*Mat.* 27) Euen ſo, when the *Romane* Church ſpeaketh honourably of Marriage, they are onely ſporting and delighting themſelues with conceits and diſcourſes: but when they abhorre Marriage, and ſpeake vnreuerently of it, then they ſpeake ſeriouſly, and from their heart. But the LORD in His owne time, will ſtoppe the mouthes of them who teach a doctrine of Deuils, from whoſe deceitfull doctrine the LORD make His Church free, to whome bee all praiſe, power, and dominion, both nowe and euermore,

AMEN.

FINIS.

FINIS.

